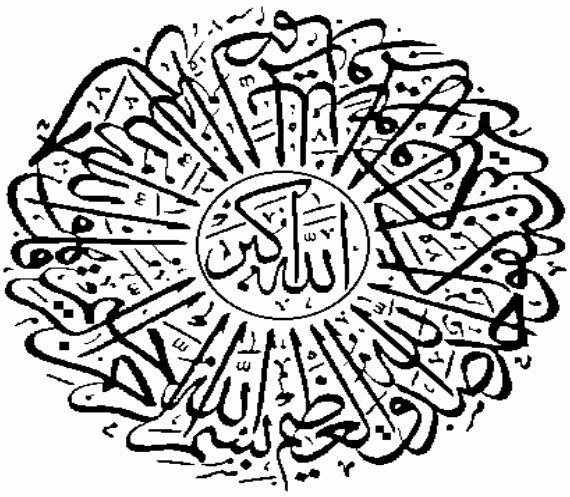
Yasin T. al-Jibouri

ALLĀH:
The Concept of God in Islam

VOLUME ONE



﴿ قُلْ هُوَ الرَّحْمَنُ آمَنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا ﴾

Say: "He is (Allāh) the Most Gracious: We have believed in Him, and we have put our trust in Him…" (Qur'ān, 67:29)

DEDICATION

To the One Who made me what I am, Who invited me, the unworthy servant of His that I am, to accept His True Religion, to visit His House, to disseminate His creed in this part of His vast and spacious universe, to thank Him for all the innumerable blessings with which He has blessed me, the undeserving slave of His that I am. To my Lord and Maker, Creator and Cherisher. To the One Who is dearer to me than my precious parents or anyone else in the whole world and beyond. To the One Who never failed me whenever I invoked Him, the sinner that I am. To the One Who lives in my heart, in my mind, in my veins, in my soul, in my existence, in everything related to me. To the One Whom I see whenever the wind blows, whenever I smell a rose, whenever I freeze in the cold, whenever I hear a tale about Him told, whenever I see a baby laugh or cry, whenever I see the birds fly high and high, whenever I see how the grass is green, how He exists in every scene, in the heavens, on earth, or in-between. To the One Who saved me from the clutches of the Pharaoh of his time (Saddam Hussein) and his tribe and brought me to the land of modern day Babylon. To the One Who taught me the value of time, Who trained my ears to appreciate every rhyme, Who taught me the language of modern day tyrants and oppressors, Who gave me the courage to tell them who they really are, to name them, and to shame them. To the One Who protected me when I was in the jaws of death many a time. To the One Who made me realize that He never forgets me even when I for a moment or so forget Him or get distracted from Him. To the One Who looks after me when I am heedless, mindless, careless, or penniless. To the One Who deserves all the Praise in the heavens and on earth by each and everyone He created, be it as big as the cosmos or as small as the electrons, protons, or neutrons. To the One Whose justice terrifies me, Who is to me quite near and very, very Dear; to Allāh, Blessed, Praised, and Exalted is His Name, pleading to Him to accept this humble effort as a token of my appreciation of all what He has done for me and bestowed on me, including His blessing of writing this book...

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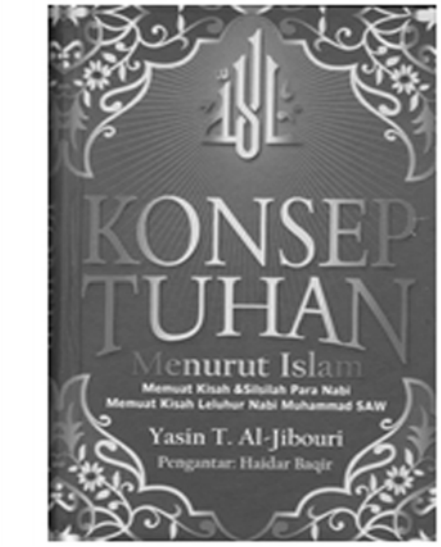

Cover of the Indonesian translation of al-Jibouri's book *Allāh: The Concept of God in Islam*. This Indonesian translation (over 900 pages, apparently with comments on the original English text), was published in Jakarta in 2003 by Lentera Basritama. This book in your hands is an edited version of the Ansariyan edition. It contains more texts and details.

The word “Allāh” in other scriptures and languages:

- *Allāh* in other languages with Arabic script is spelled the same way. This includes Urdu, Persian/Dari, Uyghur among others.
- Bengali: আল্লাহ *Allāh*
- Bosnian: *Allāh*
- Chinese: 阿拉 *Ālā*, 安拉 *Ānlā*; 真主 *Zhēnzhǔ* (semantic translation)
- Greek: Αλλάχ *Allách*, Θεός *Theós* (God)
- Hebrew: אללה *Allāh*
- Hindi: अल्लाह *Allāh*
- Japanese: アラー *Arā*, アッラー *Arrā*, アッラーフ *Arrāfu*
- Maltese: *Alla*
- Korean: 알라 *Alla*
- Polish *Allāh*, also archaic *Allach* or *Ałłach*
- Russian, Ukrainian, Bulgarian: Алла́х *Allakh*
- Serbian, Belarusian, Macedonian: Alah, *Алах*
- Spanish, Portuguese: *Alá*
- Thai: อัลลอฮ์ *Anláw*
- Punjabi (Gurmukhi): ਅੱਲਾਹ *Allāh* (archaic ਅਲਹੁ in Sikh scripture)

In the Name of Allāh, the most Gracious, the most Merciful

PREFACE

It is customary to start a book about Islam by making a statement saluting the Prophet of Islam ﷺ, his progeny عليهم السلام and righteous companions رضي الله عنهم thus:

الحمد لله رب العالمين، و صلى الله على سيدنا محمد و آله الطيبين الطاهرين و أصحابه المنتجبين، و رضي الله عن التابعين لهم باحسان و تابعي التابعين، و عن العلماء و الصالحين الى يوم الدين؛ اللهم آمين يا رب العالمين.

Praised be the Lord of the Worlds; Allāh blesses our master Muḥammed ﷺ, his good and pure Progeny عليهم السلام and elite companions رضي الله عنهم, and may He be pleased with those follow these companions in goodness as well as those who follow the latter. May He be pleased with the scholars and the righteous, all of them, up to the Day of Resurrection. O Lord of the Worlds! I plead to You to answer this prayer.

Islam belongs to the monotheistic religions, a "member" of the three major faiths of the world, chronologically trailing Christianity and Judaism where the concept of God stands at the core of the faith. Godhead is the most important article of faith in these religions which, from our viewpoint, are actually one and the same: The Almighty revealed His truth to the Israelites, so it was called Judaism, then He revealed it to Christ عليه السلام, so it was called Christianity. But when He revealed it to Muhammed ﷺ, some people called it "Muhammedanism" whereas those who follow

Muhammed عليه السلام have always called themselves and would like others to call them "Muslims," people who surrender to the will of the Almighty. The Jews surrendered to His will when they followed Moses عليه السلام in their exodus, and the Disciples followed Jesus عليه السلام and recorded his words, from memory and without his supervision, incorporating many of their own personal views in it, with the exception of Saint Barnabas, who is discussed in this book, thus surrendering to the will of God. The truth which God revealed to the Jews then to the Christians then to Muslims is one and the same; people, not He, gave it labels, capitalized on differences which they, not He, caused in these "creeds" which should have all been one: The Almighty has one truth, one religion with which He blesses His servants. Some of these "servants", rest assured, are the ones who created differences that led to disputes some of which became bloody.

An in-depth study of these three Unitarian religions will reveal the similarities between them simply because they all came from one and the same God Who does not have but one tongue, one word, one truth, one Heaven, one Hell, one straight path to Him, one human family, one Ādam, one Eve… This is the absolute truth, yet not many people believe in it; on the contrary, many people reject it outright and claim that they, and only they, know the truth and abide by it, thus excommunicating all others.

These days the followers of all these three Abrahamic faiths are increasingly coming under attack by a new breed of fanatics who were told to be extremist, trained to hate and to seek "Paradise" by killing others. These are the extremists whose hostility and hatred is fueled by a particular form of "religious" teachings which has strayed from the straight path of Islam, yet they claim to be Muslims and that they, and only they, are the true Muslims and everyone else is not. Their extremism is being funded by oil money, and money talks. A number of terrorist organizations are now out to kill the followers of these three creeds, and if these followers do not undertake measures to protect themselves, they will fall prey to these terrorists. Such preparation is not done by only setting up armies, flying predators, moving troops by the hundreds of thousands with

all their lethal weapons; it is better done by exposing the falsehood of the teachings promoted by these terrorists, by educating the public, and by standing in the face of certain governments that provide these terrorists with money and support. This book is a humble effort to explain to the readers the truth about Islam, the religion of peace and harmony, of brotherhood not only with followers of the Abrahamic creeds but also of brotherhood with all other religions of the world.

This book is the third of eight works written so far by its author. This book is not about the author. If you really wish to know who Yasin T. al-Jibouri, the Internet is your gate to such knowledge. Two web sites suffice you: www.authorhouse.com and www.amazon.com. If you still wish to know about this guy who always keeps himself busy, and if curiosity weighs heavily on you, refer to pages 43 – 89 of his book titled *Mary and Jesus in Islam* which AuthorHouse has already published and is available to order online from the above sites and hundreds others worldwide. Some of these pages will provide you with images of front covers of some of the books which al-Jibouri has written, edited or translated, a list totaling 52; so, be prepared.

My book titled *Allāh: the Concept of God in Islam* was first published by Anṣāriyān in 1997 when I was in the United States, then it was reprinted later under the title *The Concept of God in Islam* by the same Publisher. After I had returned home (Iraq) in September of 2003, I decided to get it printed in the United States, but I was informed by the prospective publisher that the number of its pages must not exceed 740, so I decided to split it into two volumes, the one in your hand is the first.

Yet there may be readers who are either reluctant to get a copy of the U.S. edition of my book titled *Mary and Jesus in Islam* or simply have no access to it, and they insist on knowing something about the author of these books; therefore, a word is indicated below which hopefully gives them an idea about him unless they are planning to write a book about this stranger!

ARABIC TRANSLITERATION
RULES APPLIED IN THIS BOOK
ONLY FOR ISLAMIC TERMS

according to the regulations of the Library of the U.S. Congress

Arabic

Letters of the Alphabet

Initial	Medial	Final	Alone	Romanization
ا	ـا	ـا	ا	omit
ب	ـبـ	ـب	ب	b
ت	ـتـ	ـت	ت	t
ث	ـثـ	ـث	ث	th
ج	ـجـ	ـج	ج	j
ح	ـحـ	ـح	ح	ḥ
خ	ـخـ	ـخ	خ	kh
د	ـد	ـد	د	d
ذ	ـذ	ـذ	ذ	dh
ر	ـر	ـر	ر	r
ز	ـز	ـز	ز	z
س	ـسـ	ـس	س	s
ش	ـشـ	ـش	ش	sh
ص	ـصـ	ـص	ص	ṣ
ض	ـضـ	ـض	ض	ḍ
ط	ـطـ	ـط	ط	ṭ
ظ	ـظـ	ـظ	ظ	ẓ
ع	ـعـ	ـع	ع	‘ (ayn)
غ	ـغـ	ـغ	غ	gh
ف	ـفـ	ـف	ف	f
ق	ـقـ	ـق	ق	q
ك	ـكـ	ـك	ك	k
ل	ـلـ	ـل	ل	l
م	ـمـ	ـم	م	m
ن	ـنـ	ـن	ن	n
ه	ـهـ	ـه ، ـة	ه ، ة	h
و	ـو	ـو	و	w
ي	ـيـ	ـي	ي	y

Vowels and Diphthongs

◌َ	a	◌ا	ā	◌ِي	ī
◌ُ	u	◌ى	á	◌َوْ	aw
◌ِ	i	◌ُو	ū	◌َيْ	ay

ALA-LC Romanization Tables

Al-Jibouri is a well known translator, and he is the very first person ever to translate the works of the Martyr Ayatullāh Sayyid Muhammed Bāqir as-Sadr, the greatest economist, philosopher, author and political figure in the modern history of Iraq, such as: *A General Outlook at Rituals* (which was published in 1979 by the World Organization for Islamic Services (WOFIS), *Contemporary Man and the Social Problem* (which was also published by the same Publisher in 1980), *The General Bases of Banking in the Muslim Society* (which was published in Maryland, U.S.A., in 1981), and *What Do You Know About Islamic Economics?* which was published by the Imāmia Center of Lanham, Maryland, U.S.A., in the month of Ramadan 1410 A.H./April 1990 A.D. Al-Jibouri twice published his translation titled *A General Outlook at Rituals* in the U.S., getting their latest edition registered with the Library of Congress of Washington, D.C., the only one bearing as-Sadr's name. He also translated and/or published many other titles; among them are: *A Biography of Muhammed Bāqir as-Sadr*, *The Form of Islamic Government and Wilayat al-Faqeeh*, *About the World Political Situation from a Muslim's Viewpoint*, and *Our Faith*. The latter work is written by Sayyid Muhammed Hussain al-Jalāli, a famous Iraqi scholar, researcher, critic and theologian now living in Chicago, Illinois, U.S.A.

In 1975, that is, three years after starting his higher studies in the United States, Yasin T. al-Jibouri received instructions to facilitate the entry to the United States of the very first representative of the then Grand Ayatollāh Abul-Qāsim al-Khoei in North America, namely Sheikh Muḥammad Sarwar of Quetta, near the Pakistan-Afghanistan border, who, due to al-Jibouri's personal sponsorship, did, indeed, arrive at the same point of entry al-Jibouri used in late August of 1972, namely New York's John F. Kennedy Airport, on January 25, 1976, a very important date in the history not only of the Shī`ite community of North American but of that of the whole Islamic world due to the *tablīgh* activities that resulted from the establishment of such a monumental Shī`ite institution like the Khoei Center in an important part of the world. The request to facilitate the entry into the United States of Sheikh Sarwar came through New York's Shī`a Association of North America (SANA),

which was founded by al-Jibouri's great friend, Ghulam-Raza Hassanali, who had migrated to the United States with his family from Dares-Salam, Tanzania, as did Aunali Khalfan who is mentioned elsewhere in this Preface. SANA is believed to be the very first Shī`ite organization established in the United States: It was founded in the early 1970s, perhaps a year or two before al-Jibouri had founded his Islamic Society of Georgia, Inc. Sheikh Sarwar failed to obtain an entry visa to the United States after having tried to do so in Iraq, then in Iran, Germany and the United Kingdom. Followers of al-Khoei in these countries acted as guides and hosts for the Sheikh and helped him with accommodations and travel expenses. When µassan ali spoke to al-Jibouri about the Sheikh being given the run-around, the first sent a package to the Sheikh who was at the time in London containing the following documents: 1) a letter of sponsorship which al-Jibouri typed on his Society's stationery indicating that he was the Sheikh's personal sponsor and guarantor, that al-Jibouri pledged not to let this cleric work in the United States, and that the visa applicant, if granted the visa, would abide by U.S. laws, rules and regulations; 2) a copy of the Bylaws of the Islamic Society of Georgia, Inc., of which al-Jibouri was the General Secretary; 3) constitution of the Islamic Society of Georgia, Inc.; and 4) some copies of the *Islamic Affairs* newsletter. Unfortunately, the package arrived after the Sheikh had already made another failed bid in London to obtain the entry visa to the United States; so, he was advised to go to Lebanon to try his luck. In Beirut, he was subjected to a foiled kidnapping attempt as the country was embroiled in civil war; so, the Shī`ites there were very much concerned about his safety: They whisked him out of Beirut in the depth of the night to Damascus which was to be his last attempt following which he would return to Najaf, Iraq, to resume his studies at the *ḥawza*. In Damascus, Sheikh Sarwar submitted the package sent to him by al-Jibouri during the interview, and he was finally able to obtain his entry visa.

A few days following the arrival in the United States of Sheikh Muḥammad Sarwar, the Sheikh became al-Jibouri's roommate in Atlanta, Georgia. There, Sheikh Sarwar received training by al-Jibouri on the preparation of newsletters and different publications

especially in the areas of typesetting, art designs and layout, steps required for making a "cold camera-ready copy" before being sent to the press. He was sent to the United States with specific instructions from the late Grand Ayatollah al-Khoei to start a regular newsletter or magazine, produce a new English translation of the Holy Qur'ān and write books for Muslim children and adults. Upon its completion, Sheikh Sarwar's English translation of the Holy Qur'ān was published by Tahrike-Tarsile-Qur'ān, Inc. (Distribution of Holy Qur'ān, Inc.) of New York, a publishing house established and managed by al-Jibouri's close friend, Aunali Khalfan, and his great family. For your information, Khalfan was instrumental in the publication for the first time ever of a text of the Holy Qur'ān in Braille language for the blind. He has been publishing not only various translations of the Holy Qur'ān but also some other top quality Islamic books, including many published by Anṣāriyān, the list of which now tops five thousand. One of the books which he has published and is now marketing is *Peak of Eloquence: Nahjul Balāgha* which is compiled by al-Sharīf al-Raḍi and edited by Yasin T. al-Jibouri with an Introduction by Martyr Murtadha Mutahhari. This title is marketed world-wide by other American book sellers as well. May the Almighty bless Aunali's efforts and reward them in the life of this world and in the Hereafter, *Allāhomma Āmeen* اللهم آمين.

As for the magazine which the Sheikh was instructed to issue, it was given the title *The Message of Islam*. It was, indeed, founded in February of 1976 under the supervision of Sheikh Sarwar not in Atlanta, Georgia, but in Houston, Texas, shortly before the Sheikh had gone to Atlanta to be al-Jibouri's roommate for few months. Its publication was made possible through help from the Shī`ite community in Houston members of which had written al-Khoei requesting him to send them a scholar to teach them Shī`ite Islam. During his stay at al-Jibouri's very modest apartment (so modest, its monthly rent at the time was only $98 exclusive of utilities) in Atlanta, Georgia, the Sheikh put out two editions of this magazine. Thereafter, the Sheikh moved from Atlanta to New York City where there have always been a much larger Shī`ite population and where a fourth edition of *The Message of Islam* was published. To the best of

al-Jibouri's knowledge, this magazine disappeared after the publication and distribution of its fourth edition. In New York, Sheikh Muḥammad Sarwar founded the Khoei Center. Later on, unfortunately a controversy developed because of which the New York Shī`ite community requested the late Grand Ayatollah al-Khoei to remove Sheikh Muḥammad Sarwar from office and appoint someone else in his place. The great sage sent in 1982 one of his sons, namely martyr Sayyid Abdul-Majīd al-Khoei, on a fact-finding mission and to prepare for the establishment of the Khoei Foundation, the very first major institution established by Najaf's *marji`iyya* **مرجعية** (highest religious authority) in the Western world. The year 1982 ended Sarwar's term which started in 1976. He was replaced, after a bitter and costly court battle, by Sheikh Fadhil al-Sahlani, an Iraqi sheikh from Nasiriyya and a friend of al-Jibouri. Sheikh al-Sahlāni has been efficiently running the Foundation, School and Center ever since. In the process of those court hearings, Yasin T. al-Jibouri, in his capacity as Sarwar's personal sponsor, was requested to submit a signed statement indicating that the late Grand Ayatollah al-Khoei was Sarwar's boss and that the latter was obligated to follow his orders; otherwise, he would be insubordinate. Al-Jibouri complied, composing and signing such a statement as requested in his capacity as the one who helped him come to the United States and acted as his guarantor. The statement was presented before the judge who ruled that Sarwar should step down from his office and hand over all documents and assets to Sheikh Faḍil al-Sahlāni, the new representative of al-Khoei to the believers in the United States and Canada.

There may be skeptics who cast doubt about the truth in the text above or below, particularly when there is reference to Shaikh Muhammad Sarwar. I, author of this book and former roommate of Sarwar, would like to advise these skeptics to verify this information with Shaikh Sarwar himself who is a well known personality now living with his family in New York. I have also noticed that many writers who wrote about the spread of Islam in the West in general and in the U.S. in particular neglected how the Shaikh made it to the U.S. in 1976 which was the prelude for the establishment of the Khoei Foundation and Center in New York then in London, U.K.

More details about how the Khoei Foundation was established in London are included in the Preface to my book titled *Mary and Jesus in Islam* which AuthorHouse has published in Indiana, U.S.A.

The present building of the Khoei Foundation, which is located in Jamaica, New York, was opened seven years after that incident, that is, on the 15th of Sha`bān 1409 A.H./March 25,1989, in order to meet the religious needs of the Muslim community in the United States. The religious programs are conducted in Arabic, Urdu, Persian and, of course, English. Presently, the address of the Khoei Foundation is 13711 90th Avenue, and that of the Khoei Center is 8989 Van Wyck Expressway, both located in Jamaica, a suburb of New York City. The latter includes a mosque, a school and resident imām's quarters as well as a modern library, kitchen and cafeteria.

In the same year, that is, 1989, the Grand Ayatollah al-Khoei established the London branch of this Foundation, appointing his son, Sayyid Muḥammed Taqi al-Khoei, as its head. It is now located on Chevening and Salusbury roads. Its board, upon establishment, was comprised of these dignitaries: Sayyid Muḥammed Taqi al-Khoei, Sheikh Muḥsin Ali al-Najafi, Sheikh Yousuf Nafsi, Sayyid Muḥammed al-Mousawi (of Bombay, India), Sayyid Faḍil al-Milani, Sayyid Majid al-Khoei (another son of the late al-Khoei), Sheikh Hajj Kādhim Abdul- Ḥussain, Sayyid Muḥammed Ali Shahristāni ﷺ (a world renown philanthropist and founder of the Open Islamic University in London, a man who was born in Iraq and who had descended from an Iranian family), and al-Ḥajj Mustafa Kawkal. Sayyid Taqi al-Khoei was succeeded in this post by his brother, the late Sayyid Abdul-Majīd al-Khoei who was assassinated in Najaf, Iraq, on Thursday, April 10, 2003. Following this tragic incident, Sayyid Yousuf al-Khoei, another son of the late Grand Ayatollāh, became director of London's Khoei Foundation. Another branch for the Khoei Foundation was established in Montreal, Canada, but information about it has not been available at the time when this text has been compiled for the kind reader.

Late Grand Ayatolllāh al-Khoei was born on November 19, 1899 and died on August 8, 1992. Following the demise of the late sage,

Grand Ayatollāh Abul-Qāsim al-Khoei, the Shī`ite world, represented in Najaf's *ḥawza*, Islamic seminary, elected Sayyid Ali al-Sistāni to succeed him in this highest religious office. Grand Ayatollāh Sayyid Ali al-Ḥusaini al-Sistāni was born on August 4, 1930 in Mashhad, Iran, to a family of religious scholars. His grandfather, after whom he was named, was a famous scholar who had studied in Najaf. Sistani's family originally comes from Isfahan. During the Safavid period, his forefather, Sayyid Muḥammed, was appointed by then King Ḥussain as "Sheikhul-Islam" (mentor/leading authority on Islam) in the Sistan province. He traveled to Sistan where he and his children settled, hence his last name, "al-Sistāni". Sistāni began his religious education as a child, starting in Mashhad and moving on to study at the great Shī`ite holy city of Qum in central Iran in 1949. In 1951, after spending few years there, he went to Najaf, Iraq, to study under the late Grand Ayatollāh Abul-Qāsim al-Khoei. Sistāni rose in religious ranks to be named in 1960 a supreme "marji`" **مرجع أعلى** the highest religious authority, under Iraqi government's head, Gen. Abdul-Karīm Qāsim, but without any interference from the government. At the unusually young age of 31 (that is, in 1961), Ayatollāh Sistāni reached the senior level of accomplishment called *ijtihād*, which entitled him to pass his own judgments on religious questions and issue binding edicts.

Yasin T. al-Jibouri is discussed in detail by Prof. Larry Poston in his book *Islamic Dawah in the West: Muslim Missionary Activity and the Dynamics of Conversion to Islam* (New York, United States, and Oxford, United Kingdom: Oxford University Press, 1992; ISBN No. 0-19-507227-8). One of the essays which he wrote and circulated is an extensive, thorough and extremely well researched rebuttal to Samuel P. Huntington’s famous article “The Clash of Civilizations?” which appeared in Foreign Affairs magazine in the Summer of 1993. His rebuttal is actually a laborious research which exhausted two weeks of his time and many sleepless nights and is dated October 26, 1993. Due to the extensive research exhausted and the mass of data and information incorporated in this rebuttal, al-Jibouri has recently included it as an Appendix for his book titled Mary and Jesus in Islam which has recently been published by AuthorHouse of

Indiana, U.S.A. May the Almighty assist us and keep our feet firm on His Right Path, *Assirat al-Mustaqeem, Allāhomma Āameen*.

In the Name of Allāh, the most Gracious, the most Merciful

INTRODUCTION

In any theistic religion, the concept of God rests at the core of its beliefs, tenets and practices, and it determines what its adherents regard as admissible, permissible, commendable or otherwise. It shapes their attitudes towards others whom they label as "unbelievers." It inspires their perceptions, formulating how they conceive their role in life, how they should treat one another, what they should do when they sin or fall into error. It determines the extent of their humanity and provides them with a yardstick to measure that of others. It dictates to them ways to treat other living beings around them: animals, plants, the environment at large, how they look at nature and how they envision their responsibility to protect and preserve it. It paves their path to worldly happiness and to salvation in the hereafter. No words can over-estimate the significance of such a concept in any given faith based on the belief in a Supreme Deity, God Almighty, Creator of everything and everyone.

This book is written primarily for open-minded non-Muslims. Needless to say, the primary reference utilized is the Holy Qur'ān. A colon (:) separates the number of a Chapter (*Sūra*) from a verse (*aya*) or verses (*āyāt*). For example, 2:255 refers to Chapter 2 (al-Baqarah, the Cow), verse 255, or *āyat al-kursi* آية الكرسي, verse of the Throne.

Why did I write this book? For about a third of a century living in exile in the United States, I have had the opportunity to closely discern the attitudes of non-Muslims around me towards Islam and Muslims, often visiting a number of churches—and one synagogue in Atlanta, Georgia—to observe first-hand how they worship God, what their faith enjoins or prohibits, how they look at those who do not

subscribe to their beliefs. When I was living in Atlanta, Georgia, from 1972 to 1979, as many as five churches had my name and address on their mailing lists. Beautiful young ladies would come to my apartment to escort me and my roommates (a Pakistani Hindu and an Indian Sunni Muslim) to various church functions. The food was always good, although I and my very nice and polite Indian roommate had to always make sure that no pork or any of its derivatives would pollute our systems. And there were many good looking young ladies, too, another reason not to miss any occasion or invitation. The trap was well set for us. And we were single and available, young, healthy and full of energy. And temptation was always there. I had asked those churches to place my name and address on their mailing list, to let me know when they had a function, and to send their good-looking young ladies to my apartment for the ride to the church. All of that did not happen coincidentally. In my view, nothing, absolutely nothing, happens by coincident, not even a stone rolling down a mountain or a leaf falling on the ground. Everything happens according to a plan put forth by the Planner and Executor of the universe, the cosmos, the One and Only God Who created it and everything in it. "Accidentally," "coincidentally," and "by chance" are words and expressions which should be eliminated from language altogether; they are intruders. They are sacrilegious.

My visits to churches and Christian homes were never done out of a pure desire to have a good time, to socialize, to have one girl-friend or more as some of my roommates had anticipated, nor to kill time. For me, killing time is one of the worst types of murders. From the list of the books which the Almighty helped me write, edit or translate, you can conclude that I am not the type of individual who wastes his time, and the Preface to my book titled *Mary and Jesus in Islam* which AuthorHouse published can prove it. I had a burning desire to see things for myself, to closely observe. Some promoters of those church programs were more aggressive than others. They wanted to gauge how serious we were about our religious beliefs in order, perhaps, to evaluate their chances to succeed in converting us to Christianity, and they did so in various ways. There were occasions, therefore, when tempers rose high, accusations flew and

offenses committed. Yes, there were times when I had to pay a dear price for defending my Islamic creed in the face of attacks launched by some of those promoters, missionaries, for not keeping my mouth shut as was the case with my nice Indian roommate who just did not want to offend anybody. I have never hesitated to offend others, including my closest friends, when I was convinced that they were offending the Almighty. God knows how many people, Muslims and non-Muslims, who will be offended when they read this book! And there was always a price to pay, and I gladly paid it even when it hurt badly. This is why I have been called many names by many people, Muslims and non-Muslims alike, and the Internet carries many attacks against my person which I regard as testimonies and compliments. They can attack me as much as they want, for their attacks will always strengthen my faith and conviction. It is O.K. when some people call me names as long as the Almighty calls me a good, though far from being perfect, servant of His. I do not care if all people of the world call me bad names. If my Lord and Maker keeps the gates of His mercy and forgiveness open for me, name calling does not bother me in the least. If you read the Preface to my book titled *Mary and Jesus in Islam* which AuthorHouse published, you will see how some "Muslims" in Virginia called me "terrorist"…!

From the very beginning, I realized that those churches were doing their best—and worst—to convert non-Christians to Christianity; after all, is not this what missionary work is all about? And who could be better candidates than single foreign students studying for their graduate degrees? Once they go home, these students will disseminate their new faith with zeal and enthusiasm to others. At least this is what those churches were hoping. This is why many of their preachers and priests were distributing anti-Islamic literature, thinking that by attacking others' beliefs, they would protect their own and win new converts. They had forgotten about the laws of action and reaction. Some of those churches were showing movies derogatory to Islam and to the Prophet of Islam ﷺ. Since my life's motto has always been the Prophet's tradition saying, **الساكت عن الحق شيطان أخرس** "One who remains silent rather than says the truth is a tongue-tied Satan," I refuse to be that Satan.

I almost broke into a fist fight once with an Atlanta pastor who was then my host and who was during a gathering assaulting Islam and the Prophet of Islam ﷺ; he had to shut his mouth after listening to my counter-arguments and to a volley of charges of my own against today's version of Christianity which included tracing the deviation in the Christian Church back to its very first years. My book titled *Mary and Jesus in Islam* to which reference is made above shows you the depth of the research which I conducted to prove that today's version of Christianity is definitely not what Christ عليه السلام preached, nor is he proud of those who now call themselves Christians. I explained to that pastor how much respect Muslims have for Christ عليه السلام and his saintly mother عليها السلام and juxtaposed it with the disrespect of people like him towards our Abrahamic faith. I reminded him of the bloody and shameful history of the barbaric Crusades which were sponsored by the Church, of the Muslim lands they burnt and looted and of the Muslim blood they shed and of the Muslims who were kidnapped tehn shipped to Europe as slaves. He soon realized that he was facing a formidable foe who was fully knowledgeable of the history of the Christian church and who, for many years, had studied such bloody history academically and written numerous term papers about it, and who knew fully well the extent of mischief inflicted in the past and is still being inflicted on the Islamic world by the colonizers and imperialists who profess to follow Christ عليه السلام, the prince of peace, the man who never hurt anyone or anything. He realized how ignorant he was about our faith, how tolerant our religion is, how hypocritical most leaders of the Islamic world nowadays are, how much the so-called Christian West is indebted to Islamic civilization, and how rude he was in attacking my beliefs despite his knowledge of the fact that I was then editor of a globally circulated Islamic publication[1]. The memory of the encounter with that pastor still boils blood in my veins even

[1]At that time, I was editing *Islamic Affairs* الشؤون الإسلامية bimonthly newsletter which was regularly mailed out to readers in all 50 U.S. States and in 67 countries world-wide.

today, despite the passage of so many years; it is in defense of this precious Islamic creed that I write this book hoping the Almighty will accept and bless it, praying that He accepts and blesses the other books and articles which I have written, edited, or translated during all these years and, God willing, in the years to come.

The pastor incident took place before the outbreak of the Islamic Revolution in Iran. Needless to say, this Revolution enraged and provoked the enemies of Islam, mostly Zionist Jews who dominate the public opinion through their total control of the information and news media. They also control the financial and political systems of the West in general and of the U.S. in particular. More details about these facts are included in my Rebuttal to Samuel P. Huntington's essay "The Clash of Civilizations?" which I appended to the text of my book titled *Mary and Jesus in Islam*. This edited Rebuttal can be found on pages 495 – 521 of the said book. The Islamic Revolution in Iran provided these traditional enemies of Islam and those whom they brainwash, through the mediums of their news media and entertainment industry, with a golden opportunity to vent their contempt towards Islam and Muslims, making the latter the object of their daily attacks, ridicule and favorite pastime. I had, of course, to bear my share of persecution. I was, like millions others, inspired by this great revolution that signaled the dawn of freedom for all the downtrodden and persecuted peoples of the world, not only for Iranians or other Muslims. Non-Muslims, too, deserve to live in dignity and enjoy the life which the Almighty granted them. The details of the persecution to which I was exposed are detailed in my autobiographic *Memoirs*.

This book is not written for those who deliberately misrepresent our Islamic faith, for these will never see anything except through their own tinted glasses, and there is no cure for their blindness. These are mentally and psychologically sick with a sundry of contagious and terminal diseases: prejudice, arrogance, close-midedness, racist superiority complexes..., and it is a waste of precious time to try to deal with them; they are unworthy of my or anyone else's attention. Rather, this book is written for open-minded and fair non-Muslims who sincerely wish to know how Muslims conceive their Creator. It

is for these non-Muslims, and for those Muslims whose extended stay in any non-Muslim country may have taken its toll on their faith, who changed their names from "Jasim" to "Jessy," from "Hussain" to "Jose," etc., that this book is written.

May Allāh *Ta`ālā* guide us to His Path, *Allāhomma Āmeen*.

Surat al-Fatiha as a calligraphic design

PART ONE

KNOWING ALLĀH

Muhammed ﷺ, the Messenger of Allāh, has said, "One among you who knows Allāh best is the one who fears Him the most, and I fear Him even more." Ibn `Abbās[1] رضي الله عنه says that a bedouin once came to the Messenger of Allāh ﷺ and said, "O Messenger of Allāh! Teach me of the most unusual norm of knowledge!" He ﷺ asked him, "What have you done with the peak of knowledge so that you may now ask about its most unusual types?!" The man asked him, "O Messenger of Allāh! What is this peak of knowledge?!" He ﷺ said, "It is knowing Allāh as He deserves to be known." The bedouin then said, "And how can He be known as He ought to be?" The

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[1]Ibn `Abbās was one of Prophet Muhammed's cousins: he was Abdullāh ibn `Abbās ibn Abd al-Muttalib رضي الله عنه, of Banū Hāshim, of Quraysh. Referred to as the Islamic nation's scribe, he was a highly respected *ṣaḥābi* whose *aḥādīth* are classified by al-Bukhāri and Muslim as "*Ṣaḥīḥ*," accurate, authentic. He was born in Mecca, and he kept the Messenger of Allāh ﷺ company and narrated his traditions. He fought on the side of Imām `Ali عليه السلام during the Battle of the Camel (which started on Friday, Jumada I 16, 36 A.H./November 10, 656 A.H.) against `Āisha and her supporters, and also during the Battle of Ṣiffīn (which started in Dhul-Ḥijjah 36 A.H./May 657 A.D.). During his later years, he became blind, so he retired to Ta'if where he died in 68 A.H./687 A.D. In both al-Bukhāri's and Muslim's "*Ṣaḥīḥ*" books, there are 1,160 *aḥādith* transmitted through Ibn `Abbās alone.

Messenger of Allāh ﷺ answered, "You must know Him as having no model, no peer, no antithesis, and that He is One and only: He is the One Who is Apparent yet Hidden, First and Last, having neither peer nor a similitude; this is the true knowledge about Him."

Accurately knowing Allāh is the pillar whereupon Islam in its entirety stands. Without such knowledge, any action in Islam does not have any real value whatsoever: It has neither essence nor merit.

The Question is: "How can we get to know Allāh, and what is the venue of attaining such knowledge?" The answer is crucially conditional: If we do not know the right course, we can never reach the desired destination.

Any erroneous approach to knowing Allāh is a major contributor to distancing a large number of people from accurately getting to believe in Allāh. The Holy Qur'ān narrates to us stories about those who disbelieved in Allāh in every age and time, depicting for us how they insisted, in order to believe in Him, on hearing or seeing Him, relying on their physical faculties. Following are only a few examples:

Allāh Almighty has said in His Book, the Holy Qur'ān,

> *And those who have no knowledge say: Why does not Allāh speak to us or a sign come to us? Even thus did those before them say; (they said) the like of what such people say; their hearts are all alike. Indeed, We have made the signs (leading to belief in Him) clear for people who are sure.* (2:118)
>
> *And those who do not hope for Our meeting say: Why have no angels been sent down on us, or (why) do we not see our Lord? Certainly they themselves are too proud and have revolted in great revolt. On the day they see the angels, there shall be no joy on that day for the guilty...* (25:21-22)
>
> *Pharaoh said: O Haman! Build me a tower so that I may attain the means of access, the means of access to the heavens, then (I may be able to) reach the God of Moses, and I surely think that he is a liar. And thus was the evil of his deed made fair-seeming to*

Pharaoh, and he was turned away from the (right) course. (40:36-37)

"Turned away from the (right) course" refers to the course that ends at acquiring a sound and accurate knowledge about the Almighty. Such a goal should be our first and foremost concern. Without properly knowing Allāh, how can we properly worship Him? The Messenger of Allāh, Muhammed ﷺ, has narrated this *qudsi* tradition: "For everything there is a path, and the path to Paradise is knowledge." This book is a humble attempt to search for such sound and accurate knowledge, the one that brings one closer to his Lord and leads him to the path of salvation, to happiness both in this life and in the eternal life to come.

Muslims Start Everything in the Name of Allāh

In one *ḥadīth*, the Messenger of Allāh ﷺ is quoted as having said, "Anything which does not start with the Name of Allāh is cut-off (from Allāh's blessing)." It is customary for Muslims to invoke the Name of Allāh whenever they do anything important, or whenever they seek His protection against His arch-enemy and ours, Satan the Accursed. Examples are: When they stand up or sit down, when they eat, drink, enter their homes, open the door of their cars or bathrooms or any room in the house, start the engines of their cars, put on or take off their clothes, ascend or descend a ladder, start writing something important, slaughter an animal decreed by Allāh as lawful for their food..., and even when they cohabit with their wives in the hope Allāh will bless them with righteous progeny who will be the apples of their eyes in this life and the means of salvation in the life to come, who keep their name and reputation alive and who raise their social status and esteem. Such are the manners of good Muslims.

So, let us now start in the Name of Allāh Who created and formed everything from nothing, the ever-Living, the Eternal Who is never affected by time, nor space, nor anything else, for these are among His own countless creations, the One Who never initiated a place for His being, nor did He attain His might after having created everything, nor was He weak before or after then or ever. In the

Name of Allāh Who never needed company before creating everything. In the Name of Allāh the like of Whom there is nothing at all, nor was He without His domain before He created it. In the Name of Allāh Who hears without a hearing faculty, Who sees without eyes. In the Name of Allāh Who is Mighty without having to derive His might from His creation. In the Name of Allāh the eyes of Whose creatures can never see Him, nor can their minds grasp His Greatness, the Most Exalted One, the all-Knowing. I testify that Allāh is the One and Only God; there is no partner with Him, the One and only One on Whom all things and beings depend. He does not beget, nor is He begotten, nor is there anything at all like Him. I further testify that our master Muhammed ﷺ is His Servant and Messenger, bearer of His Message and of the glad tidings, the one whom He trusted with His revelation; blessings of Allāh with him and his righteous and pure progeny, his Ahl al-Bayt عليهم السلام, and the righteous ones from among his *ṣaḥaba* and those who followed them on the path of righteousness, the true *tabi`īn* رضي الله عنهم.

How Prophet Muhammed ﷺ Praised His Lord

Our master Muhammed ﷺ has said,

> All Praise is due to Allāh, the One and only God. His being Eternal is compounded by His being Divine. He is Proud in His own right and in His Greatness. He creates whatever He wills and initiates the creation without having to have a model for any of what He creates. Our Lord is the One Who has always been beyond time as such; through His knowledge has He split the seed; through His Might has He created everything; through the light of the morning has He started the dawn; there is none that can alter what He has created, nor is there any that can change what He has made, nor is there any that can revoke His decree or repeal His command or be exempted from His call. There is no extinction to His domain, nor is there a term for His Divinity. He is the first to create, the One Who is eternal even beyond eternity itself, the One Who has obscured Himself from His creation in the horizon of ambition, in the lofty Exaltation, in the abundant domain, higher than anything that is high. Yet He is close to everything, so He manifests Himself to His beings even without Himself being seen, while He is the most Sublime. By His Light He veiled Himself and

ascended the height, obscuring Himself from His creation. He sent them messengers so that He would have the clear argument against them, and so that His messengers would testify against His creation. He sent prophets to them to bring them glad tidings and to warn them, so that He would guide whomsoever He pleases after providing them with His clear signs and bringing to life whomsoever He pleases with the same, hence the creation will know about their Lord that which they did not know, and they will know Him as their God after having rejected Him. They will believe in His Unity after having persisted in denying it.

Commonly Asked Questions About "Allāh"

Let us now try to answer a number of basic questions about the Almighty:

1) How can you describe Him?

Numerous verses of the Holy Qur'ān point out to His existence. Consider the argument of His Friend Ibrahim ﷺ (Abraham, the great patriarch, peace with him) who said: "My Lord is the One Who brings life and Who causes death" (Qur'ān, 2:258), and the argument of prophet Moses ﷺ who said, "[He is] your Lord and the Lord of your fathers of old" (Qur'ān, 26:26). Also consider these verses:

> Our Lord is the One Who gave everything its creation, then He guided it (to its destination). (Qur'ān, 20:50)

> The Lord of the East and the West: there is no god but He; therefore, take Him for a protector. (Qur'ān, 73:9)

2) Can you define Him?

The Exalted One says that He defies definition: "... Nothing at all is like Him" (Qur'ān, 42:11).

3) Can one ask: "What is He?"

Pharaoh asked Moses ﷺ, "And what is the Lord of the worlds?" (Qur'ān, 26:23). Moses ﷺ, answered by saying that He is "Your Lord and the Lord of your fathers of old" (Qur'ān, 26:26). There is no way to know Him by defining "what" He is; rather, one can get to know the proofs of His Existence, Might, Knowledge, Wisdom,

Mercy and His being the Creator of everything. "Do not think about Allāh," said Imām Ali عليه السلام, "rather, think about what Allāh has created, for thinking about Allāh only increases one's bewilderment."

4) Is He one or more?
The Glorified One has required the Muslims to

> Say: He, Allāh, is One. (Qur'ān, 112:1)
>
> And your God is One God! (Qur'ān, 2:163)
>
> Had there been in them any gods besides Allāh, they would have certainly been in a state of disorder. (Qur'ān, 21:22)

5) Is He confined to any place or space?
The Holy Qur'ān tells us that:

> He is the Supreme One (watching) over His worshippers. (Qur'ān, 6:61)
>
> They revere their Lord High above them. (Qur'ān, 16:50)
>
> The Beneficent God is firmly established on the throne (of authority). (Qur'ān, 20:5)

"Above them" in 16:50 refers to the Almighty being above His servants in His Might, Power, Loftiness, not to being above them in place, space, area, elevation, or physical location; these do not apply to Him. The Messenger of Allāh ﷺcalled on His Lord during his ascension to heavens pleading to Him thus, "You are as You have praised Your own Self," and Prophet Younus عليه السلام (Jonah) son of Matti (Matthew), while being in the bottom of the sea, called on his Lord saying, "There is no god but You! Glory to You! Surely I have become one of those who commit injustice against their own souls!" (Qur'ān, 21:87). The Messenger of Allāh ﷺ has said, "Do not exalt me over him [over Younus] in nearness to Allāh just because I reached the High Throne while he was in the bottom of the sea, for the Adored One is above being confined to a space or a direction."

He has also addressed Him saying, "You and he in the strata of the heavens;" the believers call on Him saying, "You and them on earth." Had He been in a particular area or place, all these persons could not have differed from one another in His regard at any given time. He is above being confined to place or direction: "All those in the heavens and the earth glorify Allāh" (Qur'ān, 57:1).

6) When did He begin to exist?
The Praised One has said,

> He is the First and the Last, the Evident and the Immanent, and He has full knowledge of all things. (Qur'ān, 57:3)
>
> Everything is to perish except He. (Qur'ān, 28:88)

Anyone who asks when His existence came to be implies that there was a time when He did not exist, i.e. that void preceded Him. He is not "preceded" by anyone, nor is He "succeeded" by anyone. His continuation is above being tied to time, while time itself is one of His countless creations. His existence is too holy to be dependent on time; such are characteristics of things or persons who come to be then perish, or of those whose being is possible in the future, but they do not apply to Him. Another verse which similarly describes His eternity and perpetuity is this: "Everyone on earth will perish but will abide (forever) the Face of your Lord, full of Majesty, Bounty and Honor" (Qur'ān, 55:26-27), and also this: "Blessed is He in Whose hands is the dominion" (Qur'ān, 67:1). "Blessed," that is, *tabaraka*, is derived from *baraka*, blessing, which connotes constancy and lack of acceptance to change. His existence is everlasting, eternal, perpetual.

7) Over what does He rule?
The Almighty says, "Say: O Allāh! Master of authority! You give authority to whomsoever You please and take it away from whomsoever You please" (Qur'ān, 3:26). He, and only He, is the King of kings; He grants others authority: "Blessed is the One in Whose hand is the kingdom" (Qur'ān, 67:1). Vanities and possessions owned by others will all disappear on the Day of Judgment: "Whose will be the dominion that Day? It is Allāh's, the

One, the Subduer (of all)" (Qur'ān, 40:16).

8) What is the "extent" of His knowledge?
He has said,

> [He is] the One Who knows the unseen and the seen. (Qur'ān, 6:73)
>
> And with Him are the keys of the unseen treasures: none knows them but He. (Qur'ān, 6:59)
>
> Slumber does not overtake Him nor sleep. (Qur'ān, 2:255)
>
> And your Lord is not forgetful. (Qur'ān, 19:64)
>
> And you are not (engaged) in any affair, nor do you recite concerning it any portion of the Qur'ān, nor do you do anything, except that We are witnesses over you when you enter into it. (Qur'ān, 10:61)

9) What is His speech?
The Most Glorified and Exalted One has said,

> Were all trees on earth (made into) pens and the sea (to supply it with ink), with seven more seas to add thereto, the words of Allāh would not have been exhausted; surely Allāh is Mighty, Wise. (Qur'ān, 31:27)
>
> Say: Were the sea (turned into) ink for the (recording of the) words of my Lord, the sea would surely be consumed before the words of my Lord are exhausted though We were to bring the like of that (sea) to add thereto. (Qur'ān, 18:109)

10) How is He?
The most Exalted One says,

> Allāh's is the command before (now) and thereafter. (30:4)
>
> The day on which no soul shall control anything for (another) soul, and the command on that Day shall be entirely Allāh's. (82:19)

11) Why is He the Praised One?
The Almighty has said that He is "... the Apparent and the Hidden" (Qur'ān, 57:3), that is, His Existence, Might and Wisdom are all evident if one observes the indications thereto, yet His reality is obscured from all intellects, for these intellects cannot grasp His greatness sufficiently or accurately. This is why one should instead try to appreciate, the greatness of what the Almighty has created, whether on earth, above it, beneath it, or in the endless cosmos.

12) What is His will?
The answer to this verse is provided by verses such as these:

> And you do not please except if Allāh [so] pleases. (Qur'ān, 76:30)
>
> Allāh chooses whomsoever He pleases especially for His mercy, and Allāh is the Lord of mighty grace. (Qur'ān, 2:105)
>
> Allāh grants His authority to whomsoever He pleases; Allāh cares for all, and He knows all things. (Qur'ān, 2:247)
>
> Allāh sets whomsoever He pleases on the right path. (Qur'ān, 2:272)
>
> He it is Who shapes you in the wombs as He pleases. (Qur'ān, 3:6)
>
> If He pleases, He may take you off and make whomsoever He pleases successors after you. (Qur'ān, 6:133)

13) Why is He the all-Knowing, the Omnipotent?
He has responded to those who raised such a question by saying,

> He cannot be questioned concerning what He does while they shall be questioned. (21:23)

All things are destined in the end to the One Who has facilitated their being what they are, the One Who cannot be explained; therefore, the attempt to analyze Him, His Attributes, and His actions, is simply impossible.

14) Does He have sons, daughters, parents, or any family members or relatives?!
The God of Islam and of all mankind has said, "Say: He, Allāh, is One. Allāh is He on Whom everyone [and everything] depends. He does not beget, nor is He begotten, and none is like Him" (Qur'ān, 112:1-4).

15) Does He forgive?
He has said, "Inform My servants that I am *the* Forgiving, *the* Merciful" (Qur'ān, 15:49).

16) What about His creation?
He has said,

> O man! What has beguiled you from your Lord, the Gracious One Who created you then made you complete, then He made you symmetrical? Into whatever form He pleased did He shape you. (Qur'ān, 82:6-8)
>
> Have they not considered that Allāh Who created the heavens and the earth and was not tired by their creation...? (Qur'ān, 46:33)
>
> This is Allāh's creation, so show Me what those besides Him have created. (Qur'ān, 31:11)

17) Can He be seen?
He, the Most Exalted, the Most High, has told us that

> When Moses came to the place appointed by Us, and his Lord addressed him, he said: "Lord! Show (Yourself) to me so that I may look on You." Allāh said: "By no means can you see Me; but look at the mountain; if it abides in its place, then shall you see Me." When his Lord manifested His glory to the mountain, He made it like dust, and Moses fell in a swoon. When he recovered his senses, he said: "Glory to You! To You do I turn in repentance, and I am the first to believe." (Qur'ān, 7:143).

Some Muslims, however, believe, as the reader will find out in a later part of this book, that the believers will be able on the Day of

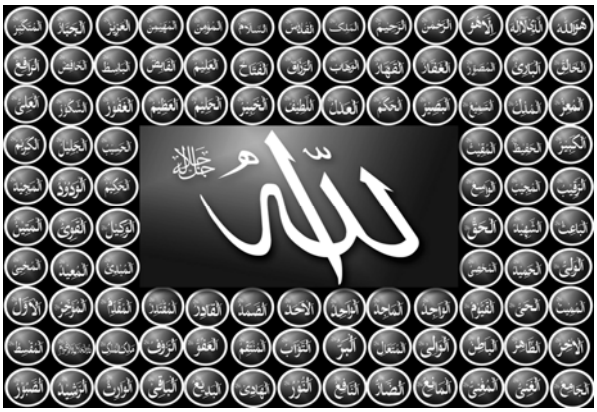
Judgment to see Allāh "physically" and will be able to "identify" Him. Shī`as disagree with these misinformed Muslims, may Allah guide them aright, as you will read later in this book, *Inshā-Allāh*.

18) How does He command?
He has said,

> His command, when He intends anything, is only to say to it: Be, and it is. (Qur'ān, 36:82)
>
> When He decrees an affair, He only says to it: Be, and it is. (Qur'ān, 40:68)

His creatures have always wondered about His Attributes, Praise and Glory to Him, so He provided them with the following verses wherein they can find the clear answer:

> And Allāh's are the most Beautiful Names (Attributes), so call on Him thereby. (Qur'ān, 7:180)
>
> Allāh: there is no god but He; His are the very Best Names. (Qur'ān, 20:8)
>
> Say: Call on Allāh or on *ar-Raḥmān*; whichever you call on, He has the Great Names... (Qur'ān, 17:110).
>
> He is Allāh, besides Whom there is no other god; the King, the Holy, the One Who grants peace, the One Who gives security, the Guardian over all, the Mighty, the Supreme, the Possessor of greatness; Glory to Allāh from what they set up (with Him). He is Allāh the Creator, the Maker, the Fashioner; His are the most beautiful Attributes; whatever there is in the heavens and the earth declares His glory, and He is the Mighty, the Wise. (Qur'ān, 59:21-24)



PART TWO

THE NINETY-NINE ATTRIBUTES OF ALLĀH

In the Holy Qur'ān, we read the following verses:

> Allāh: There is no god but He; His are the Greatest Names. (Qur'ān, 20:8)
>
> Say: Call on Allāh or call on the Beneficent God (*ar-Raḥmān*); whichever you call on, He has the Greatest Names." (Qur'ān, 17:110)
>
> To Allāh belong the Greatest Names; therefore, call on Him thereby, and leave alone those who violate the sanctity of His Names..." (Qur'ān, 7:180)

In order to familiarize ourselves with Allāh's Attributes, we have to consult the Holy Qur'ān, traditions, or even commonsense. On page 220 of his *Kitāb at-Tawḥīd* (Book of Unity (of Allāh)), Shaikh Muḥammed ibn Ali ibn Babawayh al-Qummi as-Sadūq ﷺ quotes Imām Ja`far as-Sādiq ﷺ quoting his forefathers quoting the Messenger of Allāh ﷺ saying, "There are ninety-nine Attributes, one hundred minus one, of Allāh; whoever counts them will enter

Paradise." He is also quoted as saying that whoever learns these Attributes by heart and comprehends their meanings (and acts on them) will enter Paradise. One should be familiar with the meanings and implications of these Names, not just with their count. Nobody can sufficiently be acquainted with the Attributes of Allāh as He Himself says in 73:20: "He knows that you cannot (sufficiently) count Him (His Attributes)." A tradition says, "Derive your manners from the Attributes of Allāh." Allāh has willed to show His servant His Attributes which collectively describe Him without His Name being a separate part thereof, even though He is not identical to them in essence.

DOCTORS TESTIFY TO HEALING EFFECTS OF THE WORD "ALLĀH"

1. Testimony of a Muslim Doctor:

It has been discovered by Dr. Ibrahim Karim, a Muslim biologist, that the names of Allāh have healing power to a large number of diseases. He used precision methods in the measurement of energy within the human body, and discovered that every one of the names of Allāh stimulates energy in the immune system of the human body to work efficiently in a certain ideal human body.

He discovered that the mere mention (reciting) of the names of Allāh leads to improvement in the tracks bioenergy within the human body, and after a 3-years of research Dr. Karim reached the following results:

1. Ear – *As-Samī`* (The all-Hearing)
2. Bone – *An-Nāfi`* (The creator of good)
3. Backbone - *Al-Jabbār* (The Compeller)
4. Knee – *Ar-Ra'ūf* (The Affectionate)
5. Hair – *Al-Bādi* (The Originator)
6. Heart – *An-Nūr* (The Light)
7. Muscles – *Al-Qawiyy* (The Almighty)
8. Heart Waves – *Al-Wahhāb* (The giver of all)
9. Heart Muscle – *Ar-Razāqq* (The Sustainer)
10. Nerve – *Al-Mughni* (The Enricher)
11. Artery – *Al-Jabbār* (The Great)

12. Stomach – *Ar-Razāqq* (The Sustainer)
13. Cancer – *Al-Jalīl* (The Mighty)
14. Thyroid – *Al-Jabbār* (The Great)
15. Thigh- *Ar-Rāfi`* (The One Who raises the status)
16. Migraine – *Al-Ghaniyy* (The Rich One)
17. Eye Arteries – *Al-Muta`āli* (The Supreme One)
18. Kidney - *Al-Ḥayy* (The Ever Living One)
19. Colon – *Ar-Ra'ūf* (The Affectionate)
20. Intestine – *Ar-Razzāq* (The Sustainer)
21. Liver - *An-Nāfi`* (The creator of good)
22. Pancreas – *Al-Bāri* (The Make of Order)
23. Fatty Sacks – *An-Nāfi`* (The creator of good)
24. Womb - *Al-Khāliq* (The Creator)
25. Bladder – *Al-Hādi* (The Guide)
26. Rheumatism – *Al-Muhaymin* (The Guardian)
27. Prostat – *Ar-Rashīd* (The Righteous Teacher)
28. Nerves of the Eye – *Aẓ-Ẓāhir* (The Manifest One)
29. Pineal Gland – *Al-Hādi* (The Guide)
30. Blood Pressure – *Al-Khāfiḍ* (The Abaser)
31. Lung – *Ar-Razzāq* (The Sustainer)
32. Thymus Gland – *Al-Qawiyy* (The Almighty)
33. Gland above the Kidney – *Al-Bāri* (The Make of Order)
34. Hair Peel - *Al-Jalīl* (The Mighty)
35. The Nasal Cavities – (*Al-Lāṭīf – Al-Ghaniyy – Ar-Raḥīm*)
36. Eye – (*An-Nūr – Al-Baṣīr - Al-Wahhāb*)

Method of Treatment
Put your hands on the place of pain and praise Allāh's names listed above according to your disease until the pain heals *inshā-Allāh*.

2. Testimony of a non-Muslim Doctor:
Vander Hoven, a psychologist from the Netherlands, announced his new discovery about the effects of reciting the Qur'ān and of repeating the word ALLĀH both on patients and non-patients. The Dutch professor confirms his discovery with studies and researches applied on many patients over a period of three years. Some of his patients were non-Muslims, others did not speak Arabic at all but were trained to pronounce the word "ALLĀH" clearly and properly

with a long “Ā” which is accented throughout this book as you can see. The result was great, particularly on those who suffer from dejection and tension. *Al-Watan*, a Saudi daily, reported that the psychologist was quoted as saying that Muslims who can read Arabic and who recite the Qur’ān regularly are able to protect themselves from many psychological diseases some of which lead to depression, one of the worst.

The psychologist explained how each letter in the word "ALLĀH" affects the healing of psychological diseases. He pointed out in his research that pronouncing the first letter in the word "ALLĀH" which is the letter (A), released from the respiratory system, controls breathing. He added that pronouncing the velar consonant (L) the Arabic way, with the tongue touching slightly the upper part of the jaw, producing a short pause and then repeating the same pause constantly, relaxes the respiration.

Also, pronouncing the last letter, which is the letter (H), makes a contact between the lungs and the heart and, in turn, this contact controls the heartbeat. What is exciting in the study is that this psychologist is non-Muslim but interested in Islamic sciences and searches for the secrets of the Holy Qur’ān. Allāh, The Great and the Glorious, says, “We will soon show them Our Signs in the (furthest) regions (of the earth) and in their own selves, until it becomes manifest to them that this is the truth” (Qur’ān, 41:53).

ALLĀH’S ATTRIBUTES AND THEIR DERIVATION

On p. 112, Vol. 1 of his *Usūl*, the renown scholar al-Kulayni ar-Rāzi cites Hishām ibn al-Hakam as saying that when he once asked Imām Ja`far as-Sādiq عليه السلام about Allāh's Attributes and their derivations, as well as the derivation of the word "Allāh," the Imām عليه السلام said to him, "O Hisham! The proper noun `Allāh' is derived from *`ilāh*'; the Creator requires the existence of creation [to testify to His being its Creator]. This is a noun, not an adjective. Anyone who worships a name without worshipping what the name stands for is actually committing *kufr*, apostasy; in reality, he does not worship anything at all. One who worships the name and the meaning is also committing *kufr*, for he will be worshipping two. Only one who

worships the meaning without the name is in line with the concept of Tawhīd (Unity of God). Have you understood all of this, O Hisham?" He answered him in the affirmative, requesting him to provide more explanations, whereupon the Imām عليه السلام said, "There are ninety-nine Attributes of Allāh. Had each Attribute been the same as it describes, each one of them would have been a god by itself. But `Allāh' is the meaning one deducts once he becomes familiar with all these Attributes. They all, O Hisham, in their collective sense, are not the same as He Himself. Bread is something you eat. Water is something you drink. A garment is something you wear. And fire is something that burns. Do you understand all of this, O Hisham, fully enough so that you would promote it and fight the enemies of Allāh for its sake?!" Hisham answered him in the affirmative, whereupon the Imām عليه السلام added, "May Allāh grant you thereby benefits, and may He keep your feet firm thereon, O Hisham!"

Imām as-Sādiq عليه السلام has said,

> O son of Ādam! If a bird were to eat your heart, it would not have felt satisfied. If the hole of a needle were put before your vision, it would have covered it up. How dare you, using these two, expect to know by them the domain of the heavens and the earth?! Had you been truthful, you would have looked at this sun: It is one object among many of Allāh's creations. Had your eyes been able to see all of it, then, and only then, would you have really been truthful. Allāh, the Exalted and the Great, says, "And to your Lord is the [end] goal" (Qur'ān, 53:42). So, when speech reaches the subject of Allāh, it is then that you should hold your peace...

EXPLANATION AND DERIVATION OF THE WORD "ALLĀH"

Views vary in this regard. One says it is derived from one who *ilāh*s (as a verb) another when the latter seeks refuge with him during the time of fear or calamity, and he would grant him refuge and a safe haven; so, the word would become *ilāh* (as a noun) of people, just as one may be their *imām* when he leads them in congregational prayers or becomes their undisputed leader, or just as a robe becomes *riā'* when it is worn, or *liḥāf* when used as a covering. Since it is an adjective for someone who is great, "There is nothing like unto Him" (Qur'ān, 42:11), people desired to glorify Him by giving the word the prefix *al*, thus it became *Al-ilāh*. But they found the *hamza* in the beginning and also in its midst, where it is quite heavily stressed (elongated), heavy on the tongue, so they eliminated it and it became just as it is revealed in the Holy Qur'ān, that is, "Allāh". This viewpoint is supported by al-Hārith ibn Asad al-Muhāsibi[1] and a group of scholars, and there are dissenters.

Derivation of the Word "Allāh"

Some say that the word "Allāh" is derived from the verb *walaha* **ولـه** (past tense), *yawlahu* **يولـه** (present tense), from the root noun *walah* **ولـه**. The *waw* **و** was replaced with a *hamza* **همزه**, just as the case with *wisād* **وساد** and *isād* **إساد**, *wishāḥ* **وشاح** and *ishāḥ* **إشاح**, *wikāf* **وكاف** and *ikāf* **إكاف**. *Walah* **ولـه** is extreme love. Prophet Yahya عليه السلام (John the

[1]He is "Abū Abdullāh" al-Hārith ibn Asad ibn Abdullāh al-Muhāsibi al-Basri. He was called "al-Muhāsibi" because he used to always hold himself to account. He was one of the pillars of Sufism during the third Hijri century (9th A.D.). Abū Abdul-Rahmān al-Maslami describes him as "mentor of most Baghdadis", and he was originally from Basra although he was born in Baghdad in 170 A.H./786 A.D. and died also in Baghdad in 243 A.H./857 A.D.

Baptist) used to be forlorn most of the time whereas Jesus عليه السلام used to be mostly merry and always wearing a smile on his glorious and radiant face. They both sought the judgment of the Almighty in their regard, whereupon Allāh inspired them thus: "The nearest of you to Me is the one who thinks best of Me." And surely Allāh knows best.

The Almighty is Endless regarding His essence, perpetuity, eternity, Attributes, qualities and blessings. His creations, on the other hand, are described as reaching the end of their life terms, being limited in their characteristics, thoughts, and spheres. The one who is incapacitated cannot reach the Endless One. No wonder, then, that the minds are forever overcome by the lights of His Independence, and the reasons are too feeble to realize the brightness of His Greatness. He is as He describes Himself when He says in 6:18 and 6:61, "He is the Supreme above His servants."

The Creator is the One Who is adored, and He is worthy of it; hence, He is called *ilāh* الٰه. He has made it clear for us that He is the One who bestows His blessings on those whom He creates in sundry ways. Adoring is the ultimate form of glorifying. Reason testifies that the ultimate end of glorification suits only the One Who is the source of benevolence and bliss. It is to this fact that the Almighty refers when He says, "How do you deny Allāh while you were dead and He gave you Life?" (Qur'ān, 2:28).

Nobody knows Allāh as He deserves to be known except Allāh Himself. In sermon 186 in *Nahjul Balāgha*, Imām Ali عليه السلام says the following:

"One who assigns conditions to Him does not believe in His Oneness. Nor does one who likens Him to anything grasp the reality about Him. One who illustrates an example for Him does not revere Him. One who points at Him and imagines Him does not know the meaning of His Lordship. Anything known by itself is a created thing, and everything that exists by virtue of other things is the effect thereof. He does things but not with the help of instruments. He assigns measures but not with the faculty of thinking. He is rich but not by acquisition. Time does not keep company with Him, nor does

He seek help from any means. His Being precedes time. His Existence precedes non-existence, and His eternity precedes beginning. By creating the senses, it is known that He does not have the same. By comparing antitheses, it is known that He has no antithesis, and by striking similarities between things, it is known that there is nothing similar to Him. He has made light the contrary of darkness, brightness the opposite of dimness, dryness the opposite of moisture, and heat the opposite of coolness. He causes harmony among opposites. He fuses together diverse things; He brings closer what is remote and distances what is joined together. He is not confined to limits nor computed by figures. Matters are attracted to one another, and parts point out to what is similar to them; the word 'since' disproves their eternity, and possibility disproves their perpetuity, while certain means keep them distant from perfection. Through them does the Creator manifest Himself to the intellect, and by them is He veiled from vision. Stillness and motion do not apply to Him; how can anything that He causes to have any effect on Him, and how can anything which He has created revert in its effect unto Him? Or how can anything have an impact on Him while He Himself brought it into being? Had it not been so, He would have become subject to diversity, His Being would have become divisible (into parts), and His reality would have been prevented from being Eternal. Had He had a front, He would have had a rear! He would have needed to be completed had there been any shortage in Him. In that case, characteristics of His creatures would have appeared in Him, and He would have become a sign (leading to other objects) instead of the latter leading to Him. Through the might of His effectiveness is He distanced above being affected by things. Neither change nor extinction affects Him. He has not begotten anyone lest it should have been said that He Himself was begotten. He has not been begotten lest He should have been confined to limits. He is too sublime to have sons, too pure to take women. Imagination cannot reach Him to assess Him. Comprehension cannot conceive Him and fancy a shape for Him. Senses do not perceive Him in order to probe Him. Hands cannot touch Him to feel Him. He does not change into any condition. He does not pass from one stage to another. Nights and days do not age Him. Light and darkness do not alter Him. It cannot be said that He has a limb or extremity, an end or an

expiration, nor do things control Him to raise or lower Him, nor does anything support Him to bend Him or to keep Him erect. He is not inside things nor outside them. He conveys news, but not with a tongue or voice. He listens, but not with ear holes or organs of hearing. He speaks but does not utter words. He remembers but does not memorize. He determines but not by exercising His mind. He loves and approves without sentiments. He hates and feels angry without any painstaking. When He intends to create a thing, He says to it 'Be!' and it is, but not through a voice that strikes (the ears). His speech is a manifestation of what He has created. His peer never existed before, nor is He regarded as old; otherwise, He would have become a second god. It cannot be said that He came into being after He had not been in existence because in that case the effects of creation would have been reflected on Him, and there would have remained no difference between them and Him, and He would have no distinction over them. Thus, the Creator and the created would have become equal, and the Initiator and what is initiated would have been on the same level. He created creation without any model made by someone else, and He did not secure the assistance of any among His creation for creating. He created the earth and controlled it without having to hold it, retained it without having to support it, making it stand without poles, raising it without pillars, protecting it against bending or curving, defending it against crumbling or fragmenting. He fixed mountains on it like pegs, solidified its rocks, caused its streams to flow and expanded its valleys. Whatever He made did not suffer any flaw, and whatever He strengthened did not permit any weakness. He manifests Himself over the earth through His authority and greatness. He is aware of what there is inside it through His knowledge and understanding. He has power over everything on earth by virtue of His sublimity and dignity. Nothing on earth that He commands defies Him, nor does it oppose Him to overpower Him. He is not in need of anyone to feed Him. All things bow down to Him and are humble before His greatness. They cannot flee away from His authority to someone else in order to escape His benefit or harm. There is no parallel for Him who may match Him, and none is like Him to equal Him. He will destroy the earth after its existence, till all that exists on it will become non-existent. But the extinction of the world after its creation is no stranger than its

formation and invention the first time. How could it be? Even if all the beings on earth, be they birds or beasts, cattle or pasture herds, of different origins and species, clever or not so clever nations, all jointly combine efforts to create even a mosquito, they will not be able to bring it into being nor understand the means to its creation. Their wits are bewildered and they are aimlessly wandering. Their powers fall short and they fail, returning disappointed and worn out, realizing that they are defeated, admitting their inability to produce it. They will also realize that they are too weak (even) to destroy it. Surely, after the extinction of the world, Allāh the Glorified will remain alone with nothing else besides Him. He will be, after its extinction, as He was before then: without time or place, a moment or a period. Age and time will not then exist, and years and hours will disappear. There will be nothing except Allāh, the One, the Omnipotent. To Him is the return of all matters. The initial creation of all matters was never within the power of the latter, and the prevention of their own extinction was never within their reach. Had they had the power to prevent such an extinction, they would have existed forever. When He created any part of this world, its creating did not cause Him any difficulty, and the creating of anything which He created and formed did not exhaust Him. He did not create it to enhance His authority, nor did He do so for fear of any loss or harm, nor to seek help against an overwhelming foe, nor to guard against any avenging opponent, nor for the extension of His domain, nor for boasting of it before a partner, nor because of His feeling of loneliness and desire to seek company. Then, after its creation, He will destroy it not because of any worry that overcomes Him in maintaining and administering it, nor for any pleasure that will accrue to Him, nor for the cumbersomeness of anything over Him. The prolongation of its existence does not wear Him out to induce Him to its quick destruction. But Allāh, the Glorified One, has maintained it with His kindness, kept it intact with His command, and perfected it with His might. Then, after its destruction, He will bring it back into being again not for any need of His own for it, nor to seek the assistance of anything in it, nor to change the condition of loneliness to that of company, nor from ignorance to knowledge, nor from want and need to independence and plentitude, nor from disgrace and lowliness to honor and prestige."

In another sermon, wherein he discusses the beginning of the creation of the heavens and earth, the Imām عليه السلام says,

> Praise is due to Allāh Whose worth cannot be described by orators, Whose bounties cannot be counted by those who compute, the obedience to Whom cannot be satisfied by those who strive to do so, the One Whom the height of intellectual endeavor cannot appreciate, and the depths of understanding cannot reach, for Whose description no limit can ever be set, nor praise satisfies, nor time suffices, and no duration is fixed. He brought forth creation through His might, dispersed the winds as an act of His mercy, and He firmed the earth with the mountains. The foremost in religious obligation is to acknowledge Him, the perfection of acknowledging Him is to achieve His Pleasure, the perfection of achieving His Pleasure is to believe in His Oneness, the perfection of believing in His Oneness is to regard Him as the Pure, and the perfection of His purity is not to attach adjectives to Him because every adjective is an indication that it is different from that to which it is best named, and everything to which something is best named is different from the Best Name itself. Thus, whoever attaches adjectives to Allāh recognizes a peer like Him, and whoever recognizes His peer regards two gods; and whoever regards Him as One of two (gods) associates partners with Him, and whoever associates partners with Him errs in His regard and does Him injustice, and whoever errs in His regard points out at Him, and whoever points out at Him admits limitations for Him, and whoever admits limitations for Him numbers Him. Whoever wonders where He is maintains that He is confined to a place, and whoever wonders above what He is maintains that He is not above something else. He is a Being but not through phenomenon of coming into being. He exists but not from non-existence. He is with everything but not in physical proximity. He is different from everything but not in any physical way. He acts but without connotations of movement or means. He sees yet none among His creation can see Him. He is One and Only, so there is none with whom He keeps company or whom He misses when absent.

THE 99 ATTRIBUTES OF ALLĀH
أسماء الله الحسنى

Now let us discuss His Attributes in more details:

1. ***Allāh*** **الله**

The proper noun "Allāh" solely belongs to the Almighty God, the Truth. Any word that follows it is regarded as an adjective describing it, while it remains a noun indicative of the True God. It combines all His Attributes, and it needs no introduction from others, whereas the other Attributes attain recognition when added thereto. "Allāh" is not given to anyone other than Him, nor should it ever be used for anyone besides Him.

Allāh is the ever-Existent, the One Who causes existence, Who maintains existence, Who creates everything that exists. Whatever He creates shall perish; He never will: "... Say: `Allāh!' then leave them sporting in their vain discourses" (Qur'ān, 6:91).

2. *Ar-Raḥmān* الرحمن

Allāh has said, "All those in the heavens and on earth will come to the Beneficent God obediently" (Qur'ān, 19:93).

"Ar-Raḥmān ar-Raḥīm" **الرحمن الرحيم** are two of the Attributes of Allāh which remind people of His mercy, of the fact that His acts of affecting goodness and rewards reach whomsoever He pleases, thus warding off evil from them. "Ar-Raḥmān" and "ar-Raḥīm" are two concurrent Attributes of His each of which conveys more meanings of mercy than the other.

"Ar-Raḥmān" is an Attribute specifically relevant to Allāh; none besides Him can be called or referred to as such, whereas "*ar-Raḥīm*" can be applied to people: One may be described as "raḥīm", merciful or kind, but a human cannot be *"raḥmān"*.

In the Holy Qur'ān, we read: "In the Name of Allāh, the Most Beneficent, the Most Merciful" (Qur'ān, 1:1); "The beneficent God is firm in power" (Qur'ān, 20:5). It is an Attribute demonstrating that mercy can be possible only through Him. It means "the One Who grants mercy beyond which there is no other mercy at all and the like of which does not at all exist".

Though derived from mercy, "ar-Raḥmān" is both a noun and an adjective. Neither contradicts the other.

It is commonly known that mercy means: one's desire or power of will to bring goodness to one who is much less than him in status.

3. *Ar-Raḥīm* الرحيم

Allāh, Praise and Glory to Him, has said, "Inform My servants that I am the Forgiving, the Merciful" (Qur'ān, 15:49).

Ar-Raḥīm is derived from *raḥma* رحمة, mercy or compassion. *Raḥma* implies the salvation of those who receive it from harm and loss, and their being blessed with guidance, forgiveness and sound conviction. *Ar-Raḥīm*, i.e. the One Who grants *raḥma*, is a superlative. It is the highest derivative form of *raḥma*. Allāh has said, "He it is Who sends His blessings on you, and (so do) His angels, so that He may bring you out of utter darkness into the light, and He is Merciful to the believers" (Qur'ān, 33:43).

Ar-Raḥīm is the One Who bestows countless blessings. Some say that this word is derived from *Raḥīm*, and we have already come to know that the root word for it is *raḥma*, that is, favors from Allāh and blessings; surely His blessings cannot be counted, nor can they ever be exhausted.

The Messenger of Allāh ﷺ has said, "One who has no compassion towards people is deprived of Allāh's Compassion." He has also said, "One who does not respect the seniors among us, nor shows compassion towards our young, nor safeguards the rights of the scholars among us, is surely none of us." Compassion towards the servants of Allāh is a sure path to achieving the mercy of Allāh. The Messenger of Allāh ﷺ has said, "Be merciful unto those on earth so that those in the heavens may be merciful unto you."

4. Al-Mālik (أو الملك) المالك

God has said, "… So exalted be Allāh, the True King" (Qur'ān, 23:116).

Al-Mālik conveys the meaning of One Who is free, by virtue of His Own merits and characteristics, from depending on anything in existence, while everything in existence depends on Him. Nothing in existence can do without Him, whereas everything that exists derives its existence from Him or because of Him. Everything/everyone is His.

Al-Mālik occurs in: "Master of the Day of Judgment" (Qur'ān, 1:4). Another method of recitation: *Melik*, King of the Day of Judgment.

Al-Maleek exists in this verse: “In the seat of honor with a most Powerful King” (Qur’ān, 54:55). “Mālikul-Mulk” exists in: “O Allāh, Master of the Kingdom!” (Qur’ān, 3:26). *Al-Malakoot* exists in: “Therefore, glory to the One in Whose hand is the kingdom of all things” (Qur’ān, 36:83).

The Almighty has described Himself as being “Mālikul-Mulk,” the Owner of everything, of the whole domain, saying, “Say: O Allāh, Master of the Kingdom!” (Qur’ān, 3:26), and “Master of the Day of Judgment” (Qur’ān, 1:4), which is one of the first verses of the Holy Qur’ān.

A land's owner is its “mālik,” one legally bound to obey the king, the “malik,” with regard to land-related laws issued by the latter, whereas the opposite is not possible.

Among the Attributes of Allāh Almighty, the word “al-Mālik” has occurred independently, whereas the word “Mālik” is always added to something else, such as “Māliki Yawmid-Deen,” Master of the Day of Judgment; therefore, the first Attribute has to be more revered.

***5. Al-Quddoos* القدوس**

Allāh has said, “Whatever in the heavens and on earth declares the glory of Allāh, the King, the Holy” (Qur’ān, 62:1).

Al-Qudoos means: the One Whose characteristics cannot be conceived by the senses, nor can He be conceived by imagination, nor can He be realized by any mind or reason or judged by any intellect. Linguistically, it is derived from *quds*, purity or cleanness. “Al-bayt al-muqaddas” means the Purified House, the one in which people purify themselves from the filth of sins. Paradise is also called the place of *quds* because it is free from the ills of the life of this world. Arch-angel Gabriel is called in Islam *al-rūḥ al-quds*, the Holy Spirit, because he is free from any fault in delivering divine inspiration to the messengers of Allāh. Allāh has described Himself as “... the King, the Holy” (Qur’ān, 59:23), and He has also said, “Whatever in the heavens and on earth declares the glory of Allāh,

the King, the Holy" (Qur'ān, 62:1).

Al-Quddūs is the One Who is above need and Whose Attributes are above being deficient. He is the One Who purifies the souls against sinning, Who takes the wicked by their forelocks, Who is above being limited to space or time.

The Messenger of Allāh ﷺ once sent one of his companions to teach Islam to a group of new converts and to lead them in congregational prayers. That companion used not to recite any chapter of the Holy Qur'ān (besides, of course, the Fātiha) other than Sūrat at-Tawḥīd (or al-Ikhlāṣ, i.e. Ch. 112), so those believers went back once to the Prophet ﷺ and told him about it. The Prophet ﷺ said to them, "Go back and ask him why he does so." On asking him, the companion answered them by saying, "... because it contains the Attribute of *ar-Raḥmān*, and this is why I love to recite it so often!" When they told the Prophet ﷺ this answer, he said to them, "Go back and tell him that the Praised and Glorified One loves him, too."

Ibn `Abbās spent a night once with his cousin the Messenger of Allāh. When the Messenger of Allāh ﷺ woke up and stood up on his bed, he raised his head towards the heavens and thrice repeated the following statement: *Subḥanal Mālik al-Quddūs*! (Glory to the King, the Holy!) Then he recited the last verses of Sūrat Āli-`Imrān starting with the verse: "Surely in the creation of the heavens and the earth...," etc.

6. As-Salām السلام

Allāh Almighty has said that He is "... the King, the Holy" (Qur'ān, 59:23).

As-Salām means: the One Who is free from defect and shortcoming, Whose qualities are above deficiency, Whose deeds are free from evil. Since He is as such, there can be neither peace nor security in existence without Him.

Salām means peace. Allāh Almighty has said, "... and Allāh invites

to the abode of peace" (Qur'ān, 10:25), meaning Paradise: Anyone who abides therein will have been saved from agony and perdition. Allāh has said, "And if he is one of those on the right hand, then peace to you from those on the right hand" (Qur'ān, 56:90-91), that is, rest assured that they are enjoying peace and tranquility. *Salām!* is a greeting; if a Muslim tells another Muslim *As-Salāmu `Alaikum!*, he will have assured him of safety and security, granting him immunity against his evil or ill intentions. Allāh Almighty praises Yahya (John the Baptist) عليه السلام by saying, "And peace with him the day he was born, the day he dies and the day he will be raised up to life (again)!" (Qur'ān, 19:15).

The most precarious situations to which human beings are exposed are three: The time of birth, the time of death, and the time of resurrection. So Allāh honored Yahya in all these three situations, granting him peace, safety and security against their woes. He saved him from the perils of all these three situations and granted him security against fear.

Muslims are repeatedly enjoined by the Holy Qur'ān to disseminate peace and to be receptive to those who offer it:

> O you who believe! Enter into peace one and all... (2:208)
>
> And if they incline to peace, do incline to it too and trust in Allāh. (8:61)
>
> And the servants of *ar-Raḥmān* are the ones who walk on earth humbly, and when the ignorant ones address them, they say: *Salām* (Peace)! (25:63)
>
> And when those who believe in Our Signs come to you, say: Peace with you! Your Lord has ordained mercy on Himself... (6:54)
>
> So turn away from them and say, Peace! For they shall soon come to know. (43:89)

Allāh's *Salām* is His speech. Likewise, the Messenger of Islam used to quite often enjoin the believers to disseminate the greeting of peace among them. There are numerous traditions testifying to this fact; among them are the following:

> *Assalāmu minal Islam* **السلام من الاسلام**: The greeting of peace is an integral part of the creed of Islam.
>
> *Afshu as-Salāma taslamu* **أفشوا السلام تسلموا**: Disseminate the greeting of peace among you so you may achieve peace and security.
>
> Whoever upholds three things will have combined in him the meaning of conviction: 1) fairness to his own self, 2) disseminating of the greeting of peace to everyone, and 3) spending wisely out of what he saves.
>
> *Afshu as-Salāma baynakum* **أفشوا السلام بينكم**: Disseminate the greeting of peace among you.

In one of his supplications, the Messenger of Allāh ﷺ used to say, "Lord! Make us harbingers of peace to Your friends!" The Holy Qur'ān tells us that the name of Paradise is "Dār as-Salām," the abode of peace; He, Glory and Exaltation to Him, says, "They shall have the abode of peace with their Lord, and He is their guardian because of what they did" (Qur'ān, 6:127). Allāh will make the greeting of the believers, when they meet Him, "Peace!" He says, "Their salutation on the Day they meet Him shall be: *Salām!* (Peace!)" (Qur'ān, 33:44). Referring to the believers, He says the following in Sūrat ar-Ra`d (Ch. 13), "... the gardens of perpetual abode which they will enter along with those who do good deeds from among their parents and spouses and offspring, and the angels will enter on them from every gate (saying): Peace with you because you were constant! How excellent, then, is the issue of the abode!" (Qur'ān, 13:23-24).

Thawban, servant of the Messenger of Allāh, has said, "Whenever the Messenger of Allāh ﷺ finished his prayers, he would seek

forgiveness of Allāh thrice, saying,

اللهم أنت السلام و منك السلام و اليك يرجع السلام، تباركت و تعاليت يا ذا الجلال و الاكرام

`Lord! You are the Peace; from You is the Peace and to you peace returns; Blessed and Exalted are You! O One with Greatness and Honor!'

7. Al-Mu'min المؤمن

Allāh has described Himself as *al-Mu'min*: "... the One Who gives peace, Who grants security" (Qur'ān, 59:23).

"*Al-Mu'min"* means: the One to Whom peace and security are rendered: He provides the means of their attainment, blocking all the avenues of fear. There is neither peace nor security in this life against the causes of disease and perdition, nor in the life hereafter against the torment and the Wrath, except that He provides the means to attain it.

'īmān, linguistically speaking, is an infinitive (to believe) derived from two verbs: *taṣdeeq*, testimony for the truth of something or someone, as in: "... and you will not believe us though we are truthful" (Qur'ān, 12:17), and *amān*, asylum or a peaceful haven as in: "... and gave them security against fear" (Qur'ān, 106:4). Some linguists are of the view that the derivation of *'īmān* is from this second verb.

If we say that the Almighty grants His servants security against anything they dread, we must be understood in the light of the circumstances of the life in this world and in the hereafter. As regarding the life in this world, the removal of the cause of fear is not reasonably accepted except when a precarious situation has actually taken place. Fear cannot be removed when the possibility of loss of life is present, and nobody can remove such a possibility except Allāh. Nobody can bring about peace and security other than He. A blind person is apprehensive of perishing on account of his inability to see the area from which death may overtake him. Sound

vision grants him security against being annihilated. One whose arm is amputated fears the situation when he cannot defend himself except with the use of his arm. His healthy arm, then, is the cause of his feeling secure. The same can be said about all our senses and bodily parts. The One Who created all these parts is the same One Who has removed from man the causes of fear by granting him such parts. The One Who has created delicious food for man as well as good medicines and taught him how to make useful tools, thus sparing him a lot of trouble, is surely the same One Who grants him security against all such perils.

The Messenger of Allāh ﷺ has said, "Anyone who believes in Allāh and the Last Day should bring security to his neighbor against his own misdeeds."[1]

8. *Al-Muhaimin* المهيمن

In 59:23, we read: "He is Allāh besides Whom there is no other god, the King, the Holy, the One Who grants peace, the One Who grants security, the Guardian over all, the Mighty, the Supreme, the One Who possesses greatness; Glory to Allāh from whatever they set up (with Him)."

When applied to the Almighty, *al-Muhaimin* means that He is the One Who oversees His servants' actions, Who provides them with sustenance and decrees their life-spans. He does so through His knowledge, control and protection. Anyone who oversees something is its guardian; so he has full power over it. These Attributes can never be present in their absolute meaning except in Allāh.

This Attribute describes in 10:61 the One Who testifies for or against His servants who enter into mutual transactions: "... We are witnesses over you when you enter into it." Allāh is *al-Muhaimin*, the One Who witnesses all what His servants do, be it a speech or an action. The meaning of this verse incorporates the meaning of the

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[1]This tradition is recorded on p. 12, "Kitāb al-Adab" (book of etiquette), Vol. 8 of al-Bukhāri's *Ṣaḥīḥ*.

word "*muhaimin"* thus: the One Who knows everything and from Whose knowledge nothing at all can escape, not even the weight of an atom on earth or in the heavens.

Al-Khalīl ibn Amed al-Farāhidi[1] says that *al-Mu'min* means: the One Who ever watches, Who ever protects. It is common in Arabic to describe someone as *muhaimin* if he protects someone else or is his guardian.

Al-Mibrad dictionary explains its meaning as: the One Who is most kind and compassionate. Arabs describe the bird that stretches its wings to protect its young as being *muhaimin* over them.

Al-Hassan al-Basri says it means the Guardian Who testifies to one's truth. Applied to the Almighty, it may carry one of two meanings: His testimony by word, hence His testimony informing us about His messengers being truthful, and His empowering those messengers to produce miracles, thus testifying to their truthfulness.

Al-Muhaimin is the One Who encompasses in His knowledge the management of the affairs of all His creation from the smallest atom to the largest planet in the cosmos.

9. *Al-`Azīz* العزيز

The Almighty has said, "O Moses! Surely I am Allāh, the Omnipotent, the Wise" (Qur'ān, 27:9).

The root word of this Attribute is *`izz*, might, power, strength,

[1] He is "Abū Abdul-Rahmān" al-Khalīl ibn Ahmed al-Farāhidi al-Basri (100 – 173 A.H./718 – 791 A.D.), of the Azd tribe, founder of the science of scansion, mentor of Seebawayh and the first to write a concordance for the Arabic language. Al-Farāhidi was one of the most prominent scholars of the Basri School. He is said to have been born in Oman. A number of books are attributed to him such as **معاني الحروف** (*Ma'āni al-Huroof*, meanings of alphabets), **العوامل والعروض والنقط** (*Al-'Awāmil wal Arooḍ wal Nuqāṭ*, factors, scansions and dots). He altered the way the *ḥarakāt* (accent/emphasis marks) are drawn in Arabic.

victory, elevation, non-submission. Its verb means: to strengthen or to support as in: “We sent them two [messengers] but they called them liars, so We strengthened them with a third” (Qur’ān, 36:14), that is, supported them and their argument with a third messenger. Linguistically, its verb means: to overcome, to gain the upper hand, to subdue...

Al-`Azīz is the One Who Alone has all honor; He is never humiliated, nor is He ever wronged; neither imagination nor intellect can ever conceive Him. He is the One Who cannot be overcome or in any way harmed, the One Who has no peer nor a similitude, Who is very much needed, Who is victorious and is never vanquished, the Mighty, the Omnipotent Who can never be reached.

The Almighty has described Himself as *al-`Azīz*, narrating in His Book, the Holy Qur’ān, an anecdote about Jesus pleading to Him thus “... If You forgive them, surely You are the Mighty, the Wise” (Qur’ān, 5:118). He has also said, “And to Him belongs greatness in the heavens and on earth, and He is the Mighty, the Wise” (Qur’ān, 45:37). He has proven that He has in Him all the Attributes of Greatness, saying, “To Allāh belongs the might, and to His Prophet ﷺ, and to the believers” (Qur’ān, 63:8), and also, “Glory to your Lord, the Lord of Honor, above what they describe” (Qur’ān, 37:180). While discussing Iblis, He quotes him saying, “... by Your Might (do I swear that) I will surely make them live an evil life, all of them” (Qur’ān, 38:82).

The Messenger of Allāh ﷺ used to say, “I seek refuge with Your Honor, for You are the One Who is the One and Only God Who never dies, while the jinns and men die.”

10. *Al-Jabbār* الجبار

Allāh has said, “He is Allāh besides Whom there is no other god, the Sovereign, the Holy, the Source of peace (and perfection), the Guardian of Faith, the Preserver of safety, the One Exalted in Might, the Irresistible, the Supreme; Glory to Allāh! (High is He) above the partners they attribute to (Him)” (Qur’ān, 59:23).

Linguistically, *al-Jabbār* is derived from *jabr*, the opposite of breaking. It suggests the forceful mending of something broken, fractured, shattered, crushed..., etc. It is also said that the adjective *jabbār* means great, huge, inaccessible. Linguists say that *al-Jabbār* is the Most Great. It is a superlative adjective derived from *jabr*; He is the One Who not only mends what is broken but also enriches the one who is incapacitated by poverty and want. In short, He is the One Who repairs everything broken or impaired.

Abdullāh ibn `Abbās says that *al-Jabbār* is the Great King, while Ibn al-Anbari says that *al-Jabbār* is the One Who [the greatness of Whom] is beyond anyone's reach. Others have said that *al-Jabbār* means the One Who cannot be harmed by any mighty oppressor, and nobody can dispute with Him about anything. It is said that *al-Jabbār* conveys the same meaning conveyed by the Attribute *al-Mutakabbir*, the Proud or the Supreme One. Pride and Supremacy are commendable Attributes only when applied to Allāh. If applied to anyone else, on the other hand, they become abominable qualities. It is also said that the meaning of *al-Jabbār* connotes: the One Who forces His will on others. Nothing can happen in His domain except whatever He pleases, whether His beings like it or not. Or it may mean the One Who repairs, improves, or reforms, as is the analogy with one who mends, say, a broken limb.

One of its derivatives is *jabaroot*, supremacy or greatness. According to one tradition, the Messenger of Allāh ﷺ has supplicated thus, "Glory to the One Who has all the *jabaroot* and all the domain." In one of his statements, Imām Ali ibn Abū Tālib عليه السلام has said, "He is the One Whose will has manifested itself on the nature of hearts, that is, He firmed the hearts according to the way He created them and according to their level of knowing Him; those who know Him are the happy ones, while those who do not are the wretches."

Al-Jabbār connotes forcefulness and forcibleness. We can find out that all parts of the body have been driven to perform their functions without any will of their own. Cast a look at the sun as it moves in its orbit without deviating from it as little as an inch, whether it likes

it or not. Man has no control over the time when Allāh chooses his life to begin, or how he is born, or when he dies, or the family in which he is to be born. All these are predestined for him, and he has no control over them. So is the case with all other beings on the face of earth. They all have been created with the ability to adapt to life on earth, and nobody has any choice in this matter: "It is He Who has spread out the earth for (His) creatures; therein are fruits and date-palms having sheathed clusters" (Qur'ān, 55:10-11). All of these things are created without the choice of any human being.

11. *Al-Mutakabbir* المتكبر

Allāh has said, "He is Allāh besides Whom there is no other god, the Sovereign, the Holy, the Source of peace (and perfection), the Guardian of the Faith, the Preserver of safety, the One Exalted in Might, Irresistible, Supreme; Glory to Allāh! (High is He) above the partners they attribute to (Him)" (Qur'ān, 59:23).

Understanding *al-Mutakabbir* requires a good deal of reasoning and insight. Its root word *kibriyā'* means greatness and sovereignty, and it incorporates the meanings of the perfection of one's self and existence; nobody can be described as such except Allāh. Greatness, as far as Allāh Almighty is concerned, is the loftiness of status: "By His command does He send the spirit (of inspiration) to any of His servants He pleases so that it may warn (men) of the Day of mutual meeting" (Qur'ān, 40:15). *Al-Mutakabbir* is the One Who possesses all greatness, Who is above having any of the qualities of His creatures, Who is above being harmed by the oppressors among His creation, Whose greatness and pride are the super-most. He is too great to be deficient in anything or in need for anyone or anything, the One Who is above having any of the characteristics and attributes of His creatures, the One Who Alone has all greatness and pride. None besides Him is justified when imagining himself as great, or as mighty, or as the sovereign. He is the One Who is too Holy to be afflicted by any calamity; so, no greatness is justified for anyone besides Him; He is the One Who has all might and kingdom. This Attribute means: the One Who has combined in Him, and Who rightly deserves so, all the attributes of greatness, perfection, pride and glory, all at the same time.

He is too Great to submit to others; rather, submission is due to Him, and only to Him. The Holy Qur'ān bestows the Attribute of greatness on the Almighty in Sūrat al-Jāthiya: "To Him be Glory throughout the heavens and the earth, and He is Exalted in Power, full of Wisdom" (Qur'ān, 45:37). Pride due to the sense of being great is of two kinds:

One is when actions of such a person are indeed great and better than those of anyone else's; He is "... the Source of peace (and perfection), the Guardian of Faith, the Preserver of security, the One Exalted in Might, the Irresistible, the Supreme" (Qur'ān, 59:23).

The other is that one conceives himself artificially to be as such, and this applies to most people:

> Thus does Allāh set a seal over the heart of everyone who is proud, haughty. (40:35)
>
> Surely evil is the dwelling place of those who are proud. (16:29)
>
> Isn't there in hell an abode for those who are proud? (39:60)

Quoting the Lord of Greatness, the Almighty God, the Messenger of Allāh ﷺ has said, "Pride is My cloak; Greatness is My garment; whoever disputes with Me regarding either, I shall surely hurl him into the fire." Here the Almighty informs and admonishes us that greatness, might and pride are all His prerogatives, that none among His servants is worthy of claiming any of them for himself.

In one of his supplications, the Messenger of Allāh ﷺ says, "I seek refuge with You, Lord, against the evil of pride." He is also quoted as saying that pride is an indication of ingratitude towards the Truth, the Almighty. He has said, "Pride is ingratitude towards the Truth." Imām Ali عليه السلام has said, "The son of Ādam is truly amazing! A wound can end his life, a bug can cause him pain, his sweat can make him stink, so how can he ever feel proud of himself?!"

The Messenger of Allāh ﷺ has warned us against pride and being proud of ourselves, saying, "Nobody will enter Paradise if he has even the weight of a mustard seed of pride, and nobody will enter the fire if there is a likewise weight of conviction in his heart." As the lucky[1] ones enter Paradise, their hearts will be purged of any pride and jealousy: "And we will root out whatever rancor there is in their hearts" (Qur'ān, 15:47).

The Attribute *al-Mutakabbir* is mentioned only once in the text of the Holy Qur'ān in 59:23, and Allāh knows best.

12. *Al-Khāliq* الخالق

Allāh has said, "He is Allāh the Creator..." (Qur'ān, 59:24).

Al-Khāliq is derived from *khalq*, creating. Allāh, *al-Khāliq*, the Creator, is the One Who brings things into existence after their non-existence, Who invents and innovates without a prior model. Some scholars say that *al-Khāliq* is the One Who creates things out of naught then bestows on them their characteristics of movement and other qualities. Others say that He is the One Who invents whatever the eyes can see, Who perfects their creation. Still others say that He is the One Who determined the measure of all things when they were enshrouded by void, perfecting them by His bounties and goodness, bringing them into existence according to His will, desire and wisdom. Anyone who thinks that there is anyone else besides Him who creates is indeed one who commits *kufr*, apostasy, blasphemy, disbelief. Allāh Almighty has said the following:

> ... [He is] the Creator of everything; therefore, worship Him. (6:102)
>
> ... Is there any creator besides Allāh...? (35:3)

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[1]The word "lucky" is used here only because the Holy Qur'ān states in 41:35 that the residents of Paradise will surely be the very lucky ones. The Almighty's use of this word is quite different from that of humans. It is humans' use of this word that we reject.

> Yea, indeed! For He is the Supreme Creator, of (infinite) skill and knowledge. (36:81)
>
> ... So, blessed is Allāh, the best of creators. (23:14)
>
> Is it not His to create and to govern? Blessed is Allāh, the Cherisher and Sustainer of the worlds. (7:54)

Ibn (son of) `Abbās (son of Abdul-Muttalib, one of the Prophet's eleven uncles) is reported as saying that whenever the Messenger of Allāh ﷺ looked in the mirror, he would say, "Praise to Allāh Who has made both my creation and my manners good, Who beautified in me what He has not done in others." According to a narration by our master Imām Ali ibn Abū Tālib عليه السلام, the Messenger of Allāh ﷺ used to say the following whenever he looked in the mirror: "Praise to Allāh! Lord! Just as You have made my form good, I implore You to make my manners, too, good."[1]

13. *Al-Bāri'* الباريء

Allāh has said, "He is Allāh the Creator, the Evolver, the One Who bestows forms (or colors) on what He creates. To Him belong the Attributes" (Qur'ān, 59:24).

There are viewpoints regarding the explanation of *al-Bāri':* One says it refers to the One Who brings about something out of nothing, the One Who creates something which was never there before. It is said that Allāh is *al-Bāri'* of creation, the One Who brought about all things into existence out of non-existence.

The other meaning conveys the cutting off or severing of something. The root verb of this word means cutting and shaping something such as a twig or a pencil. One may say that illness has parted from him, or that he is free of a claim put forth by someone else. It can also be applied metaphorically such as one person severing his partnership with another, or a woman separating from her husband. Allāh has *bara'a*, created or initiated, the creation without a model;

[1]Muslim, *Ṣaḥīḥ*. It also is stated on page 260 of his "Book of Adhkār".

bariyya means those whom He has created. Another meaning is curing or healing. A wise statement indicates that one who is cured should express gratitude to the One Who cured him.

Ja`far ibn Sulaymān[1] is quoted as having said that he passed once by a blind old woman grieving over herself and wailing, so he asked her, "What does it take to sustain you?" She answered him saying, "Stop sticking your nose where it does not belong; I have reached this stage of life without needing you or others." Then she added, "Have you not heard the statement made by the Friend of Allāh who said, `[Allāh] Who created me then showed me the way, and He provides me with food to eat and with water to drink, and when I am sick, He restores my health to me'" (26:78-80)?

One who knows the real meaning of *al-Bāri*', therefore, is one whose heart is not affected by events, nor can momentous events overtake him by surprise. It is also said that anyone who comes to know Who *al-Bāri*' really is will dissociate himself from claiming to have anything to do with his own form or shape, fearing his Creator's Might, knowing that he is not doing Him a favor by worshipping and obeying Him. It is also said that He is the One Who has dissociated Himself from everyone else, the One Who is never surprised by whatever events take place. It is also said that anyone who recognizes Him as *al-Bāri* will dissociate himself from committing anything prohibitive, seeking refuge with the King, the Most Forgiving One.

14. *Al-Muṣawwir* المصور

Allāh has said, "He is Allāh the Creator, the Evolver, the One Who

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[1] Ja'far ibn Sulaymān (4 – 178 A.H./625 – 794 A.D.) was an ascetic scholar and narrator of *ḥadīth*. He narrated *ḥadīth* quoting Abū Imrān al-Jawni, Thābit al-Banāni, Yazīd al-Rashk, Mālik ibn Dinār, al-Ja'd "Abū Othmān" and many others. He is quoted by Sayyar ibn Hātim, Abdur-Razzāq , Musaddad ibn Musarhid, Bishr ibn Hilāl, Ishāq ibn Abū Isra'eel, Muhammed ibn Sulaymān Laween and others. He is quoted by al-Tirmidhi, describing his hadith as "good", and by al-Nisā'i. Muslim, too, regards him as an authority on *ḥadīth*.

bestows forms (or colors). To Him belong the best Attributes" (Qur'ān, 59:24).

Al-Muṣawwir is the One Who fashions, Who gives something its distinctive form and shape. The general human form is distinguished from that of non-humans. Allāh says, "... and He formed you and made your forms good" (Qur'ān, 40:64), "Into whatever form He pleased He shaped you" (Qur'ān, 82:8), and "He it is Who shapes you in the wombs as He pleases" (Qur'ān, 3:6).

Al-Muṣawwir means: the One Who invents the forms and shapes of whatever He creates, Who beautifies them according to His wisdom, giving everything its own distinctive shape and form. He creates humans in different forms and shapes, making some of them different from others in physique, size, complexion, etc. This may be the meaning of the verse saying, "And among His signs is the creation of the heavens and the earth and the diversity of your tongues and colors; most surely there are signs in this for those who have knowledge" (Qur'ān, 30:22). "He it is Who shapes you in the wombs as He pleases; there is no god but He, the Mighty, the Wise" (Qur'ān, 3:6); "And certainly We created man of an extract of clay, then We made him a small seed in a firm resting-place, then We made the seed a clot, then We made the clot a lump of flesh, then We made in the lump of flesh bones, then We clothed the bones with flesh, then We caused it to grow into another creation; so, blessed is Allāh, the best of creators" (Qur'ān, 23:12-14).

Whenever the Messenger of Allāh ﷺ prostrated, he used to say, "Lord! To You have I prostrated, in You have I believed, and to You have I submitted! My countenance has prostrated to the One Who created it and shaped it, Who created hearing and vision for it; so, blessed is Allāh, the best of creators!"

Among the supplications of the Messenger of Allāh ﷺ when he prostrated is this one: "My face has submitted to the One Who created and formed it and Who made its form good." The Holy Qur'ān has informed us a good deal about *al-Muṣawwir*, Allāh. In Sūrat al-A`rāf, for example, we read the following: "And certainly

We created you then fashioned you" (Qur'ān, 7:11). In Sūrat at-Taghābun, we read: "He has created the heavens and the earth in just proportions, and He has given you shape and made your shapes beautiful, and to Him is the final resort" (Qur'ān, 64:3). In Sūrat Ghāfir, we read: "Allāh is He Who made the earth a resting-place for you and the heavens a canopy, and He formed you then made your forms good, and He provided you with good things; that is Allāh, your Lord; blessed then is Allāh, the Lord of the worlds" (Qur'ān, 40:64). In Sūrat Āli-`Imrān, we read" "He it is Who shapes you in the wombs as He pleases; there is no god but He, the Mighty, the Wise" (Qur'ān, 3:6). In Sūrat al-Infitar, we read: "O man! What has beguiled you from your Lord, the Gracious One Who created you then made you complete, then He made you symmetrical? Into whatever form He pleased He constituted you" (Qur'ān, 82:6-8). And in Sūrat al-Hashr we read: "He is Allāh the Creator, the Evolver, the Bestower of forms (or colors). To Him belong the Attributes; all those in the heavens and on earth declare His Praises and Glory, and He is Exalted in Might, Wise" (Qur'ān, 59:24).

Allāh Almighty has said, "And He created pairs, the male and the female, from the small seed when it is adapted, and on Him is its bringing forth a second time" (Qur'ān, 53:45-47).

15. *Al-Ghaffār* الغفار

Allāh has said, "Surely I am most Forgiving to whoever repents and believes and does good deeds" (Qur'ān, 20:82).

Al-Ghaffār is one of Allāh's Attributes derived from *ghufr* and *ghufrān*, both nouns which convey the meaning of: veiling, hiding, concealing. Allāh's *maghifra*, forgiveness, is His veiling of one's sins, and His forgiveness by granting him His favor and mercy. *Al-Ghaffār* is the One Who has manifested what is beautiful and veiled what is ugly in the life of this world and Who does not inflict His penalty on him in the life hereafter. He is the One Who forgives sins, veils shortcomings, wipes out sins by accepting one's repentance. He accepts His servants' repentance and is pleased thereby, and the One Who forgives sins and turns them into good deeds by His great favor. He is the One Who forgives the sins though they may be

great, and He veils them though they may be numerous.

The words derived from forgiveness have mostly been associated with Allāh. One of them is *al-Ghāfir* as in this verse: "The One Who forgives the sins" (Qur'ān, 40:3). The second is *al-Ghafūr*; He has said, "... then [if he] asks forgiveness of Allāh, he shall find Allāh Forgiving, Merciful" (Qur'ān, 4:110). A third is *al-Ghaffār* as in: "And surely I am most Forgiving of one who repents and believes and does good deeds" (Qur'ān, 20:82), "... seek forgiveness of your Lord; surely He is the most Forgiving" (Qur'ān, 71:10), and "... surely He is the Mighty, the great Forgiver" (Qur'ān, 39:5). It is proven, by making a reference to the Holy Qur'ān, that all these Attributes, which are derived from forgiveness, are applied only to Allāh, the Most Exalted One.

Having killed a Copt, Moses implored his Lord thus: "Lord! Surely I have harmed my own self; so, forgive me" (Qur'ān, 28:16). He first admitted his sin then sought His forgiveness. Allāh also revealed the fault of David عليه السلام then said, "So We forgave him this (lapse)" (Qur'ān, 38:25). He addressed Muhammed ﷺ saying, "So that Allāh may forgive your past and future faults" (Qur'ān, 48:2). Has He not in these examples exposed a sin then forgiven it? In one of his supplications, Prophet Muhammed ﷺ says, "Lord! I implore You to forgive me an apparent forgiveness and a concealed one, and to forgive open and secret sins."

The meanings of *maghifra*, the root word of *al-Ghaffār, al-Ghāfir,* and *al-Ghafūr* are clear in the verse saying: "The One Who forgives the sins and accepts the repentance, the One Who is severe in punishment, the Lord of bounty; there is no god but He; to Him is the eventual return" (Qur'ān, 40:3).

Al-Ghaffār is the One Who very often veils [His servants' sins and faults], so much so that He does not publicize one's sins in the life of this world nor in the life hereafter. One of the companions of the Messenger of Allāh رضي الله عنه was asked once, "What did you hear the Messenger of Allāh ﷺ say with regard to one's silent supplication?" He answered by saying that he had heard the Messenger of Allāh ﷺ

say, “Allāh, the most Honored, the Most Great, will touch His servant who believes in Him with His mercy by veiling his sin from the public in the life of this world, and in the life hereafter He will ask him about each and every sin and fault which he had committed. Once he admits all of them and realizes that he is going to perish on their account, the Almighty will say, `I have veiled your sins in the past short life, and in this one I am going to forgive them.' Then he will be handed the book of his good deeds. All this happens to those who believe in Him; as regarding those who do not, and the hypocrites, He will deal with them quite differently.”

16. *Al-Qahhār* القهار

Allāh has said, “Say: Allāh is the Creator of all things, and He is the One, the Supreme” (Qur’ān, 13:16).

Linguistically, *al-Qahhār* is derived from *qahr*, conquest, subduing, vanquishing, winning a victory. It means the overtaking of something or someone with the intention to humiliate him. One who takes another by way of *qahr* is one who takes him against his will. *Al-Qahhār* is a superlative of *al-Qāhir*, the Victor or Subduer. Allāh, indeed, is the One Who, by His Might, has subdued everything He created to His Authority and Power, using His creatures as He pleases, whether they like it or not. *Al-Qāhir* is the One Who has the upper hand over all creation; “... and Allāh is the Master of His affair” (Qur’ān, 12:21).

Al-Qahhār is the One Whose vengeance nobody can withstand. He humiliates oppressors, splits the spine of kings and emperors. He is the One besides Whose Might all creation is powerless, without Whose Power all beings are helpless. If we submit to Him, He will meet our needs, but if we do not, He will make us suffer as we try to achieve our objectives. He is the One Who splits the spine of the tyrants and oppressors from among His foes, subduing them by taking their lives away, and by humiliating them, while there is nothing in existence that can escape His Might and Power: everyone and everything is helpless in His grip.

Al-Qahhār effects His will with regard to His creatures, whether

they like it or not, whether they are willing or unwilling. He has subdued the souls of the worshippers by instilling in their hearts the fear of His retribution, and the hearts of those who are endowed with knowledge with the Might of nearness to Him, and the souls of those who love Him by unveiling the truth about Him to them. He has subdued all beings by death, so none is safe from Him, not even an angel who enjoys a special status with Him, nor a prophet, nor a messenger. Allāh will make even the angel of death, Israel, taste of death; so, when his soul is taken out, the angel of death will say, "By Your Honor do I swear that had I known the taste of death to be like this, I would never have taken away anyone's soul at all!" It is to such a meaning that the word *qahr*, on the taking of the souls of all beings, conveys as implied in the verse saying, "To whom does the kingdom belong this day? To Allāh, the One Who subdues all" (Qur'ān, 40:16).

If one who believes in Allāh desires to personify within him the meanings embedded in this Attribute, he has to subdue his own self, his *nafs*, and control his evil desires, by not plotting in cooperation with Satan, and by returning to Allāh, submitting to His will in all matters. The path whereby man derives light from the Attribute *al-Qahhār* is that one should view his *nafs*, which is ever present within him, as the worst of his enemies, so he subdues it and strangles it, doing exactly the opposite of what it tells him to do, so much so that it will have no choice except to submit to divine commandments. Then he will have to subdue his stubborn opponent, i.e. Satan, staying on his guard against his evil suggestions, blocking his avenues. Then he will have to subdue his carnal desires and insinuations by not following what they inspire him to do.

17. *Al-Wahhāb* الوهاب

Allāh, the Most Exalted, the Most High, teaches His servants how to supplicate to Him thus: "Lord! Do not let our hearts deviate after having guided us, but grant us mercy from Your own Presence, for You are the Grantor of bounties without measure" (Qur'ān, 3:8).

Al-Wahhāb is derived from the proper noun *hiba* the verb of which, *yahib* means: to make someone else the owner of what the giver, the

first party (the doer), rightfully owns without asking the second party for any compensation in return. It is the gift which is free from any recompense or gain for the giver. If someone gives out such gifts quite often, he will earn the titles of *jawād* and *wahhāb*, the generous one, the oft-giving, respectively. Allāh Almighty is described as *the* Most Generous, *the* Most Giving, i.e. *al-Wahhāb*, simply because He gives everyone according to his means. Among Allāh's Attributes are *al-Wahhāb* and *al-Wāhib*. The latter Attribute means: the giver, whereas the first is a superlative of the latter. One who is *wahib* is one who grants many gifts.

Al-Wahhāb is the One Who gives away without a compensation; He bestows His favors on His servants without a selfish end; He grants even without being asked; He is the One Who initiates giving, and He is the oft-Giver. Allāh is surely *al-Wahhāb* because He is *the* Most Munificent, *the* Most Giving, *the* One Who ever tries to get closer to His servants, Who graciously bestows His favors on them, Who gives them even before they ask Him, the ever-Giver Who gives everyone what he needs. *Al-Wahhāb* bestows His blessings on His servants, and this indicates His inclusion of everyone as He continuously gives. He does not give painstakingly, nor does He seek a benefit, or an advantage, for Himself by doing so. *Al-Wahhāb* showers you with His blessings without having to have a reason or a means to do so. *Al-Wahhāb* gives away without being compensated for what He gives, and He causes all beings to die without a particular purpose He seeks to achieve for Himself. According to Sūrat al-Shūra, "He bestows (children), male or female, according to His Will (and Plan)" (Qur'ān, 42:49).

Whenever the Messenger of Allāh ﷺ used to wake up during the night, he would supplicate thus: "Lord! There is no god but You! Glory to You! Lord! I seek Your forgiveness for my sins, and I plead to You, by Your mercy, O Lord, to increase my share of knowledge, not to permit my heart to deviate after having guided it, and to grant me, from You, a mercy, for surely You are *al-Wahhāb*..."[1]

[1]Abū Dāwūd, *Al-Athkar*, p. 81.

18. Ar-Razzāq الرزاق

"Ar-Razzāq " is derived from *rizq*, sustenance, or anything of any benefit to man, animals, plants, etc., whereby the latter are sustained or are helped in their growth. Rain is also called *rizq*; it helps sustain every living being on our planet. In 51:58, we read: "Surely Allāh is the One Who bestows sustenance, the Lord of Power, the Strong One." Another verse referring to our sustenance is this: "And in the heavens is your sustenance and what you are threatened with" (Qur'ān, 51:22). "In the heavens is your sustenance may be a reference to the rain that descends from the heavens, the sky"[1]. As to the phrase "and what you are threatened with", this may be a clue that the end of life on Planet Earth will be terminated by a collision of an asteroid or a large size cosmic debri with the earth, but this is not the place to discuss such interpretations or speculations. If Allāh so wills, the author of this book intends, if Allāh so wills, to write a complete *tafsīr*, an exegesis, of the Holy Qur'ān that will contain such interpretations and speculations the like of which has never been written in English before. If the reader wishes to see such a book published, he is requested to pray the Almighty to make it happen. Prayers go a long way, had people only known. Allāh listens to each and every supplication no matter who the supplicant is so long as the latter is a true believer in Him.

The word *rizq* may be used for means of income, livelihood, sustenance, money, wealth..., or for the earning of something good, be it during the life of this world or in the life to come, or it may be applied to one's lot or fortune, or even to anything eaten. *Ar-Razzāq* is a superlative of *al-Rāziq*, the One Who provides *rizq*. *Ar-Razzāq* is applied to none other than Allāh. There are two types of *rizq*: one

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[1]Notice that the word "heavens" is used throughout this book as singular due to its reference to one: the sky. If it is at all used in the plural, it will then be referring to the seven layers or spheres of the sky. As for the word "heaven", it is often used by non-Muslims to refer to Paradise. Non-Muslims' concept of Paradise is certainly different from that of Muslims, and so is the case with their concept of God.

sustains the body, such as food and drink, while the other sustains the soul, which is knowledge and true inspiration. The latter is the best type of sustenance simply because what sustains the soul lasts forever, while what sustains the body has a temporary duration.

Ar-Razzāq is the One Who creates all types of sustenance, Who extends His favor to cover making such sustenance attainable to His creatures, Who provides means for getting them to attain their sustenance. He sustains all His creation by whatever means needed to keep them alive. He sustains the minds with knowledge, the hearts with understanding, the souls with manifestations, the bodies with food, and so on. Only He can do so. Anyone who realizes this fact will recognize the fact that his own sustenance, and that of everyone and everything else, is controlled by none other than Allāh.

References to *rizq* have been made in several Qur'ānic verses such as these:

> ... Allāh provides means of subsistence to whomsoever He pleases without a measure. (2:212)
>
> Allāh is Benignant to His servants; He gives sustenance to whomsoever He pleases, and He is the Strong, the Mighty One. (42:19)
>
> ... and whoever fears Allāh, He will make an outlet for him and give him sustenance from whence he does not expect. (65:2-3)
>
> ... these are the believers truly; they shall have forgiveness and an honorable provision. (8:74)
>
> ... and the sustenance (provided) by your Lord is better and more abiding. (20:131)
>
> Most surely this is Our sustenance: it shall never deplete. (38:54)
>
> Say: The (blessing) from the presence of Allāh is better than any amusement or bargain. (62:11)

> ... surely the things you worship besides Allāh cannot sustain you. (29:17)
>
> There is no creature moving on earth except that its sustenance depends on Allāh. (11:6)

One of the Islamic manners inspired by the Attribute *ar-Razzāq* is that a servant of Allāh becomes convinced that there is no partner with his Lord in providing sustenance, just as He has no partner in creating everything. He, therefore, pleads to Him for anything small or big. He also feels satisfied with what *ar-Razzāq* has allotted for him, just as He has said, "And they are the ones who, when spending, are neither extravagant nor parsimonious but keep the just means between these [extremes]" (Qur'ān, 25:67), and also, "Those who, when spending, are neither extravagant nor niggardly but hold a just (balance) between these (extremes)" (Qur'ān, 17:29).

The abundance of Allāh's sustenance is without a limit. He is the One Who says the following in Sūrat Hud: "There is no creature moving on earth except that its sustenance depends on Allāh: He knows the time and place of its definite abode and its temporary deposit: all is in a clear record" (Qur'ān, 11:6).

19. Al-Fattāḥ الفتاح

The Almighty has said, "Say: Our Lord will gather us together and will in the end decide the matter between us (and you) in truth and justice, and He is the One to decide, the One Who knows everything" (Qur'ān, 34:26).

In Arabic, *fataḥa*, the verb, means "opened", and *muftāḥ* means key, whereas *fatḥ* means victory or conquest. *Fatḥ* also means flowing water, a creak, or a river. It also means: to arbitrate between two opponents. *Istiftāḥ* means: seeking help or achieving victory. Both *al-Fātiḥ* and *al-Fattāḥ* are among the Attributes of Allāh. They exist within the text of the Holy Qur'ān. *Al-Fattāḥ* is a superlative of *al-fatḥ*. To say that Allāh is *al-Fattāḥ* is to say that He is the One Who judges between those whom He creates, His servants, the obedient ones and the rebellious. It is derived from *fatḥ* which means, in such usage, arbitration or decision-making. It exists in this meaning in the

verse saying, “Lord! Decide between us and our people with truth, and You are the best of those who decide” (Qur’ān, 7:89). It also means: the One Who grants victory as in this verse of Sūrat al-Anfal: “If you pray for victory, then indeed victory has come to you” (Qur’ān, 8:19).

Al-Fattāḥ is the One Who opens deadlocked matters and issues, Who reveals the truth, Who simplifies whatever seems to be complicated, Who controls the affairs of the heavens and the earth: “And with Him are the keys of the unseen treasures: none knows them but He, and He knows what is in the land and in the sea” (Qur’ān, 6:59). So He is the One Who opens what is closed and Who has the keys to everything, Who widely opens the gates of sustenance and brings down rain whereby He brings life back to dead lands, Who grants victory and support for His prophets whom He sends to various lands so that the light of the truth may shine therein, and so that He may purge their souls from evil intentions. He opens the closed hearts and fills them with His light, so they become tranquil, and they enjoy the feeling of success.

The Attribute *al-Fattāḥ* inspires good manners which ought to be followed by anyone who correctly grasps the meanings it implies, who deeply contemplates on it, who sincerely desires to be blessed by it. Among such manners is that one should maintain an attitude of beautiful anticipation of the Grace of Allāh, continuously expecting to receive His favors, always looking forward to earning His blessings. He abandons haste, feels satisfied with his lot and with whatever his Lord has decreed for him. Contentment is a treasure that never depletes, says an Arabic axiom. How true!

20. Al-`Aleem العليم

Allāh has said, “... and trust in Allāh; surely He is the Hearing, the Knowing” (Qur’ān, 8:61).

Al-`Aleem* is derived from *`ilm, knowledge, which results from comprehending the truth about something and from the sure conviction which agrees with reality. *Al-`Aleem*, when applied to the Almighty, is the One Who is most Knowing; surely His knowledge

encompasses everything in existence even before anything begins to exist. Nothing at all can escape His knowledge. He is the One Whose knowledge is inclusive, be it apparent or hidden, minute or magnanimous. He knows its beginning and its end, what is above or underneath it, and what results therefrom.

Al-`Aleem is also the One Who knows what has happened and what will. The knowledge of the unknown is with Him, and so is the knowledge of the Hour; He knows what the wombs bear, when the rain falls, what every soul earns, what evil intentions one harbors, what worldly desires he/she conceals, when and where anyone will die. *Al-`Aleem* is the One Who knows the details of all things, the particulars of things, what one's conscience and soul hide. Nothing at all, not even the weight of an atom on earth or in the heavens, can ever escape His knowledge. From the word *`ilm* have many other words been derived. *Al-`Ālim* is one. It occurs in Sūrat al-Mā'ida in this verse: "... surely You are the great One Who knows the unseen" (Qur'ān, 5:109). Another is *al-A`lam* which occurs in Sūrat al-An`ām: "Allāh best knows where He places His message" (Qur'ān, 6:124). *Al-`Aleem* is a superlative of *al-Ālim*.

The Holy Qur'ān contains the following verses which demonstrate the various meanings and types of knowledge:

> He knows that there is weakness in you. (8:66)
>
> He knows that there will be sick ones among you. (73:20)
>
> And surely We know that your breast straitens at what they say. (15:97)
>
> Allāh knows what every female bears. (13:8)

Al-`Aleem, one of the ninety-nine Attributes of Allāh, occurs in many Qur'ānic verses such as:

> ... that is the ordinance of the Mighty, the Knowing. (36:38)
>
> The revelation of the Book is from Allāh, the Mighty, the

Knowing. (40:2)

... surely He knows what is in the breasts. (11:5)

... We have no knowledge except what You have taught us; surely You are the Knowing, the Wise. (2:32)

And the sun runs [its course] to a term appointed for it; that is the ordinance of the Mighty, the Knowing. (36:38)

This word is coined as a superlative derived from a verb meaning: "to know or to be familiar with".

The Messenger of Allāh ﷺ is quoted as saying that one who supplicates in the morning by thrice repeating, "In the Name of Allāh with Whose Name nothing at all, be it on earth or in the heavens, can ever harm, and He is the Hearing, the Knowing, will not be afflicted by any sudden calamity till evening time, and if he says so in the evening, he will not be afflicted by any sudden calamity till daybreak."

21. Al-Qābiḍ القابض

Allāh has said the following in the Holy Qur'ān:"... and Allāh straitens and amplifies..." (Qur'ān, 2:245).

Linguistically, *qabḍ*, root verb of *al-Qābiḍ*, means: to take, hold, seize, grip, catch, handle, and the like. It is the holding of something with the hand such as a sword's handle, etc. It is meant as a way to forcefully take control of something or someone. Allāh Almighty has said the following in this sense: "... and Allāh straitens and amplifies..." (Qur'ān, 2:245), meaning He straitens, withholds, His sustenance of some while amplifying it for others.

Al-Qābiḍ means: "the One Who takes hold of the souls by subduing them, the spirits by effecting justice in their regard, the means of sustenance by His wisdom, and the hearts by making them fear His Glory." *Al-Qābiḍ* is the One Who causes the souls to be taken away from their bodies, their temporary homes, at the time of death. The angel who takes the souls away (i.e. the *Qābiḍ*) is called in Islam

Israel. *Al-Qābiḍ* is the One Who takes hold of the hearts, Who controls them, Who isolates them through their lack of knowledge, through their own oversights. He takes hold of some hearts, so He unveils to them His Greatness and Glory. He pleases other hearts through the means whereby He gets closer to them out of His own Kindness, Munificence, and Beauty. *Al-Qābiḍ* is the One Who unveils His Glory to you, so He protects you; He is the One Who makes you dread being distanced from Him.

Al-Qābiḍ is the One Who controls the entire cosmos; in the following verse, He makes a reference to His control over the earth: "... and the whole earth shall be in His grip on the Day of Resurrection and the heavens rolled up in His right hand" (Qur'ān, 39:67). The Almighty has neither a right nor a left hand; He has no hands at all; this is only a figure of speech denoting His total control over the heavens and the earth and everything in them. The expansion of the earth is done by Him during the life of this world; says He, "Have We not made the earth an even expanse?" (Qur'ān, 78:6) meaning spread like a carpet. On the Day of Judgment, the earth shall also be there, but it will look quite different from its present appearance...; everything about how it will look and what will happen above and underneath it is detailed in books of *ḥadīth*, in traditions..., but let us not digress here by borrowing from another book of mine soon, *Inshā-Allāh*, to be written!

Al-Qābiḍ receives the knowledge of and appreciates acts of charity; to be charitable is to be a true servant of His, a blessed one. He says, "... Allāh accepts repentance from His servants and takes the alms" (Qur'ān, 9:104). He straitens the hearts, that is, places heavy burdens on them, burdens of woes and worries, of fears or of aspiration, and He also eases them.

22. *Al-Bāsiṭ* الباسط

Linguistically, *al-Bāsiṭ* means: one who stretches his hand, be it as a gesture of good will (in order to shake hands with someone else), or otherwise (to harm someone else, be it by inflicting a physical harm on it, or by causing damage to his property or his own self). It may be applied literally or metaphorically. The Almighty, for example,

has quoted Cain son of Ādam saying the following to his brother Able: “If you stretch forth your hand towards me to slay me..., etc.” (Qur’ān, 5:28). It also means: to please. According to one tradition, the Messenger of Allāh ﷺ has said, “Fāṭima is part of me; whatever pleases her pleases me, and whatever displeases her displeases me, too.” Literally, it means: to relax the facial muscles in order to express pleasure and happiness, elation or excitement; all other meanings branch out of that. *Inbisāṭ*, its noun, means, among other things, abandoning modesty. *Al-baseeṭa* is the outstretched tract of land, and *basṭ* is: expansion or propagation.

Al-Bāsiṭ is the One Who pleases the souls by making them happy and delighted. He is the One Who plants the seeds of life in the bodies to signal the beginning of life therein. He, at the advent of resurrection, brings life back to them in order to show people, in the life hereafter, what they used to do during their temporary life in this world.

The Attribute *al-Bāsiṭ* does not exist in the text of the Holy Qur’ān, yet its derivatives certainly do; these are examples where such derivatives exist:

> Nay! His hands are spread out; He expends as He pleases. (5:64)
>
> Allāh has made for you the earth a wide expanse. (71:19)
>
> Allāh is the One Who sends forth the winds, so they raise a cloud, then He spreads it forth in the sky as He pleases, and He breaks it up, so you see rain coming forth from it; when He causes it to pour on whomsoever He pleases of His servants, lo, they rejoice! (30:48)

The Holy Qur’ān speaks of decorating the bodies with strength: “... and increased you in excellence in respect of physique” (Qur’ān, 7:69). And it speaks of pleasing through both knowledge and excellence of physique when it says, “... and He has increased him abundantly in knowledge and in physique” (Qur’ān, 2:247).

We have to point out here that we ought to mention both divine

Attributes of *al-Qābiḍ* and *al-Bāsiṭ* together in order to convey the meanings of might and wisdom. The Almighty is *al-Qābiḍ* just as He is *al-Bāsiṭ*.

23. *Al-Khāfiḍ* الخافض

Some scholars say that both Attributes *al-Khāfiḍ* and *al-Rāfi`* ought to be used simultaneously. If applied to our Islamic creed, both Attributes connote misguidance and guidance respectively. If applied to knowledge or obedience to Allāh, they imply the highest and the lowest of ranks respectively; it is in this sense that they occur in this verse: "Abasing (one party), exalting (the other)" (Qur'ān, 56:3), meaning abasing the unbelievers who occupy the lowest ranks of hell while exalting the believers to the highest ranks of Paradise.

Allāh has said, "And be kind to him who follows you from among the believers" (Qur'ān, 26:215). *Khafḍ* is the opposite of *raf`*: the first implies vanquishing, lowering the status of, abasing, insulting, humiliating. The Hour is sometimes described as such in 56:3: "Abasing (one party), exalting (the other)" (Qur'ān, 56:3), meaning abasing some people because of their transgression, hurling them into the pit of hellfire. In Sūrat al-Hijr, we read more about the *khafḍ*: "... be kind to the believers" (Qur'ān, 15:88), and in Sūrat al-Isrā' we read: "Be submissively gentle to them, compassionate" (Qur'ān, 17:24).

Al-Khāfiḍ is the One Who humiliates the oppressors and tyrants, lowering their ranks and insulting them. He abases at will. *Al-Khāfiḍ* is the One Who lowers, through humiliation, all those who think of themselves as being great, the arrogant and the conceited. He lowers entire nations. He lowers falsehood. *Al-Khāfiḍ* is the One Who lowers the rank of all those who disobey Him, Who humiliates those on whom His wrath descends, Who lowers the ranks of those who deserve to be treated as such. He humiliates the unbelievers by exposing them to misery, His foes by distancing them from Him, and by exposing them to perdition.

Al-Khāfiḍ is the One Who has lowered the status of those who do

not believe in Him, of those who are arrogant, of the liars, and of those who swerve away from His Path, the Path of Islam, His final Word of truth.

24. *Ar-Rāfi`* الرافع

The Holy Qur'ān states the following: "Allāh will exalt those of you who believe, and those who are granted knowledge, to high degrees" (Qur'ān, 58:11).

Ar-Rāfi`* is one of the Attributes of Allāh whose root word is *raf`, lifting, raising, exalting, elevating, and the like. It can be used for objects as in 2:63: "... and lifted the mountain over you," and in 13:2: "Allāh is the One Who raised the heavens without any pillars so that you may see [His might] and He is firm in power." It can also be used for raising the structure of a building as is the case in the verse saying, "And when Abraham and Ishmael raised the foundations of the House..." (Qur'ān, 2:127). It is also used for exalting or revering someone's status as in this verse: "... and exalted your esteem" (Qur'ān, 94:4). It is also used to exalt the status or degree of someone honored as in the verse saying, "... and We have exalted some of them above others in degrees" (Qur'ān, 43:32), and also, "... and exalted thrones..." (Qur'ān, 56:34), that is, thrones the status of which is exalted by nearness to Him.

Ar-Rāfi` is Allāh Who exalts the status of His friends, granting them victory over their foes and His, and that of the righteous, to the highest degrees. He exalts the truth; He exalts the believers by granting them happiness; He exalts His friends from among the believers by getting closer to them; He exalts the status of His friends by granting them the upper hand, and He exalts the status of those who befriend Him in truth and in equity. *Ar-Rāfi'* raised the heavens without pillars, raised the clouds over the winds, raised the birds in the air: "Have they not seen the birds above them expanding (their wings) and contracting (them)? Who withholds them save the Beneficent God? Surely He sees everything" (Qur'ān, 67:19).

Ar-Rāfi` has raised the status of His friends in the life of this world by making the believers humble themselves before them, and by

making people pay homage and respect to them even if they do not wield any power, even if they have no wealth at all: “Now surely the friends of Allāh shall have no fear, nor shall they grieve. Those who believed and guarded (themselves against evil) shall have glad tidings in the life of this world as well as in the life hereafter; there is no alteration to the words of Allāh; that is the mighty achievement” (10:62-65). *Ar-Rāfi`* exalts the reputation of those who are regarded as weaklings among their own people, supporting the wronged against those who wrong them.

In Sūrat al-Baqarah, the Almighty says, “We have made some prophets excel over others; among them are those to whom Allāh spoke, and some of them He exalted by (many degrees of) rank” (Qur’ān, 2:253). In Sūrat al-An`ām, He says, “And this was Our argument which We gave to Abraham against his people; We exalt in dignity whomsoever We please; surely your Lord is Wise, Knowing” (Qur’ān, 6:83). In the same chapter, the Almighty tells us that “He it is Who has made you successors in the land and raised some of you above others by (various) degrees so that He may try you by what He gives you; surely your Lord is quick to requite (evil), and He is most surely the Forgiving, the Merciful” (Qur’ān, 6:165). Other references occur in the following verses:

> Allāh said: O Jesus! I am going to terminate the period of your stay (on earth) and cause you to ascend to Me, to purify you from those who disbelieve, and to make those who follow you above those who disbelieve till the Day of Resurrection; then to Me shall be your return, so I will decide among you concerning that in which you differed. (3:55)
>
> And mention Idris (Enoch) in the Book; surely he was a truthful man, a prophet, and We raised him high in heaven. (19:56-57)
>
> And the heavens He raised and established the balance. (55:7)

One who is granted a blessing through the inspiration of this Attribute of Allāh is one who rises above his abominable desires and inclinations; such a person will be exalted by Allāh to a status as high as that enjoyed by the angels with Him or even higher...

25. *Al-Mu`izz* المعز

Allāh has said,

> Whoever desires honor, to Allāh belongs the honor all of it. To Him do the good words ascend, and the good deeds He raises; (as for) those who plan an evil plan, they shall have a severe chastisement, (as for) their plan, it shall surely perish. (35:10)

He has also said in Sūrat Āli-`Imrān:

> Say: O Allāh, Master of the kingdom! You bestow the kingdom on whomsoever You please and take the kingdom away from whomsoever You please, and You exalt whomsoever You please and abase whomsoever You please; in Your hand is the good (all of it); surely You have power over all things. (3:26)

Allāh has said, "Those who take the unbelievers for guardians rather than the believers: do they seek honor from them? Surely all honor is Allāh's" (Qur'ān, 4:139).

Al-Mu`izz* conveys the meaning of: the One Who honors whomsoever He pleases from among His servants. Linguistically, *ma`azza, the noun derived from the verb *yu`izz*, means power, strength, might. Allāh is surely *al-`Aztz*, the Mighty One Who subdues and is never subdued, Who strengthens His friends by His favor, protecting them against sinning, forgiving their faults, permitting them to reside in Paradise, the abode of His Munificence. Then He honors them by permitting them to witness His manifestations and see His signs. He is the One Who empowers His prophets by protecting them against erring, granting them victory, protecting them, raising their status among their people. He honors one who obeys Him even if poverty is his lot, and He raises the status of a pious servant of His even if he were an Abyssinian slave. Allāh, God, The Truth, Praised and Glorified is His Name, is referred to as such in various verses of His Book, the Holy Qur'ān. Among such references are the following:

> Do not let their speech grieve you; surely might is wholly Allāh's;

He is the Hearing, the Knowing. (10:65)

Glory to your Lord, the Lord of Honor, above what they describe. (37:180)

To Allāh belongs the might, and to His Prophet, and the believers, but the hypocrites do not know. (63:8)

Imām Ali ibn al-Hussain Zayn al-`Ābidīn عليه السلام is quoted as saying, "If one desires to be honored even though his tribe is not distinguished, or to be held in high esteem even though he has no authority, or to be a man whose wealth does not diminish, he should get out of the humiliation of disobedience and enter into the honor of obeying his Lord."

Essentially, the way how God honors His servants is by making them feel satisfied, contented, for humiliation lies in one being greedy. Had it not been for false hopes, no free man would have ever been enslaved by anything which, in all truth, is insignificant. The Almighty places one who persists in praising His Name in the center of honor, instilling love and respect for him in people's hearts. A servant of Allāh who aspires to earn a good share of personifying this Glorified Name has to honor the Messenger of Allāh صلى الله عليه وآله and those who are knowledgeable among his own contemporaries, showing respect and humility to them.

26. *Al-Mudhill* المذل

The Almighty has said, "Those who oppose Allāh and His Prophet صلى الله عليه وآله shall be (herded) among the most abased" (Qur'ān, 58:20). *Al-Mudhill* is one of the Attributes of Allāh derived from the noun *āl*, whatever results from subduing, vanquishing, overcoming, conquering, someone. The Almighty says, "... walk in the ways of your Lord submissively" (Qur'ān, 16:69), that is, freely. He has also said, "... its fruits shall be made accessible (to them), always easy to reach" (Qur'ān, 76:14). *Al-Mudhill* is the One Who abases or humiliates whomsoever He pleases, depriving them of all prestige. He is the One Who justly abases His foes when they disobey Him and rebel against His commandments. He insults them and dismisses them, causing them to be hurled into the abode of His chastisement,

the inferno of hell. *Al-Mudhill* is the One Who abases His foes by depriving them of knowing Him, enabling them to have their way and to go against His injunctions. He will then have them transported to the abode of His chastisement, insulting them by dismissing and cursing them.

Al-Mudhill is the One Who abases the unbelievers through the power of the truth, Who subdues whomsoever He pleases. Allāh has not honored any servant of His more than He has to one who abases his own evil-insinuating self, his *nafs*, and He has not abased any servant of His more than one who is preoccupied with trying to earn distinction, prominence, and prestige for himself. In Sūrat al-A`raf we read the following verse: "(As for) those who took the calf (for a god), surely wrath from their Lord and disgrace in the life of this world shall overtake them" (Qur'ān, 7:152). Anyone who looks niggardly at people to see how he can take advantage of them, who is never satisfied with what he has had, one who is dragged by his own schemes to elevate himself to prominence while keeping himself in the darkness of ignorance..., is one whom Allāh has surely disgraced and deprived. Such an individual is implied in verses such as this: "But you caused yourselves to fall into temptation, and you waited and doubted, and vain desires deceived you, till the threatened punishment of Allāh came while the arch-deceiver [Satan] deceived you about Allāh, so today ransom shall not be accepted from you" (Qur'ān, 57:14). This is the lowest degree of humiliation.

Dhull ذل, humiliation, or bringing it about, that is, *idhlāl* إذلال, humiliating, comes in many types, shapes and sizes. Allāh abases an oppressor by making him fall a prey to disease, or to his lust for women, or to his greed for wealth, or by making him in dire need of others. Let us supplicate thus: "Lord! Take us out of the humiliation of disobedience to the honor of obedience to You, and do not permit any of those whom You created to disgrace us, and crown us with the crown of Your honor. Honor is in needing nobody." The absolutely perfect degree of such honor, to be sure, belongs to none other than Allāh Who has said, "Surely all honor is Allāh's" (Qur'ān, 4:139). Next in degree of being honored is one who is closest to the

Almighty: "... to Allāh belongs the honor, to His Prophet, and to the believers" (Qur'ān, 63:8).

27. *As-Samee`* السميع

Allāh has said, "And to Him belongs whatever dwells in the night and in the day, and He is the Hearing, the Knowing" (Qur'ān, 6:13).

Al-Samee' is the One—and Only One—Who listens to everything in existence without the use of a faculty for hearing or a hearing aid. Allāh hears each and every sound and voice even if it is hidden from us. His hearing encompasses everything: He hears the pleas of those who are in distress; He responds to the supplications of those in need; He helps those who are desperate for help; He hears the praising of those who praise Him, so He rewards them for it, and the supplication of those who plead to Him, so He responds to them. He hears the sound of the black ant walking on a solid rock in the darkest night; and He hears what the hearts contemplate and what scruples penetrate the conscience. His response to the supplication of one person does not distract Him from responding to another; He knows where the vision trespasses and what the breasts conceal; He hears every silent plea; He hears you and me. Nothing on earth or in the heavens can ever be hidden from Him.

As-Samee`* is derived from *sam`. It conveys the fact that Allāh, the Most High, realizes the truth about each and every sound even if it is, to our limited ability, quite silent. He, Glory to Him, realizes and distinguishes sounds as well as colors just as He realizes and distinguishes everything else.

Sam` may mean: acceptance of and a favorable response to. It exists, for example, in a tradition wherein the Messenger of Allāh ﷺ says, "Lord! I seek refuge with You against a statement which is not heard, meaning a supplication which does not receive His favorable response." It is also similar to one Muslims pronounce during their obligatory daily prayers: *Sami`a Allāhu liman ḥamidah*, that is, Allāh responds favorably to the pleas of those who praise Him.

The Almighty has said,

> Surely I am with you both: I do hear and see. (20:46)
>
> Or do they think that We do not hear what they conceal and their secret discourses? Aye! And Our messengers (angels) are with them writing (everything) down. (43:80)
>
> Allāh has indeed heard the plea of the [woman] who pleads to you about her husband. (58:1)
>
> And if they resolve to divorce, Allāh is surely Hearing, Knowing. (2:227)

One who comes to realize that Allāh knows everything will safeguard his tongue against uttering falsehood. He will always say what is right. One who realizes that Allāh hears even our thoughts will adopt the manners of one who watches over his conduct and who always holds himself accountable for what he contemplates, says, or does. A servant of Allāh ought to know that Allāh did not create the hearing faculty for him except so that he would listen to the speech of Allāh which He revealed unto His Prophet ﷺ in order to benefit from it and to be guided by it. If a servant of Allāh seeks to be close to his Lord by offering *nawāfil* (optional acts of adoration), he will be loved by Allāh Who will then pour over his hearing of His divine light, thus making his insight very sharp, so much so that such a person will be able to see beyond the world of matter. If a servant of Allāh remains straightforward in his worship of Allāh, continuously seeking to please Him, Allāh will surely provide him with goodness from Him and with divine light.

28. *Al-Baṣeer* البصير

Allāh has said, "He is with you wherever you are, and Allāh sees whatever you do" (Qur'ān, 57:4).

In language, seeing is achieved through the faculty of vision; it is the reflection of light on what can be seen and its impression on the eyes. Seeing is also an insight, discretion, an innermost conviction. One who is *baṣeer* is one who sees deeply, who is knowledgeable, who is an expert. Also, to "see" means not to rush, but to

contemplate, to be acquainted with things, and to be firm in adhering to the creed.

Al-Baṣeer sees everything, the apparent and the hidden, without using the faculty of vision. When applied to the Almighty, Glory to Him, vision receives the perfection whereby the qualities of anything that can be seen are realized. *Al-Baṣeer* fully knows every visible thing, and to Him the truth in their regard is apparent, evident. He knows where vision trespasses and what the breasts conceal. He sees and oversees; nothing in the high heavens nor on earth, nor in what is between them both, nor what is under the ground, can ever be concealed from His vision, and He is the ever-Present Who is never absent.

One who realizes that Allāh has such an attribute will be disciplined by constantly keeping a vigil on his conduct, by being precise when holding his soul to account. One who safeguards his hearing and vision against incurring the wrath of the Almighty, not committing anything that does not beseem him or is not commendable, is loved by Allāh, and he will be blessed with hearing and vision as indicated in sacred traditions.

29. *Al-Ḥakam* الحكم

The Almighty has said, "The judgment is only Allāh's; He relates the truth and He is the best of those who decide" (Qur'ān, 6:57).

Both *al-Ḥakam* and *al-Ḥākim* convey the same meaning; the origin of the first means the same as that of *man`*, prohibition, from which a word such as *ḥakama*, an iron rein piece used to restrain horses, is derived.

Al-Ḥakam means: the One Whose word is final in determining what is right and what is wrong, in distinguishing between acts of righteousness and those of sinning. He rewards each soul according to what it earns, Who decides between His servants as He pleases, Who distinguishes between the wretch and the lucky, tormenting the first and rewarding the latter. *Al-Ḥakam* is the precise Arbitrator, the absolutely correct Judge Whose decision none can overturn, nor can

anyone repeal His decree.

Al-Ḥakam is the One in Whose promise there should be no doubt at all, in Whose action there is no fault at all; He has decreed that the hearts must be contented and pleased with Him, that the souls must be submissive, obedient, to Him. He separates the truth from falsehood. In Sūrat al-An`ām, we read: “Shall I then seek a judge other than Allāh? He it is Who has revealed to you the Book (which is) made clear” (Qur’ān, 6:114). In Sūrat Younus we read: “Follow what is revealed to you and persevere till Allāh gives His judgment, and He is the best of judges” (Qur’ān, 10:109). Other such references are:

> Then who calls you a liar with regard to the judgment after this? Is not Allāh the best of judges? (95:7-8)
>
> Judgment is only Allāh's; on Him do I rely, and on Him let those who are reliant rely. (12:67)

There are many derivations from this word in various places throughout the Holy Qur’ān.

Among Allāh's judgment with regard to His servants is that everyone will receive the rewards of what he earns, and that his endeavor will be witnessed, noted, recorded, preserved; those who do good deeds will receive eternal bliss, whereas those who sin will receive eternal damnation. He makes righteousness the path to heaven and sinning the path to hell. Shurayḥ ibn Hāni has said that his father Hani ibn Yazīd said, “I came to see the Messenger of Allāh ﷺ once and he heard people calling me `Abū [father of] al-Ḥakam.' He said to them, `Al-Ḥakam is Allāh! Why are you named like that?!' I said to him, `Whenever my people dispute with one another, I judge between them to the satisfaction of both disputing parties.' The Prophet ﷺ then asked me if I had any sons. `Yes. They are: Shurayh, Abdullāh and Muslim, sons of Hāni.' `Who is their oldest?' the Messenger of Allāh ﷺ asked me. I told him it was Shurayh. He then said, `You are Abū [father of] Shurayh,' then he

invoked Allāh to bless me and my sons."[1]

30. *Al-`Adl* العدل

Allāh has said, "Surely Allāh enjoins the doing of justice and of good deeds (to others) and the giving to the kindred, and He forbids indecency, evil, and rebellion; He admonishes you so that you may be mindful" (Qur'ān, 16:90).

`Adl* means moderation; *al-`adl is above oppressing or being inequitable to anyone in His decrees and actions. Rather, He grants everyone what is due to him; He puts everything in its right place; nothing ensues from Him except justice. He does whatever He pleases, and His decree regarding His servants is carried out.

In Sūrat al-An`ām, the Almighty says, "And the word of your Lord has been accomplished truly and justly; none can change His words, and He is the Hearing, the Knowing" (Qur'ān, 6:115). He enjoins justice and equity and says the following in Sūrat al-Nisa' (Women): "When you judge between people, you should judge with justice; surely Allāh admonishes you with what is excellent; surely Allāh is Seeing, Hearing" (Qur'ān, 4:58).

There are many traditions narrated about the Messenger of Allāh ﷺ pointing out to *`adl* and highlighting the status of those who act on it. One of them is his saying, "There are seven types of people whom Allāh will shade on a Day when there will be no shade except His: a just imām, a young man who grows up adoring Allāh, a man whose heart is always attached to mosques, two men who love one another for the sake of Allāh: They meet and they part only accordingly, a man sought by a woman of prominence and beauty [for illicit sex] and to whom he says, `I fear Allāh,' a man who pays charity and hides his action, so much so that his left hand does not know what his right hand gives away, and a man who mentions the Name of Allāh for the sake of remembering Him while his tears overflow." This tradition is recorded by al-Bukhāri and Muslim and is quoted

[1]Abū Dāwūd, *Jāmi` al-Fawā'id* **جامع الفوائد**, Vol. 2, p. 410.

on pp. 164-165, Vol. 3, of *Al-Targheeb wat Tarheeb*, and on p. 30 of *Qabasāt min Hadi an nubuwwah*.

31. *Al-Lāṭeef* اللطيف

Allāh has said, "... surely my Lord is benignant to whomsoever He pleases; surely He is the Knowing, the Wise" (Qur'ān, 12:100).

Al-Lāṭeef is one of Allāh's Attributes derived from extreme kindness and compassion in a way which no human faculty can ever fathom. *Al-Lāṭeef* continuously pours His blessings unto His servants; His actions are good and beautiful. This Attribute also means: the One Who cannot be sensed by human senses or those of all other beings, Who knows hidden and minute matters. *Al-Lāṭeef* has combined in Him terse and wise compassion as well as minute and detailed knowledge of all affairs and of the means to make them reach whomsoever He pleases from among His creation.

Al-Lāṭeef pleases His servants when He removes the clouds of His wrath away from them, the One Who is compassionate towards His servants even in matters related to His decree; He knows all hidden matters. He is the One Whose knowledge encompasses everything minute regarding all facts. His will is carried out, the will whereby He protects His creatures. He knows the most intricate of details relevant to interests and their obscurities; He gently makes them reach their destinations. He is Most Kind and Compassionate to His servants even when they are not aware of it; He manages their affairs and wishes everything good for His servants. He desires their ease and makes for them the means of righteousness and goodness attainable. He eases everything difficult, Who joins everything broken. Allāh has said, "Does He not know, being the One Who created (everything and everyone)?! He knows the subtleties, the One Who is ever-Aware (of everything)" (Qur'ān, 67:14).

One of the signs of His kindness towards His servants is that He has given them more than enough and required them to do less than what they can, thus making the achievement of eternal happiness attainable by easy endeavor during a short period of time, i.e. one's life-span, which is too short to be compared with the eternity of the

hereafter.

Al-Lāṭeef has conceived everything within the framework of its own antithesis. Allāh, for example, hid for prophet Joseph عليه السلام the prominence of authority in the garb of slavery till he himself eventually came to say: "... surely my Lord is benignant to whomsoever He pleases; surely He is the Knowing, the Wise" (Qur'ān, 12:100). A man was taken once to prison although he was innocent of the charge, so he kept repeating Joseph's invocation saying, "... surely my Lord is benignant to whomsoever He pleases; surely He is the Knowing, the Wise" (Qur'ān, 12:100). A young man came to him during one night and said to him, "Stand up so that I may get you out of your jail." The man asked the youth how he could get out since the doors were all locked, but the youth ordered him for the second time to stand up. He walked with the young man till he got out of town, then he said to him, "Recite: `Surely my Lord is benignant to whomsoever He pleases; surely He is the Knowing, the Wise" (Qur'ān, 12:100).

32. *Al-Khabeer* الخبير

The Most Exalted One has said, "Vision does not comprehend Him, while He comprehends all vision, and He knows the subtleties, and He is the Aware" (Qur'ān, 6:103).

Al-Khabeer is one of the Attributes of Allāh, and it means: the One Who knows everything and from Whose knowledge nothing at all escapes. He knows the essence of everything and is acquainted with the truth in its regard. *Al-Khabeer* is familiar with the most intricate matters; He knows the ailment and its remedy.

Al-Khabeer knows the innermost of everything; nothing takes place in His domain without His knowledge; no atom moves nor stands still, nor a soul is upset or eased, except that He knows about it. He is the One from Whose knowledge nothing on earth or in the heavens is hidden; nothing moves in the heavens or on earth except that He knows about its final resting point or destination.

Scholars have distinguished between *al-Khabeer* and *al-`Aleem*. The

first connotes knowledge, but when knowledge is applied to hidden matters, it is then called *khibra*, and the One Who knows it is called *al-Khabeer*.

The Almighty has said, "What?! Do you think that you will be left alone while Allāh has not yet ascertained those of you who have struggled hard and have not taken anyone as an adherent besides Allāh and His Prophet and the believers?! Allāh is Aware of all what you do" (Qur'ān, 9:16). Anyone who has a certain need about which he likes to ask Allāh for something should recite the verse saying "Does He not know, the One Who created?! He knows the subtleties, and He is the Aware" (Qur'ān, 67:14) repeatedly till he falls asleep.

33. *Al-Ḥaleem* الحليم

Allāh has said, "... certainly Allāh has pardoned them; surely Allāh is Forgiving, Forbearing" (Qur'ān, 3:155).

Al-Ḥaleem is an Attribute of the Almighty derived from the root word *ḥilm* which means: taking the time to do something. It also means care, attention and sensibility. Allāh's *ḥilm* is His postponement of chastising those who deserve to be chastized, so He delays the penalty of some of those who deserve it. After that, He may penalize them or overlook their faults. Or He may swiftly penalize some of them. He witnesses the transgression of transgressors and the disobedience of those who disobey Him without being provoked by anger or overwhelmed by wrath, and He does not rush to penalize despite His ability to do so. Allāh has said, "Had Allāh destroyed men on account of their iniquity, He would not have left on earth a single creature" (Qur'ān, 16:61).

Al-Ḥaleem does not bring about a swift vengeance; had He intended to effect revenge at a later time, He would have been called spiteful, vengeful, and if He does not intend to seek revenge at all, then surely He is Forgiving. He can also be called *al-Ḥaleem* if He does not intend to seek revenge at all provided He does not declare His intention. If He does declare it, He then is called Forgiving. *Al-Ḥaleem* quite often overlooks sins and covers up shortcomings. He

forgives after having covered up. He safeguards His affection for His servants. His promise is good. He fulfills His promise. *Al-Ḥaleem* shields those who indulge in sins with His forgiveness, Who pardons those who violate His laws, Who is not slighted by the rebellion of the rebellious, and no oppression of any oppressor can ever provoke Him.

The Holy Qur'ān has described some of Allāh's messengers as *ḥaleem*; clement. For example, Abraham, the Friend of Allāh, is described as, "... most surely Abraham was very tender-hearted, forbearing" (Qur'ān, 9:114), and in Sūrat Hūd, he is praised likewise: "Most surely Abraham was forbearing, tender-hearted, oft-returning (to Allāh)" (Qur'ān, 11:75). The Holy Qur'ān states the following in Sūrat al-Ṣaffāt about Ishmael "So We gave him the glad tidings of a boy [Ishmael] possessing forbearance" (Qur'ān, 3:101). *Ḥilm* is a gracious and a noble attribute, so much so that one tradition recorded by Ibn al-Athīr cites the Messenger of Allāh ﷺ as saying, "*Ḥilm* is the master of all good norms of conduct." It also records another such tradition saying, "One who is *ḥaleem* is almost on the same footing with Allāh's prophets." *Ḥilm* enjoys a high status and esteem despite the abundance of one's sins and the repetition of one's repentance.

Allāh has said, "Allāh does not call you to account for what is vain of your oaths, but He will call you to account for what your hearts have earned, and Allāh is Forgiving, Forbearing" (Qur'ān, 2:225). He has also said, "The seven heavens declare His glory and the earth, too, and those who are in them, and there is not a single thing but glorifies and praises Him, but you do not understand their glorifying; surely He is Forbearing, Forgiving" (Qur'ān, 17:44).

A forbearing and munificent person, then, is one who often forgives the sins and conceals the shortcomings. He is the one who forgives after shielding one's sins, who safeguards his compassion, who is true to his word, who forgives those who break his law, who is not stirred by the rebellion of transgressors, nor is he provoked by oppression. Allāh's Munificence regarding the sinners is great: "... and He is the Most High, the Great" (Qur'ān, 2:255).

It is narrated that Abraham saw a man committing a sin, so he prayed Allāh to cause him to perish, and so it happened. He saw a second and a third, and he repeated his plea, and they, too, perished. Then he saw a fourth and invoked Allāh likewise to annihilate him. It was then that Allāh inspired him, "O Abraham! Stop! If We were to annihilate each one of Our servants who commits a sin, then only a small number will survive; but if one sins, We give him a respite; if he repents, We accept his repentance, and if he persists, We postpone his penalty knowing that he cannot escape from Our domain."

It is also narrated that a young man used to commit many sins, and he used to persist in sinning; nay, he even used to repent and immediately go back to sinning. Having done so quite often, he was addressed by Satan thus, "For how long will you keep sinning and repenting?" Satan wished that Allāh would cause that man to lose hope in His mercy and become despondent. When night came, the man performed his ablution and offered two *rek`āts*, then he raised his eyes to the heavens and said, "O You Who protects the righteous against sinning, Who safeguards those who are protected from sinning, Who makes the righteous what they are! If You neglect me, You will find me losing heart; my forelock is in Your hand; my debts are before You! O You Who changes the hearts! I invoke You to keep my heart firm on following Your creed!" Allāh, thereon, said to His angels, "O angels of Mine! Have you all heard his statement? Bear witness, then, that I have forgiven all his past sins and safeguarded him against sinning for the rest of his life."

34. *Al-`Aẓeem* العظيم

The Almighty has said, "So glorify the Name of your Lord, the Great" (Qur'ān, 56:96).

"Al-`Aẓeem" is a superlative derived from the noun *`iẓam* which means greatness, magnanimity, dignity, honor, esteem, pride... The Absolute *Aẓeem* is the One Whose greatness cannot be grasped by vision; it is beyond all limits, so much so that no human intellect can ever absorb it. Allāh has said, "He is the Most High, the Great"

(Qur'ān, 2:255).

The most prominent person in a town is called its greatest. This is the meaning of what the unbelievers say as the Holy Qur'ān quotes them: "... to a man great in both towns..." (Qur'ān, 43:31). Allāh has said, "... and the great Qur'ān" (Qur'ān, 15:87). When the Messenger of Allāh ﷺ wrote a letter to Heraclius (which will be discussed in Volume Two of this book *Inshā-Allāh*), he addressed him as "the *Aẓeem* man of Rome," that is, the greatest personality or dignitary in Rome. Heraclius, who ruled from 610 - 641 A.D., was a Byzantine emperor, ruler of the Eastern Roman empire. He was involved in many wars with the Persians from 634 - 642 A.D. He did not accept Islam; his armies were eventually conquered by Islamic troops, so he lost Syria, Palestine and Mesopotamia (upper Iraq) as well as Egypt, one after the other.

If you consider the greatness of *al-`Aẓeem*, you will come to know that anyone besides Him is insignificant. The human being, no matter how knowledgeable, is limited in the scope and content of his knowledge. How can you compare such a limited amount of knowledge with that of the Almighty? An example of His might exists in this verse: "Neither your creation nor your raising (*ba`th*, the reunion between the soul and recreated body) is only like (that of) a single soul" (Qur'ān, 31:28). To the Almighty, the creation of the entire cosmos is as easy as the creation of one single soul: "Our word for a thing when We intend it is only to say to it: Be, and it is" (Qur'ān, 16:40).

Allāh has required us to revere His signs, i.e. wonders, miracles; He says, "… That (shall be so), and whoever respects the signs of Allāh, it surely is (the sign) of the piety of the hearts" (Qur'ān, 22:32). One who highly regards the signs of Allāh, respects religious rites, holds in high esteem anything related to Allāh, is surely held in high esteem by both Allāh and His servants.

The Messenger of Allāh, Muhammed ﷺ, has conveyed the following glad tidings: "One who learns then becomes fully knowledgeable then acts on what he has learned is called great in the

kingdom of the heavens."

Ibn `Abbās ﷺ quotes the Messenger of Allāh ﷺ as saying, "If someone enters a room to visit a sick person who is on the brink of death and he repeats seven times the saying of: `I plead to Allāh the Great, Lord of the Great Throne, to heal you,'" that sick person will be healed by the Will of Allāh.

35. *Al-Ghafūr* الغفور

Allāh has said, "... surely Allāh forgives faults, all of them; surely He is the Forgiving, the Merciful" (Qur'ān, 39:53).

Al-Ghafūr is derived from the root word *Ghafūr*, veiling or covering. He is *al-Ghafūr* because He quite often veils the sins from others' eyes and knowledge and forgives those who commit them. He does not dispute about them with His servants. *Maghfira* means the covering and the forgiving of sins. Allāh's forgiveness means protection of His servant against His torment. Its verb means: to openly overlook one's sins.

Al-Ghafūr is the Master Whose power is perfect; He may unconditionally forgive due to the favors He bestows on His servants, and due to His benevolence.

The Holy Qur'ān has referred quite often to forgiveness, and Allāh has diversified it so that the hearts of those who disobey Him may not lose hope of His mercy, and so that no criminal will despond of the mercy of Allāh. He forgives the sins and accepts the repentance. In Sūrat Ghāfir, we recite this verse: "The One Who forgives the faults and Who accepts repentance, Who is Severe in punishment, the Lord of bounty" (Qur'ān, 40:3). Other such references are as follows:

> ... so forgive us and have mercy on us; You are the best of those who forgive. (7:155)
>
> Most surely I am the most Forgiving of one who repents and believes and does good deeds then continues to follow the right guidance. (20:82)

> He has created the heavens and the earth with the truth; He makes the night cover the day and the day overtake the night, and He has made the sun and the moon subservient (to His will): each runs to an assigned term; surely He is the Mighty, the oft-Forgiving. (39:5)

As regarding the verse saying, "Inform My servants that I am the Forgiving, the Merciful" (Qur'ān, 15:49), some companions of the Prophet ﷺ were once indulged in laughter as the Messenger of Allāh ﷺ passed by. He greeted them then said to them, "Do you laugh while the fire is before you?" They regretted and felt extremely depressed. He soon went back to them and said, "Gabriel has just come to me and told me that Allāh asked why I caused some of His servants to lose hope in His mercy," then he repeated 39:5 as quoted above.

The lot of one who wishes to personify the Attribute *al-Ghafūr* is that he constantly seeks His forgiveness. He forgives His servants time and over again. This is the key to obtaining the forgiveness of Allāh as referred to in 24:22: "Do not let those among you who possess grace and abundance swear against giving to the near of kin and the poor and those who have migrated for the cause of Allāh; they should pardon and overlook. Do not you love that Allāh would forgive you? Allāh is Forgiving, Merciful."

36. *Al-Shakūr* الشكور

Allāh has said, "… so that He may pay them back their rewards in full and give them more out of His grace: surely He is the Forgiving, the One Who multiplies the rewards" (Qur'ān, 35:30).

Linguistically, "*al-Shakūr*" is derived from the root word *shukr* which conveys the meaning of: an increase. Arabs describe a land as such if its plants are abundant. They describe an animal as such if it is fattened. Plants sustained by a little amount of water are called *Shakūr*. *Al-Shakūr* thanks quite often; He appreciates acts of righteousness, charity and kindness. A servant of Allāh who is *Shakūr* is one who perseveres to thank his Lord by obeying Him and by carrying out the obligations which He has mandated on him.

Shukr is recognition and propagation of goodness.

Al-Shakūr, Allāh, appreciates even the few good deeds His servants do, doubling His rewards for them manifold. His way of thanking them is by giving them of His bounties though He was the One Who enabled them to do such good deeds in the first place. He planted in their hearts the desire to do them, then He provided for them all the means to carry such desires out. He enables His servants to be grateful for the blessings which He bestows on them, so He rewards them even for small acts of obedience to Him with an abundance of His good things. He grants a bliss in the hereafter that never ends for a few days' endeavor.

Al-Shakūr accepts the little and gives a lot. Allāh has called Himself *al-Shakūr* in order to tell us that He rewards His servants for thanking Him; hence, the reward for such gratitude is called *shukr*, just as the penalty for a bad deed is called bad; He has said, "And the recompense of evil is a like punishment" (Qur'ān, 42:40).

One of the tokens of accepting one's expression of appreciation is that he receives an increase of Allāh's blessings according to 14:7: "If you are grateful, I will certainly give you more, and if you are ungrateful, My chastisement is truly severe." The truth about appreciation is not related to the qualities of Allāh: appreciation comes from people; it is simply the expending of the blessings granted by Allāh in the way for which He created them. Linguistically, appreciation is coupled with blessing, grace, gratitude. Nobody can do Allāh a favor for which He has to thank him; therefore, His appreciation must be understood metaphorically according to *Tafsīr al-Manār*. Allāh's gratitude means that He is capable of rewarding the doers of good, that He does not permit the deeds of such doers to be wasted or unrewarded. It is in this sense that rewarding the doer of good with what he deserves is called appreciation, and Allāh has thus called Himself appreciative. Allāh has also promised those who appreciate His blessings to increase His blessings on them; so, such gratitude also falls under the same type of appreciation. The most Appreciative One has said, "... and whoever does good spontaneously, surely Allāh is Grateful,

Knowing" (Qur'ān, 2:158). Thus do we come to know that Allāh, Glory to Him, has a conduct which is surely the most perfect when He called Himself appreciative of His beings although whatever good they do neither benefits Him nor harms Him in the least; rather, its benefit is surely for our own good. It is, in reality, a sign of His own blessings on us that He guides and enables us to do it; so, it does not suit any sensible person to observe the great favor bestowed on him by Allāh without thanking Him for it, or without obeying Him.

Allāh also says, "… Therefore remember Me, so I will remember you, too, and be thankful to Me, and do not be ungrateful to Me" (Qur'ān, 2:152). In this verse, Allāh teaches His servants to be appreciative, ordering them to remember the blessings which He has bestowed on them by their hearts, tongues and senses…, by their actions, for actions speak louder than words. Their reward for it is that He reminds them of His permission to continue to enjoy such blessings, and to increase them, ordering them to praise Him by His Attributes, to discuss His countless blessings, to glorify Him openly and secretly, so that He may mention them in His high company and mention His being pleased with them. In a *qudsi* tradition, the Messenger of Allāh ﷺ quotes the Almighty as saying, "I am as My servant thinks of Me: I am with him; if he mentions Me silently, I shall mention him likewise, and if He mentions My Name before a crowd of people, I shall mention him before a better crowd; if he gets closer to Me as much as a span, I shall get closer to him as much as a yard; if he gets closer to Me as much as a yard, I will get closer to him more than twice that much. If he comes to Me walking, I shall come to him running." Allāh commands His servants to be grateful to Him and not deny the blessings which He has bestowed on them. This is a warning for this nation against that wherein previous nations had fallen due to the latter's denial of the blessings which the Almighty had showered on them. He granted them the powers of reason, emotion, judgment and many other such blessings. His blessings are countless, innOmerable.

A servant of Allāh should never tire of thanking and praising Him, incessantly and unhesitatingly. In a supplication, the Messenger of

Allāh ﷻ says, “Lord! I am incapable of praising You enough; You are as You have praised Yourself.” Praising Allāh and thanking Him as He really deserves is not within the human capacity. A servant of Allāh, therefore, must leave it to the One Who can do so: Allāh, Praise is due to Him, and ONLY to Him. How can man acquire perfection in such an area while he contemplates on some blessings bestowed on him by Allāh and says to himself: “I was mere naught and Allāh caused me to be, then He granted me the beautiful outward appearance, and the power of reason which is the very best of my inner qualities, then He granted me hearing and vision and guided me to know Him, then He made His great rewards attainable and even praised me in his Great Book”? If you move your tongue and say: *Alḥamdu-lillāh* (Praise Allāh), thinking that mere saying so is sufficient to express gratitude for all the great favors He has bestowed on you, then you surely have taken leave of absence from your sanity, for you surely will not have thanked Him at all. “Talk is cheap,” says an axiom, whereas “Actions speak louder than words.” Express your gratitude towards your Maker by actions, not just by words. A servant's true expression of gratitude is his own admission that he simply is incapable of sufficiently expressing his gratitude to His Maker, Sustainer, and Benefactor.

Jābir ibn Abdullāh al-Ansāri has quoted the Messenger of Allāh ﷺ as saying, “If one is given something while being capable of finding a way to likewise give, let him do so, but if he is not, then let him praise the giver, for one who remains silent and says nothing commits *kufr*, apostasy. And if one were to put on clothes which he was not given, he would then be like one who wears two outfits of forgery.”[1]

37. *Al-`Aliyy* العلي

Allāh has said, “... What they call on besides Him is falsehood; Allāh is the High, the Great” (Qur’ān, 22:61).

“*Al-`Aliyy”* is one of Allāh's Attributes. It is derived from *uluww*,

[1]at-Tirmidhi, *Sunan*, Vol. 4, p. 379.

height, sublimity, or loftiness versus lowliness. The height referred to here is that of status. *Al-`Aliyy* is High, so High that He can neither be conceived nor visualized. Minds are at a loss regarding His Greatness; intellects are incapable of conceiving His perfection. According to *Al-Mufradāt*, one who is *`Aliyy* is a prominent person, a man of distinction. When applied to the Almighty, as in 22:61 cited above, the implied meaning is that He is above being described by anyone or truly known by anyone, and He is above what anyone says about Him.

He is the One above Whose status there is none at all, and everything in existence is under His control. Allāh has said, "He is the Most High, the Great" (Qur'ān, 2:255), "... Judgment belongs to Allāh, the High, the Great" (Qur'ān, 40:12), and, "... the Great, the Most High" (Qur'ān, 13:9).

"High" and "low" may both be applied to tangible as well as intangible things. As regarding the tangible ones, the *`Arsh* (Throne) is said to be higher than the *Kursi* (the Seat of Authority), and the heavens is higher than the earth. Such words are applied only to tangible things, things which have dimensions, i.e. material things. Since the Almighty is above having dimensions, His being *al-`Aliyy* is above being as such.

The One Who is *al-`Aliyy* is above being conceived by any intellect, and Whose Attributes are too great to be described. He is the One in Whose Greatness minds are puzzled, and in trying to realize His Essence the intellects fall short.

Among the good manners adorning a believer are: humbleness and submissiveness before the Glory of the Almighty. It is only then that He exalts his status. Al-Qushayri has reported saying that Allāh inspired Moses to go near a mountain so that He would address him. Every mountain there vied with the others in the hope of being the one near which such a divine address would take place. Mount Sinai thought very humbly of itself saying, "Since when do I deserve the honor of being the site worthy of the status of Moses when addressed by his Lord?" For this reason, Allāh inspired Moses to go

near Mount Sinai due to the latter's humility.

According to *Al-Asmā' wal Ṣifāt*, where a *qudsi* tradition is quoted, the Messenger of Allāh ﷺ heard during the Night of Isra (the night journey to Jerusalem) a praising in the high heavens saying: *Subḥān al-`Aliyy al-A`Lā, Subḥanahu wa Ta`āla*, that is, "Glory to the Most High, Glory to Him and Exaltation." Iyas ibn Salāmah has quoted his father saying that he had heard the Messenger of Allāh ﷺ starting every supplication by saying, "*Subḥana al-A`Lā al-Wahhāb*," "Glory to the Most High, the ever-Giving."

38. Al-Kabeer الكبير

We read the following in the Holy Qur'ān: "They shall say: What is it that your Lord said? They shall say: The truth. And He is the Most High, the Great" (Qur'ān, 34:23).

Linguistically, one who is *kabeer* is a great person, a dignitary, a distinguished personality. Allāh, Glorified and Exalted is His Name, is greater than everything and everyone, and He is the Absolutely Great One, the One Who is Great on His own merits, in His qualities and Essence, above being in any way like any of His creatures; "There is nothing like Him, the One Who is superior to the praise of any of those who praise, glorify, or attempt to describe Him. He is the most perfect of anything in existence, the One Who has all the Glory, the Greatness, the Honor and the Sublimity. He is above what the beings He has created conceive Him to be. He is too Great to be described or His actions to be comprehended."

The Almighty has said,

> He is the High, the Great. (40:12)
>
> Proclaim His greatness magnifying (Him). (17:111)
>
> And your Lord do magnify. (74:3).
>
> To Him belongs greatness in the heavens and the earth. (45:37)

The Almighty has been lauded with characteristics of this sort:

One is *al-Kabeer*. The other is *al-Mutakabbir*, the explanation of which has already been dealt with. The third is *al-Akbar* as in 9:72: "... and best of all is Allāh's goodly pleasure" (Qur'ān, 9:72), and in 29:45: "... certainly the remembrance of Allāh is the greatest." But it has not been used in the Holy Qur'ān as a reference to the Almighty, yet it occurs as an Attribute of His in the Sunnah such as our saying: *Allāhu Akbar!* The fourth is *al-Kibriyā'*; Allāh has said, "And to Him belongs greatness..." (Qur'ān, 45:37). So, let us discuss these Attributes:

As regarding *al-Akbar*, there are two ways to look at it: First, He is greater than anything else in existence. It is possible to view the "Allāhu Akbar!" phrase which Muslims pronounce audibly when performing their prayers in the same light, meaning that Allāh is greater than anyone or anything else; hence, one's mind will not be occupied by anyone or anything else besides Him, nor is his heart attached to anyone or anything else besides Him.

Allāhu Akbar! is a statement derived from *al-Kabeer* and is pronounced to initiate the obligatory prayers, during the time of *rukoo`, sujood* or *qiyām*, that is, when bowing, prostrating or standing during the performance of obligatory prayers. It is called *takbeer*, Glorification of al-*Kabeer*, the Great One, the Most Great. *Takbeer* is required on several occasions such as the *adhān*, *iqāma*, prayers, both feasts, funeral prayers, on seeing the Ka`ba, throwing the stones [during the pilgrimage], and announcing the time for *jihād*, holy war. The Messenger of Allāh ﷺ is said to initiate anything of significance with *Allāhu Akbar!*

Ibn `Abbās رضي الله عنه is quoted as saying that the Messenger of Allāh ﷺ used to teach his companions a supplication whereby they could shun all ailments and types of fever which said, "In the Name of Allāh *al-Kabeer*; we seek refuge with Allāh al-Aẓeem from the evil of any feverish vein, and from the inferno of hellfire."

The Attribute *al-Kabeer* is repeated five times throughout the text of the Holy Qur'ān.

39. *Al-Hafeeẓ* الحفيظ

The Almighty has said in the Holy Qur'ān, "And he has no authority over them, but so that We may distinguish the one who believes in the hereafter from the one who is in doubt concerning it, and your Lord preserves all things" (Qur'ān, 34:21).

"Al-Ḥafeeẓ" is derived from the root word *ḥifẓ*, safeguarding or protecting something or someone. Its antithesis is *sahu* سهو, forgetfulness, negligence, inattentiveness. Women who safeguard the property of their husbands when the latter are absent are described in the Holy Qur'ān as *ḥāfiẓātin lil ghayb*. A book is called *Ḥafeeẓ* because its contents safeguard records of actions and statements from being lost (from people's memory, etc.).

Al-Ḥafeeẓ very much maintains the existence of everything that exists, Who safeguards contradictory elements against overwhelming one another such as what is hot and what is cold, what is moist and what is dry, qualities which Allāh has created, making them inherent in our creation as well as in that of all animals and plants. Had He not thus safeguarded them, by neutralizing them once and by increasing the amount of what diminishes thereof another, they would not have coexisted with one another, their mixing would have been annulled, their composition would have diminished, and their ability to be composed or amalgamated would have disappeared. *Al-Ḥafeeẓ* carries a stronger meaning than that of *al-Hafiz*. *Al- Ḥafeeẓ* has two meanings: One is the opposite of oversight or forgetfulness, and its meaning is derived from knowing. When we say that the Almighty safeguards things, we mean that He knows them in all their quantities and intricacies, and that such knowledge is not altered by diminution, oversight, negligence, or forgetfulness. The other is that *al- Ḥafeeẓ* safeguards things against loss: He guards them, and all His characteristics and perfection are above extinction. He has also said: "Attend constantly to prayers and to the middle prayers, and stand up truly obedient to Allāh" (Qur'ān, 2:238), and, "... the preservation of them both does not tire Him" (Qur'ān, 2:255). He protects His Divine statements, i.e. the Holy Qur'ān, hence the verse, "We have revealed the Reminder, and We are its Guardian"

(Qur'ān, 15:9), meaning Protectors against alteration, distortion, or any tampering with its sacred text, applied here particularly to the text of the Holy Qur'ān.

Despite the greatness of his status, the Friend of Allāh, Abraham, supplicated thus: "Lord! Grant me wisdom and join me with the righteous" (Qur'ān, 26:83), and, "Lord! Make us both submitting to You" (Qur'ān, 2:128). Moses, who spoke to the Almighty, also supplicated saying, "Lord! Expand my breast for me" (Qur'ān, 20:25). The Almighty has said the following to His Prophet and Messenger Muhammed ﷺ: "... had it not been that We had already established you..." (Qur'ān, 17:74), and, "... Allāh will protect you from people" (Qur'ān, 5:67). He admonished the believers to pray by saying, "Lord! Do not make our hearts deviate after You have guided us aright" (Qur'ān, 3:8).

One who contemplates on the meanings of *al- Ḥafeeẓ* and eagerly longs for Him with all his heart is one in whose heart the love for His Lord is borne, carried, the Lord Who protects His servant even when the latter is disobedient to Him, falling short of worshipping Him, lagging behind in adoring Him. He reawakens his heart from its inattentiveness. It is then that Allāh makes his heart like a preserved treasure of secrets, so he takes courageous stands, safeguarding his senses against committing sins, protecting his heart against spiritually harmful insinuations.

40. *Al-Muqeet* المقيت

In the Holy Qur'ān, we read: "Whoever joins himself (to another) in a good cause shall have a share thereof, and whoever joins himself (to another) in an evil cause shall be responsible for it, and Allāh controls all things" (Qur'ān, 4:85).

"*Al-Muqeet*" is derived from the root noun *qoot*, sustenance, the food that sustains the human body. Ibn `Abbās has said that *al-Muqeet* is *al-Muqtadir*, the Omnipotent. *Al-Muqeet* creates all beings, creating likewise the means for their sustenance. He provides ways for them to have access to such means of sustenance; He has made accessible to them what is necessary and what is a luxury. He

sustains the bodies and the souls. He has taken on Himself to sustain His creation. *Al-Muqeet* hears the silent supplication and responds to it and knows the affliction and removes it. "*Al-Muqeet*" conveys the same meaning as that of "*al-Ḥafeeẓ*," the Protector; so, He protects and sustains the living beings.

Reference to *qoot* exists throughout the Holy Qur'ān. For example, Allāh has said the following in Sūrat Fuṣṣilat: "And He made in it mountains above its surface, and He blessed therein and made therein its foods, in four periods: alike for the seekers" (Qur'ān, 41:10). He sustains the hearts through knowledge, so He is *ar-Razzāq* but in a more specific way, for sustenance includes both food and non-food items. *Qoot* is food sufficient to keep someone's body alive. It may also mean the One Who takes full control over something or someone, Who is Capable of managing his/her affairs. *Al-Muqeet* Alone is Capable and Knowledgeable of everything.

One of the good manners inspired by this Attribute is that when food is brought to you, you must recognize *al-Muqeet* Whose sustenance is quite spacious and encompassing, through Whose Grace are you provided with food. Such recognition will cause the light of this Attribute to lift you spiritually. God will then make you the treasure-house for His servants, enabling you to sustain others, teach them knowledge, and lead them to the ever-Living, the Sustainer.

Do not seek the achievement of all your wishes and desires except from Allāh, for He surely holds the keys to the treasures of His sustenance. According to one *qudsi* tradition, Allāh said to Moses, "O Moses! Ask Me with regard to everything, including your shoe strings and the salt for your [cooking] pot."

41. *Al-Ḥaseeb* الحسيب

Allāh has said in the Holy Qur'ān, "... those who deliver the messages of Allāh and fear Him and not fear anyone save Allāh, and Allāh suffices for taking account (of everything)" (Qur'ān, 33:39).

Al-Ḥaseeb is one of Allāh's Attributes, and it is often explained as the One Who rewards good deeds. Its meaning may also be

understood as the One Who provides sufficiently, Who grants whatever His servants need; He is the Master on Whom all rely; there is no *Ḥaseeb* besides Him, and all His creation are in need of His help and support. It is also said that *al-Ḥaseeb* is the One to Whom everything honorable is referred, and with Him does every glory end. He calls His servants to account for their deeds, Who tries those who obey Him and rewards them for such obedience, Who calls those who disobey Him to account and penalizes them for their disobedience; He, and only He, tries everyone.

Things are connected to one another, and in the end they are connected to Allāh Who has said, "O Prophet! Allāh suffices you and the believers who follow you" (Qur'ān, 8:64). If we look at this great cosmos, which is fixed and unaffected by external effects since millions of years, we will conclude that there is a complex accounting system for it which is spontaneous. It makes cosmic criteria fixed in order to guarantee the preservation of human life on earth in the best way so that man may be able to perform the function for which Allāh created him, that is, to worship Him and only Him. The number of computations required to run such a tremendous cosmos can never be conceived by any human mind; so, how can one imagine the spontaneous alterations of some while the rest remain the same?! It is the Great *al-Ḥaseeb*, the computing One, the Great, the most swift of all those who compute. It truly is an Attribute which deserves a close look. If a thinking person were to remain thinking all life, he will never be able to compute except very, very little indeed. Yet I like through these simple statements to give the reader an idea that may provide him with a glimpse of the greatness of this miraculous Attribute:

The verb *ḥasaba* means: counted, computed, calculated, deducted a total, etc. *Ḥisāb* means: counting, computing, calculating or accounting, and it is accomplished by adding, subtracting, and such mathematically related steps. The science of *ḥisāb* is arithmetics from which more advanced sciences: algebra, mathematics, and calculus, are derived. The Holy Qur'ān contains references to *al-Ḥaseeb* and to the derivatives of its root word in verses such as these:

> ... and though there may be the weight of a grain of mustard seed, We will (still) bring it, and sufficient are We to take account. (21:47)
>
> Then are they sent back to Allāh, their Master, the True One; now surely His is the judgment, and He is the swiftest in taking account. (6:62)
>
> They shall have (their) portion of what they have earned, and Allāh is swift in reckoning. (2:202)
>
> There is none to repeal His decree, and He is swift to take account. (13:41)
>
> ... there he finds Allāh, so He pays him back his reckoning in full, and Allāh is swift in reckoning. (24:39)

In order to be acquainted with the secret of Allāh's Power as embedded in His Attribute *al-Ḥaseeb*, as it manifests itself on His creation, let us take a look at the chemical, physiological and astronomical balance existing in the cosmos. We will see that there is a high computing power too great to be conceived, one capable of conducting such computations and is controlled by One Who is fully knowledgeable of the cosmos in its entirety, of the smallest atom in it up to the largest planet. Had it not been so, its cosmic computations would not have remained fixed. In order to form an idea about the complexity of such computations, we have to provide an example:

Were we to think for one moment about the number of computations which take place inside our bodies, we will surely be unable to calculate them. So, how can man conceive the number of computations in the whole cosmos from the smallest atom to the largest planet in their various types, orbits, and environments? The mind, no matter how great, can never do so, and it will definitely recognize Allāh and His Absolute Power, and that He is the only capable *al-Ḥaseeb* to make such computations; so, let us contemplate on this Attribute so that we may honor and thank Him. Allāh has pointed out in the text of the Holy Qur'ān the calculation according to which

the cosmos is arranged in accordance with places very well computed in their locations, orbits and speeds: “Surely We have created everything according to a measure. And Our command is but one, as (swift as) the twinkling of an eye” (Qur’ān, 54:49-50). He has also said,

> But nay! I swear by the falling of the stars, and most surely it is a very great oath, if you only know... (56:75-76)
>
> The sun and the moon follow a reckoning. (55:5)
>
> (As for) the moon, We have ordained for it stages till it becomes again like an old dry palm branch. (36:39)
>
> ... and ordained for it measured stations so that you may know the computation of years and the reckoning. (10:5)
>
> He causes the dawn to break, and He has made the night for (you to) rest, and the sun and the moon for reckoning. (6:96)

As a matter of fact, there is hardly any verse which does not contain one indication or more about the computed system of the cosmos or of the human body, but the Holy Qur’ān highlights a specific significance for a different type of calculations: the calculations of the sustenance of Allāh's servants according to the wisdom of Allāh, some of which are according to a measure, and some coming from whence a servant of Allāh does not know: “... and Allāh gives means of subsistence to whomsoever He pleases without measure” (Qur’ān, 2:212). Such is usually the sustenance of the righteous whom Allāh sustains from whence they do not know or expect: “... and whoever is careful of (his duty to) Allāh, He will make an outlet for him and give him sustenance from whence he does not expect” (Qur’ān, 65:2-3). Also, Allāh's giving is great, so great that its true value can never be conceived or computed. There is still a greater calculation: the calculation of the deeds and the intentions behind them, their recording as well as the rewards for them in the life of this world or in the one to come, or in both, for the Almighty says the following in this regard:

> ... Only the delivery of the message is (incumbent) on you, while calling (them) to account is Ours. (13:40)
>
> So that Allāh may requite each soul (according to) what it has earned; surely Allāh is swift in reckoning. (14:51)
>
> ... So We called it to account severely and We chastised it with a stern chastisement. (65:8)
>
> Surely to Us is their return, then surely on Us is the taking of their account. (88:25-26)
>
> ... Surely Allāh takes account of all things. (4:86)

"Whoever brings a good deed," says the Almighty in the Holy Qur'ān as He refers to the Day of Judgment, "he shall have ten like it, and whoever brings an evil deed, he shall be recompensed only with the like thereof, and they shall not be dealt with unjustly" (Qur'ān, 6:160). People on the Day of Judgment will be simultaneously judged just as they are being judged in the life of this world. Their sustenance will be forwarded to them at once, and Allāh is never diverted by anything from another: "So that Allāh may requite each soul (according to) what it has earned; surely Allāh is swift in reckoning" (Qur'ān, 14:51). Those who are blessed with understanding know the precision of the Divine computation from their own dealing with Him, for He has said, "... and whether you manifest what is in your minds or hide it, Allāh will call you to account accordingly, then He will forgive whomsoever He pleases and chastise whomsoever He pleases, and Allāh has power over all things" (Qur'ān, 2:284). God's management of the affairs goes on forever and ever. Our master Muhammed has said, "Call your own selves to account before you yourselves are called on to account for them."

42. *Al-Jaleel* الجليل

Allāh has said, "And the person of your Lord will forever endure, the Lord of glory and honor" (Qur'ān, 55:27), and also, "Blessed be the Name of your Lord, the Lord of Glory and Honor" (Qur'ān, 55:78)!

Linguistically, the verb "*yujill"* means: to magnify or glorify someone or deem him great. The Attribute "*al-Jaleel"* is derived from honor, dignity and greatness. He is too Great to do anything which does not fit His Honor. He purifies the heart by manifesting the qualities of His Glory to it. He reveals what is hidden by the attributes of His beauty and what is in the world, all of it, of glory, perfection, goodness and magnificence by the lights of His Essence and the effects of His qualities. *Al-Jaleel* is worthy of bidding and forbidding; besides Him, every great person is not great at all, and every gigantic thing is dwarfed. He grants glory to those who approach Him and humiliation to those whom He dismisses from His presence.

The Absolute *al-Jaleel* is Allāh. The Attribute "*al-Kabeer"* describes the perfection of the Self, whereas "*al-Jaleel"* describes the perfection of His qualities. "*Al-`Aẓeem*" refers to the perfection of the Self. All qualities of His are referred to according to the extent one can conceive; so, He exhausts the mind and is not exhausted; He can never be seen by anyone, yet He sees everyone. When the qualities of glory are attributed to a reasoning mind capable of conceiving them, they are called beauty, and the one they describe is called beautiful. Originally, the Attribute "*al-Jameel*" was linguistically applied to a picture which can be discerned by the eyes no matter what it represents, one which suits and agrees with the vision. Then it was applied to an inner picture which may be conceived by the mind such as one may talk about a beautiful conduct, for it is conceived by the mind rather than the eyesight. Inner pictures, then, if harmonious and combining the qualities of perfection that suit them, just as they ought to be, convey an inner beauty just as they convey to whoever discerns and conceives them a visual pleasure, and their inner beauty is more intense than their outward one.

The share a servant of Allāh may derive from the inspiration of this Attribute is that he adorns himself with beauty and bears in mind that it is He Who has bestowed on him the blessings of beauty, be it the beauty of a visible image or of the inner self. The inner beauty of the soul is surely higher and greater than that of the beauty of the

body. The Messenger of Allāh ﷺ used to thus supplicate after his prayers: *Allāhomma anta as-Salām wa minka as-salam wa ilayka yarji'us-salam; tabarakta wa Ta`ālāyta ya thal Jalāli wal Ikrām*,

اللهم أنت السلام و منك السلام و اليك يرجع السلام، تباركت و تعاليت يا ذا الجلال و الاكرام

that is, "Lord! You are the Peace and the source of peace, and to You all peace is rendered; Glory to You, You are the One with all the Greatness and Honor!"

The Messenger of Allāh ﷺ has also said, "Hold Allāh in high esteem so that He may forgive you, that is to say, Glorify Him by obeying Him and by distancing yourselves from committing any disobedience of Him, and seek nearness to Him, Glory to Him, by performing what He has enjoined you to perform."

43. Al-Kareem الكريم

Allāh has said, "... Whoever is grateful, he is grateful only for (the good of) his own soul, and whoever is ungrateful, surely my Lord is self-Sufficient, Honored" (Qur'ān, 27:40).

Scholars say that anything regarded as good, precious, of great importance, is *kareem*. Linguistically, a person who is outgiving is also called *kareem*, generous. Anything held in its own category in high esteem is called *kareem*. Allāh is called "*al-Kareem"*, an Attribute that describes His benevolence and beneficence. Allāh has always been Generous, and He will always be so. He is high above any lowliness; He gives abundantly, and He gives beautifully.

Al-Kareem forgives though He is capable of inflicting the most severe punishment; He fulfills His promise; He gives more than what one pleads to Him for; He does not mind how much He gives and to whom; He does not permit anyone who seeks refuge with Him to suffer loss; He does not need means to do what He does. One Who can combine in Him all these qualities is the Absolute *al-Kareem*; none other than Allāh is as such.

The Almighty has said, “O man! What has beguiled you from your Lord, the Gracious One...?” (Qur’ān, 82:6), and, “Read and your Lord is the Most Honorable” (Qur’ān, 96:3).

Arabs are used to calling anything *kareem* if it has a commendable merit or quality. Muhammed ﷺ, the Messenger of Allāh ﷺ, has said, “Yousuf is the most *kareem* of people,” meaning in lineage and descent. They may describe something the presence of which can be identified by one of the physical senses as *kareem*. For example, the Egyptian women, on seeing Yousuf (Joseph) said,”... This is but a noble angel” (Qur’ān, 12:31). Describing Paradise, the Almighty says it is a “... noble place” (Qur’ān, 44:26). This word may also be applied to anything honorable; the Almighty has said, “... Surely the most honorable of you with Allāh is the one who is most careful (of his duty towards Allāh)” (Qur’ān, 49:13).

Arabs may also apply it to something that has many benefits or advantages, such as what is implied in this verse which narrates the story of Prophet Solomon عليه السلام: “Surely an honorable letter has been delivered to me” (Qur’ān, 27:29). According to exegesis, *kareem* in this verse means quite significant and weighty, containing very good statements.

One of the signs of His greatness and generosity is that He provides His bounties even to those who do not deserve them. He doles out His benevolence even without being asked. If a suppliant prays Him for forgiveness, one of the signs of His greatness is that He will erase that suppliant's sin if he truly repents, and He records a good deed for him in its place. Allāh has said, “The parable of those who spend their wealth in the way of Allāh is like the parable of a grain growing seven ears (with) a hundred grains in each, and Allāh multiplies for whomsoever he pleases, and Allāh is ample-Giving, Knowing” (Qur’ān, 2:261). Among the signs of His greatness is that in the life of this world He covers the sins of the sinners and hide their shortcomings.

In one incident, the Messenger of Allāh ﷺ has narrated a story about the forgiveness of the Almighty which is thought-provoking.

He said, “I know the last person who will enter Paradise and the last one to get out of hellfire. He is a man who will be approached and it will be said, `Show him his minor sins and suspend the major ones,' whereupon he will be shown his minor sins. He will then be asked if on such-and-such day he did such-and-such, and he will answer in the affirmative, fearing the penalty from his major sins. He will be told, `In place of each of your sins, you will be granted a good deed,' whereupon he will say, `Lord! But... I have committed other sins which I do not see here among them!'” The narrator of the anecdote says that he saw the Messenger of Allāh ﷺ smile at that juncture of the story till his molar teeth became visible.

Allāh is “*al-Kareem al-Mutaghafil*,” that is, the Great One Who deliberately and quite often overlooks. One of the signs of His Greatness is that He forgives whenever He is prayed for forgiveness; Allāh has said, “Ask forgiveness of your Lord; surely He is the most Forgiving” (Qur’ān, 71:10). And among the signs of His Greatness is that He forgives without reminding those whom He forgives of the types of sins and ugly things which they had committed.

And among the signs of His Greatness is that if people come to Him after having obeyed Him only a little, He will grant them quite a generous reward and will honor them by praising them beautifully. Among the signs of His Greatness is that He includes them in His Covenant; He has said, “... Fulfill (your) covenant with Me, I will fulfill (My) covenant with you” (Qur’ān, 2:40). He even makes them worthy of His love: “... He shall love them and they shall love Him” (Qur’ān, 5:54).

Among the other signs of His Greatness is that He has made this world the loaned property of His servants saying, “He it is Who created for you all that is on earth” (Qur’ān, 2:29), and the hereafter as well, “... and a Garden, the extensiveness of which is like the heavens and the earth, prepared for those who guard (themselves against evil)” (Qur’ān, 3:133).

Also among the signs of His Greatness and generosity is that He has made everything in the heavens and the earth subservient to man:

"And He has made whatever in the heavens and on earth, all of it, subservient to you, [a gift] from Him" (Qur'ān, 45:13). One of the signs of a believer's good conduct in as far as the Attribute "*al-Kareem*" is concerned is that he directs himself wholeheartedly towards His Lord. He makes it his habit to feed and clothe the orphans and be good to his kith and kin. In order to attract the attention of the Muslims to this weighty matter, Prophet Muhammed ﷺ has said, "If someone who is held in high esteem by his folks comes to you, be generous to him." He has also said, "Your Lord, Honor and Glory belong to Him, is ever-Living, Generous, too shy to disappoint any of His servants who plead to Him."

It is a sign of good manners to habitually forgive the doers of evil deeds, including repeated offenders, and to cover the faults of your brethren in all circumstances. Such generosity of manners is surely more precious than any materialistic generosity, for the latter preserves the body whereas the first sustains the soul. The Messenger of Allāh ﷺ has said, "You will not be able to please all people with your wealth; so, do please them with your good manners." He has also said, "Allāh, Honored is His Name, is Generous, and He loves good manners and hates a lowly conduct." The Messenger of Allāh ﷺ has said, "The generous one is close to Allāh, close to [the hearts of] people, close to Paradise, distant from the fire. A miser is distant from Allāh, distant from people, distant from Paradise, close to the fire."

As for "*al-Akram*," i.e. the most Generous, surely it is Allāh, the Most Generous of all those who are generous. This Attribute may also bear the same meaning embedded in that of "*al-Kareem*."

44. *Ar-Raqeeb* الرقيب

Allāh has said, "... and be careful of (your duty to) Allāh through Whom you demand (your rights of) one another, and to the ties of kinship; surely Allāh ever watches over you" (Qur'ān, 4:1).

"*Ar-Raqeeb"* is one of Allāh's Attributes, and He is the Witness Who is never absent from the scene. In language, a *raqeeb* is a vigilante, a watchman who stands to protect and guard. In the army,

the *raqeeb* is the one in the vanguard. *Ar-Raqeeb* is Allāh Who safeguards everyone and everything, the One from Whose knowledge nothing at all can escape. According to one sacred tradition, the Messenger of Allāh ﷺ has said, "Safeguard Muhammed in his household," meaning safeguard his name and honor it. *"Raqeeb"* also means offspring. The angel who writes down whatever we do and say is also called *raqeeb*: "He does not utter a word except that there is by him someone watching at hand" (Qur'ān, 50:18). *Ar-Raqeeb*, that is, *the* One Who truly ever watches over us, is, of course, Allāh. One Who is *raqeeb* regarding Allāh is one who acknowledges that He oversees whatever we do and say, so he observes his duties towards Him. Allāh, *ar-Raqeeb*, knows our conditions and counts our breath. Ar-Raqeeb neither laxes nor forgets, Who is always present and is never absent, Who knows everything and nothing regarding the conditions of His creation can ever escape His knowledge. He manages the affairs of His servants, Who knows what they say, Who watches over His servants, Who observes what they do, Who is familiar with their innermost thoughts.

Narrating the story of Jesus son of Mary, the Almighty quotes Jesus as saying, "... But when You caused me to die, You were the Watcher over them, and You witness all things" (Qur'ān, 5:117). He has also said, "... And Allāh is Watchful over all things" (Qur'ān, 33:52). There are two viewpoints that explain the meaning of *ar-Raqeeb*:

One: Linguistically, He safeguards things, Who watches over everyone, Who guards everyone, Who is free of any oversight or negligence. He takes care of and preserves everything. The Almighty has said, "He does not utter a word except that there is by him a watcher at hand" (Qur'ān, 50:18), meaning an angel who records his deeds and takes note of everything he contemplates, says, or does, while Allāh is *ar-Raqeeb* Who looks after His servants, knows their conditions and whatever they utter.

As regarding observation, it is His saying: "... Surely I (Allāh) am with you both: I hear, and I see" (Qur'ān, 20:46). Regarding

knowledge, it is His saying: "Allāh knows what every female bears, and that of which the wombs fall short of completion, and that in which they increase" (Qur'ān, 13:8). Other such references include:

> ... And He knows what is in the land and the sea. (6:59)
>
> He knows what goes deep down into the earth and what comes out of it. (57:4)

The other viewpoint says that this word is derived from *irtiqāb*, waiting. Allāh has said, "Wait, therefore; surely they (too) are waiting" (Qur'ān, 44:59). Such a viewpoint is impossible to accept; therefore, it is rejected on the ground that one who waits for something needs to reach its commencement, desiring to find out its outcome. The correct meaning of this latter verse is that Allāh wants His servants to reach out to Him, to make Him the goal of their adoration, submission and humility.

Ar-Raqeeb, then, is the Witness Who is never absent. The virtues of one who watches himself is implied in a tradition wherein the Messenger of Allāh, Muhammed ﷺ, says, "*Iḥsān* (goodness) is that you worship Allāh as though you see Him, for if you do not see Him, He surely sees you."

It is narrated that a man once passed by a young slave tending sheep and pointed to a ewe and said, "Sell me this ewe, young shepherd!" The young slave told him that it was not his; therefore, he could not sell it, whereupon the man said, "Where is your brilliance?! Can't you tell its owner that a wolf ate one of his sheep?" He answered him by saying, "Then where is Allāh?!" The man was very impressed by his answer, so he bought the young slave and set him free, then he bought the herd and gave it to him as a gift. Since then, that man kept repeating "… Then where is Allāh?!" quite often. It is, therefore, one of the good manners of a believer towards Allāh, *ar-Raqeeb*, to keep in mind that Allāh ever watches over him and sees whatever he does. He knows that his self, that is, his *nafs* **نفس**, is his enemy, and that the accursed Satan, too, is another, and that they both seize every opportunity to make him lax and disobey his Lord;

therefore, he must always be on his guard. He must close all the pitfalls in which he may fall and block all the avenues from which Satan may approach him. It is also one of the signs of good manners of a believer in this regard to watch himself and his senses, to keep vigil, and to do whatever he does solely for the achievement of the Pleasure of his Lord in a pure intention, to observe his obligations towards his Muslim brethren, and not to expose the latter's faults to others.

45. *Al-Mujeeb* المجيب

Allāh has said, "And to Thamūd (We sent) their brother Ṣāliḥ. He said: O my people! Worship Allāh; you have no other god besides Him; He brought you into being from the earth and made you dwell in it; therefore, ask forgiveness of Him, then turn to Him; surely my Lord is Nigh; he ever answers" (Qur'ān, 11:61).

Linguistically speaking, both nouns *ijāba* and *istijāba* mean basically the same, and "*al-Mujeeb*" has two meanings: One is: the One Who answers the pleas. The other is: the One Who grants what He is pleaded for.

Al-Mujeeb, Allāh, responds to the plea of those who plead to Him and helps them, Who favorably answers the supplication of those who supplicate to Him, Who removes the need of those in need and gives them sufficiently. He even gives even before being asked and accepts even prior to being pleaded. He knows the need of those who are in need before they pray Him, and He since eternity knows all their needs, so He has provided them with means to satisfy all their needs: He creates foods and all types of sustenance for them; He creates the tools and the means to get such tools to the hands of those who need them. *Al-Mujeeb* responds to the pleas of those who plead to Him. Since time immemorial, He knew in advance what they needed. He goes to the rescue of those who are in dire need of help, and He does not disappoint anyone who pleads to Him.

This theme recurs quite often throughout the Holy Qur'ān. Examples are:

And Noah called on Us, and most excellent are We to answer the prayer. (37:75)

So their Lord accepted their prayer: That I will not waste the deed of one who does a good deed among you, whether male or female, each one of you being from the other. (3:195)

And Job (Ayyūb) cried out to his Lord: Harm has afflicted me, and You are the most Merciful of the merciful. So We responded to him and removed the harm from him, and We gave him his family and the like (number) of them in addition: a mercy from Us and a reminder to the worshippers. (21:83-84)

Or Who answers the [prayer of] the distressed one when he calls on Him and removes the evil, and Who will make you successors on earth? Is there a god with Allāh? Little is it that you mind! (27:62)

... You sought aid from your Lord, so He answered you: I will assist you with a thousand angels following one another. (8:9)

When My servants ask you concerning Me, then surely I am very near; I answer the prayer of the suppliant when he calls on Me. (2:186)

And your Lord says: Call on Me, I will answer you; surely those who are too proud to worship Me shall soon enter hell abased. (40:60)

For those who respond to their Lord there is goodness, and those who do not respond to Him, had they had all that is on earth and the like thereof with it, they would certainly have offered it for a ransom. (As for) those (latter ones), an evil reckoning shall be theirs, and their abode is hell, and evil, indeed, is the resting-place. (13:18)

O you who believe! Answer (the call of) Allāh and His Prophet when he invites you to that which gives you life, and be informed that Allāh intervenes between man and his heart, and that to Him you shall be gathered. (8:24)

Allāh is capable of responding in various ways. When some of His

friends are in need of something, He satisfies their need, and He may even make some circumstances deliberately hard for them only to test them and raise their status due to their perseverance, and to their thanking Him during the time of ease as well as the time of hardship. So when they almost lose hope, He comes to their rescue with beautiful rewards and with indications of His being pleased with them. Allāh guarantees for His servant that He will respond favorably to his supplication in the way which He knows to be in his best interest, and at the time He chooses, rather than the time chosen by His servant; so, do not lose hope because of His delay in answering your plea, for such a delay may prove to be better for you. Allāh May even opt to grant you better than what you ask Him for; so, plead to Him as one convinced of His favorable response.

The Messenger of Allāh ﷺ used to say, "Plead to Allāh, being convinced of His answer to your pleas, and be advised that Allāh does not respond to the pleas of one who is inattentive, indifferent." This tradition has been recorded by at-Tirmidhi. He has also said, "No Muslim pleads to Allāh a plea wherein there is no desire for committing a sin nor the severing of the ties of kinship except that Allāh will grant him one of three good rewards: He will either grant him an immediate response, or He may save the rewards for him in the life hereafter, or He may keep its equivalent of evil away from him." His companions said, "Then we will plead to Him a great deal, indeed." He said, "Surely Allāh is greater still!"

The Messenger of Allāh ﷺ has said, "When you have a plea, plead to Allāh, and whenever you need help, seek help from Allāh." In another tradition, he says, "Allāh is too shy to disappoint any of His servants who pleads to Him for something good."

46. *Al-Wāsi`* الواسع

The Most Exalted and Glorified One has said, "... Wherever you turn, there is Allāh's purpose; surely Allāh is Ample-giving, Knowing" (Qur'ān, 2:115).

Al-Wāsi`* is one of Allāh's Attributes, and its root word is derived from *si`a, spaciousness, expanse, capacity, abundance, plentitude,

etc. One may have an abundance of knowledge if he is acquainted with a good deal of it, or he may have an abundance of means. In his book *An-Nihāya*, Ibn al-Athīr, who discusses Allāh's Attributes, says that *al-Wāsi`* can enrich everyone who is indigent, Whose mercy encompasses everything. His authority never ends; His benevolence is unlimited; His domain is endless. He never stops giving; He is never distracted by knowing something from knowing another, nor by one issue from taking care of another. His knowledge encompasses everything; His might suffices everything. His mercy is spacious; He is independent; His authority is above everything; His knowledge, might, and benevolence are the greatest. He is the One for the meanings of Whose Attributes there can be no limit, Whose knowledge is spacious, and so are His mercy and forgiveness; His domain is tremendous.

The Absolute *al-Wāsi`* is Allāh, Glorified and Exalted is He. There is no shore for the spacious ocean of His knowledge. Had the seas been ink, they would have been consumed before His words can ever be exhausted. There is no end for what He is capable of giving and blessing.

The Holy Qur'ān has indicated that Allāh's knowledge is vast and endless. In Sūrat al-An`ām, the Almighty says, "And his people disputed with him. He said: Do you dispute with me regarding Allāh, and He has, indeed, guided me? And I do not fear in any way those that you set up with Him unless my Lord pleases; my Lord comprehends all things in His knowledge; will you not then mind?" (Qur'ān, 6:80). The Holy Qur'ān has described Allāh's mercy as vast; in Sūrat al-A`rāf it is stated that, "And ordain for us good in this world's life and in the life hereafter, for surely we turn to You. He said: (As for) My chastisement, I will afflict with it whomsoever I please, and My mercy encompasses all things; so I will ordain it (especially) for those who guard (themselves against evil) and pay the *zakāt* and those who believe in Our signs" (Qur'ān, 7:156). In Sūrat Taha, His knowledge is described as vast: "Your only God is Allāh; there is no god but He; He comprehends all things in (His) knowledge" (Qur'ān, 20:98). Other references to the vastness of His knowledge, to His mercy and might, are as follows:

> Our Lord comprehends all things in His knowledge; in Allāh do we trust: Lord! Decide between us and our people with the truth, and You are the best of those who decide. (7:89)
>
> Those who bear the Throne and those around Him celebrate the praise of their Lord and believe in Him and ask protection for those who believe (saying): Lord! You encompass all things in mercy and knowledge; therefore, grant protection to those who turn (to You) and follow Your way, and save them from the punishment of hell. (40:7)
>
> And the heavens We raised high with power, and most surely We make things ample. (51:47)

We ought to ponder on Allāh's vast knowledge, for He is the Absolute *al-Wāsi`* Whose Grace has encompassed everything in existence, in fact, even prior to their existence, and even before the existence of time itself, since He has always been for all eternity. His knowledge encompasses everything. Nothing He knows distracts Him from knowing something else. His might overwhelms everything; no issue distracts Him from another. His Hearing encompasses everything; no person's supplication can distract Him from hearing the supplication of another. His benevolence encompasses all His creation; His helping one particular needy person does not prohibit Him from helping another.

One of the ways for learning a code of ethics derived from this Attribute, "*al-Wāsi`*", is that you should include all servants of Allāh in your good treatment and kindness at all times; be gracious to all people. Help them when they seek your help, and treat all of them with the best treatment. A servant of Allāh ought to remember and seek wisdom from the conduct of the Messenger of Allāh ﷺ who was saying his prayers once when he overheard a bedouin supplicating to his Lord saying, "O Allāh! Have mercy on me and on Muhammed, and do not be merciful to anyone else besides us." The Prophet ﷺ said to him, "You have pleaded to Him to limit what is limitless," meaning the mercy of Allāh which has no limits. The Messenger of Allāh ﷺ has also said, "If Allāh grants you an

increase [of His blessings], do give your own self an increase."

47. *Al-Ḥakeem* الحكيم

Allāh has said, "... And if You forgive them, then surely You are the Mighty, the Wise" (Qur'ān, 5:118).

"Ḥakeem" is a superlative form, a form for the glorification of the One Who has all the wisdom; hence, *al-Ḥakeem* is the very greatest in His wisdom. Allāh is the most wise in creating everything and in perfecting such a creation. His wisdom means His prior knowledge of everything and His bringing everything into existence most wisely and most perfectly.

Wisdom means: the best way of knowing something utilizing the very best of means. "Al-Ḥakeem" carries the same meaning as that of "*al-`Aleem*." Nobody knows Allāh except Allāh; therefore, al-*Ḥakeem* cannot be anyone but Allāh: He knows the origins of all things through His eternal and perpetual knowledge which nobody can ever conceive as being liable to extinction.

"*Al-Ḥakeem"* may also mean His being Holy, too Holy to do anything which does not beseem Him. In Sūrat al-Mominoon, Allāh says, "What?! Did you then think that We had created you in vain and that you will not be returned to Us?!" (Qur'ān, 23:115). Some scholars have said that *al-Ḥakeem* is equitable in His assessment, benevolent in His management of affairs, the One Who has determined the measure of everything, the One Whose wisdom is the very ultimate end, the One Who places everything in its right place. Nobody can really appreciate Allāh's wisdom other than Allāh Himself.

Al-Ḥakeem is free from seeking any self-interest, nor can anyone object to anything He does. *Al-Ḥakeem* is adorned with wisdom, and wisdom is knowing the best of things through the best means. The best of everything is Allāh; so, He is the Absolute *al-Ḥakeem*; He knows everything by the very best means of eternal and everlasting knowledge, the knowledge which nobody can conceive as ever coming to naught, nor can there be any doubt about it, and nobody

can be described as such except Allāh.

Some scholars say that wisdom means getting to know the truth for its own sake, and to know goodness in order to act on it. A servant of Allāh, though his portion of knowledge and potential may be little, such shortcoming is evident in him when compared to Allāh's knowledge and might and to the knowledge and ability of the angels. Yet whatever amount human beings have been given is quite significant by the token that Allāh Himself has deemed it great when he said, "... And whoever is granted wisdom is indeed granted a great deal of goodness" (Qur'ān, 2:269). Abraham prayed his Lord for wisdom saying, "Lord! Grant me wisdom" (Qur'ān, 26:83). Allāh said the following about Dāwūd عليه السلام (prophet David): "We granted him wisdom and a clear judgment" (Qur'ān, 38:20). Scholars have said that wisdom means knowledge.

Knowledge may either be knowing what can exist without our choice or doing, which is theoretical knowledge, or it may be knowledge of what can happen by our choice and doing, which is practical knowledge. Theoretical knowledge may either be the means towards an end, or it may be an end by itself. The means, for example, may be the science of logic the deduction of which is determined by what concepts and assertions mankind can conceive in a way which does not permit except a very rare margin of error.

As regarding what is considered as the ultimate end, be informed that things may be classified into three categories: They may either comprise a form, or they actually are not supposed to exist in a certain form, or either case may be applicable to them. What is supposed to be in a form should either be in a particular one, and the science which researches such portion of what exists is called natural science or physics. What ought not be a particular form and ought to be in some other form, the science that researches it is called the science of mathematics. As regarding the other category which is not supposed to be in a particular form at all, the science that researches it is called theology.

As regarding the third kind, the one which may be in a particular

form or may not, the science researching it is called the inclusive science, and it is like the knowledge of the unit, the multiplicity, the causation, the deduction, the completion or the deficiency. All of this falls under the category of theoretical knowledge.

Practical knowledge may either be the researching of the conditions of man regarding his own body, which is called the science of physiology, or his conditions with members of his household, which is called the science of domestic management, or his conditions (ties to, relationship...) with the rest of the world, which is called political science.

The person who personified wisdom in his everyday conduct among people is the Messenger of Allāh ﷺ by the token of this verse of Sūrat Āli-`Imrān: "Certainly Allāh conferred a benefit on the believers when He raised among them a Messenger from among themselves reciting to them His signs and purifying them and teaching them the Book and the wisdom although before then they were surely in manifest error" (Qur'ān, 3:164).

The wisdom in as far as the servants of Allāh are concerned is to say and to do what is right as much as it is humanly possible. Allāh says in Sūrat al-Baqarah, "He grants wisdom to whomsoever He pleases, and whoever is granted wisdom is indeed granted a great deal of good and none but men of understanding mind" (Qur'ān, 2:269). A wise person among people is one who precisely calculates intricate things; he masters them and skillfully executes them. Wisdom is the greatest knowledge, and its greatness depends on the greatness of what is known, and surely there is nothing greater than Allāh. Anyone who gets to know Allāh is wise even if his share of all other secular branches of knowledge is most modest. The ratio of the wisdom of any of Allāh's servants to that of Allāh is like the ratio of such servant's knowledge to that of Allāh, and what a vast difference it is! And what a vast distance it is between both norms of knowledge! Yet despite the huge gap between both matters, wisdom is regarded as the most precious of all types of knowledge and the most fruitful, and anyone who is endowed with wisdom is surely granted a great deal of good.

Deriving a good conduct from the attribute *al-Ḥakeem* requires a servant of Allāh to be wise, that is, to do his best in whatever good deeds he does, and that his condition is pleasing to others, that is, based on following the commandments of Allāh and distancing himself from whatever He has enjoined us to be distant from. He takes extreme care in performing his religious obligations, distancing himself from following his own whims and desires, staying away from any doubtful matter.

The Messenger of Allāh ﷺ has said, "The zenith of wisdom is fearing Allāh." A wise person is one who indicts his own self and who learns about what will come after death. A feeble person is one who follows his own desires and still wants even more from Allāh. The Messenger of Allāh ﷺ has made many wise statements in this regard. A bedouin once came to the Messenger of Allāh ﷺ and asked him to teach him something good to say. He told him to say, "There is no god except Allāh, the One and only God Who has no partner; Allāh is Great, Greater than everything; Praise, a great deal indeed of Praise, is due to Allāh; Glory to Allāh, Lord of the Worlds; there is neither power nor might except in Allāh, the Honored One, the Wise." The bedouin said, "All this is for my Lord; what about something for my own self?!" The Messenger of Allāh ﷺ taught him to say, "Lord! I invoke You to forgive me, to have mercy on me, to grant me guidance, to grant me good health, and to grant me an increase in sustenance."[1]

As regarding what some people consider as having "wisdom," anyone who knows "everything" without knowing Allāh is not worthy of being called wise because he has missed the knowledge of the best and the most significant of everything. One who knows Allāh is a wise person even if his share of all other branches of knowledge is quite modest, even if he stutters or is unable to absorb them. One who knows Allāh is one whose speech will sound different from that of anyone else, one who seldom indulges in

[1]Muslim, *Ṣaḥīḥ*, Vol. 4, traditions 33 and 35.

frivolous matters. On the contrary, his speech will be inclusive, and he does not seek any vanishing interest.

48. *Al-Wadood* الودود

The Most Glorified and Exalted One has said, "And He is the Forgiving, the Loving" (Qur'ān, 85:14).

"*Al-Wadood"* is an Attribute derived from the Arabic word "wudd" which conveys the meaning of love and friendship, and it applies to all avenues of goodness. Allāh is "*al-Wadood"* because He loves His servants and they love Him; He says the following in Sūrat al-M'ida: "O you who believe! Whoever among you turns back from his religion, Allāh will bring people whom He loves and who love Him, who are humble before the believers and mighty against the unbelievers...." (Qur'ān, 5:54).

The condition of true love is that it does not increase on account of loyalty, nor does it decrease on account of aversion. *Al-Wadood* ever tries to show His love for His friends by manifesting His knowledge to them. The "*wadood"* person is one who prefers you over all others, who removes from your heart any desire to notice or to love anyone else but him. *Al-Wadood* very much loves His servants, Who tries to be loved even by the sinners through His forgiveness, and by all His creation by sustaining them and granting them sufficiently. Allāh's righteous servants love Him due to their knowledge of His perfection and the perfection of His qualities, and due to His readiness to forgive.

For all these reasons, *al-Wadood* is the Loving and the Beloved One. If a servant of Allāh dives deeply into the depths of the knowledge of Allāh's perfection, the perfection which causes a servant of Allāh to love his Lord more and more, his knowledge will be crystallized, and he will find a great deal of contentment while worshipping Him accordingly. His knowledge of Him will then bear good fruits, and he, the servant of Allāh, will turn to be the one who loves Him. He may also be understood to be the One Who loves His servants and the love for Whom bears good fruits according to the degree of love in the heart of each one of those who love Him. If someone sees

through his heart his Lord to be self-Sufficient, Gracious, Honored, Omnipotent, everyone is in need of Him while He does not need anyone or anything, yet He loves His servants and wishes the best for them and even tries to get closer to them by granting them His favors..., such a person will surely have been blessed with true vision and a clear sight.

One who tries to fashion his conduct according to the inspiration of this Attribute ought to know that he should love all those whom Allāh loves such as the prophets, successors of prophets, and scholars. He should love everything Allāh loves and with which He is pleased such as acts of righteousness, piety, good deeds and exemplary conduct with others.

Such a person should be compassionate towards all people: He loves to see the disobedient returning to their Lord obediently, the righteous remaining firm in their righteousness. He becomes compassionate towards all servants of Allāh, forgiving those who abuse them, being kind to all people especially his family and kin. It is recorded that the holy Prophet ﷺ said to Imām Ali عليه السلام once, "If you wish to surpass those who are close to Allāh, then join your ties with those who have cut them off from you, grant those who deprived you, and forgive those who wrong you." The attribute "*al-Wadood*" deserves from the servants of Allāh that they wish one another what they wish for their own selves, and even more so! They should prefer others over their own selves. A righteous man once said, "I wish to be a bridge over the fire whereupon people pass [to heaven] unharmed."

The perfection of such following is that anger, grudge, or harm received do not stop anyone who exemplifies this Attribute in his conduct from favoring others over himself and from being good to them; thus are we taught by our master the Messenger of Allāh ﷺ; have you been taught differently?! Four of his teeth were once broken, and his face was bleeding, yet all of that uncalled for abuse to which he was exposed at the hands of the infidels did not stop him from praying for them or from wishing them good. Ibn `Abbās is quoted as saying that he had heard the Messenger of Allāh ﷺ, who

had just finished his prayers, supplicating thus: “Lord! I plead to You for mercy from You whereby You guide my heart, manage my affairs, unite my kinsfolk, and bring reform to those who are absent from among my kin. I plead to You for security on the Promised Day, for Paradise on the Day of Eternity, in the company of the witnesses who are near to You, those who bow down and prostrate, who fulfill their promise..., for surely You are the Most Merciful One, the Compassionate.”

Regarding the explanation of the verse saying, “... for them will Allāh bring about love” (Qur’ān, 19:96), the “love” referred to here means that Allāh will make His creation love them, that is, He will make His servants experience love and affection on their own account. Supporting this explanation is a tradition wherein the Messenger of Allāh ﷺ says, “If Allāh loves one of His servants, He calls on Gabriel to tell him so, whereupon Gabriel loves that person, so he calls on the residents of the heavens saying, `Allāh loves so-and-so; therefore, you, too, should love him,' whereupon the residents of the heavens respond to him in the affirmative. Love for him will thus be disseminated among the residents of the earth.”

49. *Al-Majeed* المجيد

Allāh has said, “The mercy of Allāh and His blessings be on you, O *Ahl al-Bayt* عليهم السلام (People of the Prophet's House); surely He is Praised, Glorified” (Qur’ān, 11:73).

In language, *majd* means glory. When combined with good deeds, a person's own prestige will be enhanced, so he wil be called glorious. It also conveys the meanings of manliness, generosity, open-handedness, and gracious conduct.

Al-Majeed connotes general honor or abundance of wealth. A man who is *majeed* is extremely generous. *Al-Majeed* is Glorified to the utmost extent of Glorification due to His own merits, qualities, and actions. He is also Great in His attributes, beautiful in His power and authority. *Al-Majeed* has the utmost limit of glory; His benevolence is great. *Al-Majeed* is the great One, the One Whose status is Sublime, Who is most Benevolent. His status is tremendous, Whose

Benevolence is great. He is Honored, His actions are beautiful, He is generous in giving. *Al-Majeed* grants His favors to all others. He is Glorified because of His actions. He is Praised by His creation due to His greatness. He alone has the perfect Honor, the vast kingdom since time immemorial, the One Who does not disappoint anyone. His will (command) is always carried out. His Honor is not earned [by anyone else]. His actions are never abhorred. His benevolence is beautiful, He gives most generously...

All meanings of perfect and inclusive glory are always rendered to Allāh, and all of them combined are but a drop in the ocean of His Glory. Glory is also attached to His prophets, to the successors of the latter, and to the *Mujāhidin*, those who struggle for His sake, fighting their own innermost erroneous inclinations and egotistical inclinations.

Allāh has described the Holy Qur'ān as *majeed*, saying, "Qāf. I swear by al-Qur'ān *al-majeed*..." (Qur'ān, 50:1). The Holy Qur'ān is *majeed* because of the abundance of wealth of knowledge, ethics, and sublime objectives it contains and due to the benefits it has for everyone; so, it is beneficial for man both in the life of this world and in the life to come.

One who personifies in his conduct the essence of this attribute ought to be gracious in all circumstances and be most cultured.

50. *Al-Bā`ith* الباعث

Allāh has said, "And the hour is coming; there is no doubt about it, and Allāh shall resurrect those who are in the graves" (Qur'ān, 22:7).

Al-Bā`ith* is an attributes linguistically derived from *ba`th which means: exciting or stimulating action, something that stirs someone to action, sending someone somewhere, going out seeking revenge, or simply waking up someone. It also means sending a soldier to war: *ba`th* means army. It also means to bring life back to the dead.

The word "*al-Bā`ith"* conveys more than one meaning: 1) The

Almighty will bring His creation back to life on the Day of Judgment as stated in Sūrat al-Ḥajj quoted above. 2) He sends messengers to His servants: In Sūrat ab-Naḥl (Bees), He says, "And certainly We raised in every nation a prophet" (Qur'ān, 16:36). 3) He commissions His servants to perform specific tasks by creating the impulses and motivations in them. 4) He sends aid to His servants who need it and helps the sinners by accepting their repentance.

Al-Bā`ith* resurrects those in the graves, stirs things into motion, causes determination, manifests the knowledge of the unknown, brings His servants back to life, resurrects His creation on the Day of Judgment; He records what the breasts conceal. *Ba`th is the life hereafter. One who knows the real meaning of resurrection knows the real meaning of this Attribute. Most people have numerous general misconceptions and ambiguous presumptions about resurrection. They imagine that death is the end of everything, and that resurrection starts a new creation from nothing, just as the first creation was started. Their belief that death is the end of everything is surely erroneous, for we have come to learn from studying the Sunnah that the grave is either a pit of fire or a piece of Paradise. The dead are either happy or miserable. The happy ones, such as the martyrs, are not dead; rather, Allāh says the following about them in Sūrat Āli-`Imrān (the Family of Amram): "And do not reckon those who are killed in the way of Allāh as dead; nay! They are alive receiving sustenance from their Lord, rejoicing in what Allāh has given them out of His grace, and they rejoice for the sake of those who, (being left) behind them, have not yet joined them, that they shall have no fear, nor shall they grieve" (Qur'ān, 3:169-170). The miserable, too, are the living who are leading a miserable life. For this reason, the Messenger of Allāh ﷺ once addressed the latter in the aftermath of the Battle of Badr saying, "I have found what my Lord has promised me to be the truth; so, have you found what your Lord promised you to be true?" He was asked, "How can you address people who have turned into a stink?" He answered them by saying, "You do not hear me better than they, except that they cannot answer me back."

Al-Bā`ith* is also the One Who inspires determination in the hearts of people to undertake lofty objectives on the battlefields of *jihād*, and to purify themselves. *Al-Bā`ith plants the will to rise up to lofty endeavors; He removes from your heart the evil whisperings, the hissings of the devils, Who purges the innermost conscience from scruples and purifies the deeds from filth. He sends His messengers to convey His commandments: "Allāh raised prophets as bearers of glad tidings and as warners" (Qur'ān, 2:213). He brings the dead back to life: "Then We resurrected you after your death..." (Qur'ān, 2:56). He wakes up those who sleep by reawakening their bodies: "He it is Who takes your souls at night (while asleep), and He knows what you acquire during the day, then He raises you up therein so that an appointed term may be fulfilled, then to Him is your return, then will He inform you of what you were doing" (Qur'ān, 6:60). Glory, then, to Him for resurrecting the dead and recording what the breasts conceal.

The subject of *ba`th* is referred to in numerous places of the Holy Qur'ān; these are some of them:

> Certainly We raised in every nation a prophet saying: Worship Allāh and shun Satan. So there were some of them whom Allāh guided, and there were others against whom error was due; therefore, travel in the land and witness what the end of those who rejected [Our signs] was. (16:36)
>
> And during part of the night pray *Tahajjud* beyond what is incumbent on you so that your Lord may raise you to a position of great glory. (17:79)
>
> Then We raised them up so that We might ascertain which of the two parties was best able to compute the time during which they remained (asleep). (18:12)
>
> Those who disbelieve think they shall never be resurrected. Say: Aye! By my Lord! You shall most certainly be resurrected, then you shall most certainly be informed of what you did, and that is easy for Allāh. (64:7)

The portion of inspiration a servant of Allāh may be able to derive

from the attribute *al-Bā`ith* is his knowledge that a soul first has no knowledge of anything, just like the body. Allāh says the following in Sūrat al-An`ām: "Is he who was dead then We brought him back to life and made for him a light whereby he walks among people like one who is in utter darkness from which he can never come forth? Thus what they did was made fair-seeming to the unbelievers" (Qur'ān, 6:122), and in Sūrat al-Nahl He says, "He sends the angels with the inspiration by His command to whomsoever He pleases of His servants saying: Give the warning that there is no god but I; therefore, be careful (of your duty) to Me" (Qur'ān, 16:2). If a servant of Allāh strives hard to learn, he will be as though he has instilled a new life in his soul after its death, and if he strives to teach the ignorant ones, he will be as though he brought their souls back to life after their death.

51. *Ash-Shaheed* الشهيد

Allāh has said, "Is it not sufficient as regarding your Lord that He is Witness over all things?" (Qur'ān, 41:53).

According to *Mu`jam maqayees al lugha* by Ibn Faris[1], the topic of

[1]He is "Abul-Hussain" Ahmed ibn Fāris ibn Zakariyya ibn Muhammed Ibn Habīb al-Qazvīni ar-Razi, a linguist, actually an imām of language and literature. His exact date of birth is unknown, but he died in 395 A.H./1005-06 A.D. There is also disagreement about his homeland. He is said that he was from Qazwin (the Caspian Sea area). He stayed for a period of his life in Hamadan then moved to Ray (ancient Tehran) where he died and to which he is attributed. Yāqūt al-Hamawi quotes Yahya ibn Mandah al-Isbahāni narrating an incident about him in which he says that he sought knowledge of *ḥadīth* in Baghdad. He is one of the most outstanding scholars who wrote in several arts in language, literature, oratory, *Usūl* (principles of jurisprudence) and exegesis. Among his works are: **معجم مقاييس اللغه وهو من أشهر كتبه** a concordance in linguistic scales which is his most famous work **الإتباع والمزاوجه**، *Al-Ittibā' wal Muzāwaja* ، **اختلاف النحويين** *Ikhtilaf al-Naḥwiyyeen* (grammarians' dispute) **أخلاق النبي** ، **الإفراد**، *Al-Ifrād* **صلى الله عليه وسلم** *Akhlaq al- Nabiyy* (manners of the Prophet) **الانتصار لثعلب**، *Al-Intisar li* **الأمالي**، *Al-Āmāli* **أمثلة الأسجاع**، *Amthilat al-Asjā'* **التاج ذكره ابن خير الأندلسي**، *At-Tāj* to which reference is made by Ibn Khayr al-Andalusi, **تفسير أسماء النبي صلى الله عليه وسلم** An explanation of the Prophet's names, **تمام فصيح الكلام** *Tamām Fasīḥ al-Kalām,* **الثلاثه ذكره** ،

، جامع التأويل - بروكلمان *Al-Thalātha* (the three) to which Brockleman refers, كتاب في التفسير A compilation of interpretation of the Holy Qur'ān, الحجر ، *Al-Ḥajar* (the stone), حلية الفقهاء *Ḥilyat al-Fuqahā,* الحماسة المحدثه *Al-Ḥamāsa al-Muḥdatha*, خلق الإنسان (في أعضاء الإنسان وصفاته) *Khalq al-Insān* (discusses man's parts and characteristics), دارات العرب *Dārāt al-`Arab* (famous Arab homes), ذخائر الكلمات *Dhakhā'ir al-Kalimāt,* ذم الخطأ في الشعر *Dhamm al-Khata' fil Shi`r,* ذم الغيبه *Dhamm al-Gheeba,* رائع الدرر ورائق الزهر في أخبار خير البشر سيرة النبي *Rā'i` ad-Durar wa Rā'iq al-Zahr fī Akhbār Khayril Bashar,* صلى الله عليه وسلم (وصفه ياقوت بأنه كتاب صغير الحجم) Biography of the Prophet (Yaqūt al-Hamawi described it as a small book), عبد الملك بن رسالة الزهري إلى مروان Al-Zuhri's letter to Abdul-Malik ibn Marwan, ، الشِيات والحلى - ليس كما يعتقد أنه الثياب والحلى الصاحبي (كتاب اشتهر به كتاب فقه اللغه) Al-Shiyāt wal Ḥuli, *Aṣ-Ṣāḥibi* (a book made famous by jurists of the language), ، كفاية المتعلمين *Kifāyat al-Muta`āllimeen fī Ikhtilāf an- Naḥwiyyeen*, في اختلاف النحويين ، اليشكريات (منها جزء قصص النهار وسمر الليل *Qaṣaṣ an-Nahār wa Samar al-Layl* بالمكتبة الظاهريه) *Al-Yashkuriyyāt* (some of them are at the Ẓāhiri Library [in Damascus]), مقالة كلا وما جاء منها في كتاب الله *Maqālat Kalla wama Jā'a Minha fī Kitāb Allāh,* مختصر في المؤنث والمذكر *Mukhtaṣar fil Mu'annath wal Mudhakkar,* مقدمة في النحو (ذكره ابن الأنباري) *Muqaddima fil Naḥu* (mentioned by Ibn al-Anbāri), المجمل وهو من أشهر كتبه *Al-Mujmal*, one of his most famous books, اللامات (منه جزء بالمكتبة الظاهرية) *Al-Lāmāt* (a volume of it is at the Ẓahiri Public Library), غريب إعراب القرآن العم *Ghareeb I'rāb al-Qur'ān,* والخال (ذكره ياقوت الحموي) *Al-'Amm wal Khāl* (mentioned by Yaqūt al-Hamawi, فتيا فقيه العرب *Fitiyya Faqih al-Arab,* الفرق (بسكون الراء) *Al-Farq,* ، مأخذ الفريدة والخريده *Al-Farida wal Kharida,* الليل والنهار *Al-Layl wanna-Hār* ، متخير الألفاظ (بتشديد الياء وفتحها) في المجمع) ابن حجر العلم (ذكره *Ma'khath al-'Ilm* ، مقدمة في الفرائض *Masā'il fil Lugha Mutakhayyar al-Alfāz,* مسائل في اللغه ، النيروز (نسخته في مكتبة تيمور باشا مستنسخة من المكتبة *Muqaddima fil Farā'idh,* نعت الشعر أونقد الشعر *Na't al-Shi'r aw Naqd al-Shi'r.* الظاهريه) *Al-Nayrooz,* Many of these books have been in manuscript form for almost one thousand years. The Zahiriyya Public Library المكتبة الظاهريه , by the way, to which reference is made above, was founded by the Mamluk sultan al-Zahir Baibars al-Bunduqdari in 676 A.H./1277 A.D. (compare this date with that of the founding of the Bodleian Library, the main research library of the Oxford University in England, of 1602…!). It is located at the Bab al-Bareed (Mail Gate) near the Umayyad Mosque in old Damascus. It used to have very precious references and a huge number of books and manuscripts, and it is regarded as one of the most important Arab public libraries. It was first a school. Its manuscripts and references have been moved to the Central National Library or the Assad Library which is

the verb *shahida*, saw, witnessed, or testified, indicates, linguistically, presence, knowledge, and the dissemination of such knowledge. The attribute "*ash-Shaheed*" is derived from *shuhood*, [eye] witnesses, and it requires knowledge by observation: Allāh is *ash-Shaheed* because He is present and observes all beings whom He has created and whom He will create at any time and in any place, and He is fully aware of such beings; "... and He is with you wherever you may be." *Ash-Shaheed* is a superlative of *al-Shāhid*, the Witness. In his work *Tāj al-`Aroos*, al-Zubaidi has indicated that *ash-Shaheed* is one of Allāh's Attributes meaning: "the One Who is faithful in His witness and from Whose knowledge nothing at all escapes. His knowledge is the very ultimate regarding all apparent matters, all things to observe and to witness." The Holy Qur'ān states the following in Sūrat Āli-`Imrān (the family of Amram): "Allāh bears witness that there is no god but He" (Qur'ān, 3:18). *Al-Shāhid* knows and manifests the knowledge of what He knows to a select group from among His most sincere and loyal servants. Allāh has proven His being One through all what He has created. *Ash-Shaheed* is ever-present; from His kingdom nothing at all can be absent; everything is included within the realm of His kingdom.

Addressing the Messenger, Allāh says the following in Sūrat al-Nisā' (Women): "... And We have sent you (O Muhammed!) to mankind as a prophet, and Allāh suffices as Witness (to that)" (Qur'ān, 4:79). That is, Allāh suffices as Witness to all people regarding the truth of your message: He testifies that you are His Messenger who does not have full control over His servants. In Sūrat al-An`ām, He says, "Say: What is the weightiest in testimony? Say: Allāh is Witness between you and me" (Qur'ān, 6:19), that is, were we to rephrase it, "Ask them: What is the greatest witness? Say: Allāh testifies with regard to you and to me." Allāh ordered His Messenger to ask the disbelievers, "Whose testimony is the greatest and the most accurate?" Then He ordered him to tell them that the greatest is the testimony of the One Whose statement does not permit any lying or erring. The testimony, that is, *shahāda*, of the Almighty is of three

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regarded as one of the largest public libraries and the most important, containing thousands of classic references and rare manuscripts.

types: 1) His own telling people in His Book that He has sent the Prophet ﷺ as His Messenger; 2) His own support for His Messenger ﷺ in numerous ways the greatest of which is the Holy Qur'ān, which is the everlasting scholarly and rational miracle. It has been practically proven that all people put together are incapable of producing a chapter or a verse like it; 3) the testimony of previously revealed divine books and the fact that messengers before him had already brought the glad tidings of his Prophethood.

In Sūrat Younus, the Great Qur'ān says, "Allāh, therefore, suffices as Witness between us and you that we were quite unaware of your worship (of us)" (Qur'ān, 10:29). It may be paraphrased thus: Allāh suffices as Witness, O polytheists, and as Judge between us and you, for He is fully knowledgeable of our condition and yours, and we were not happy with your own associating partners with Him. In Sūrat at-Tawbah, the Almighty says, "... Allāh and His Prophet ﷺ will witness your deeds, then you shall be brought back to the One Who knows the unseen and the seen, then He will inform you of what you did" (Qur'ān, 9:94), that is, He knows what you hide or manifest, what you conceal or reveal.

The Almighty has repeated the phrase "*`Ālim al ghayb wal shahāda*," the One Who knows the unseen and the seen, about ten times; among such references are the following:

> ... His is the kingdom on the Day when the trumpet is blown, [and He is] the One Who knows the unseen and the seen, and He is the Wise, the Aware. (6:73)
>
> The One Who knows the unseen and the seen, the Great, the Most High (is He). (13:9)
>
> The One Who knows the unseen and the seen, so may He be exalted above what they associate (with Him). (23:92)
>
> Such knows the unseen and the seen, the Mighty, the Merciful. (32:6)
>
> Say: O Allāh! Originator of the heavens and the earth Who knows

> the unseen and the seen! You judge between Your servants as to that wherein they differ. (39:46)
>
> He is Allāh besides Whom there is no other god, the One Who knows the unseen and the seen; He is the Beneficent, the Merciful. (59:22)
>
> Say: (As for) the death from which you flee, it will surely overtake you, then you shall be sent back to the One Who knows the unseen and the seen, and He will (then) inform you of whatever you did. (62:8)

The believing nation, the nation that believes in Muhammed as the Messenger of Allāh ﷺ, always remembers that its Lord, Allāh, is the Witness over it, and it is also the nation of testimony in every field. Its Lord has said the following about it: "Thus have We made you a medium (just) nation so that you may be the bearers of witness to people, and so that the Messenger may be a bearer of witness to you" (Qur'ān, 2:143).

52. *Al-Ḥaqq* الحق

Allāh has said:

> Allāh is the Truth, and He gives life to the dead, and He has power over all things. (22:6)

One of the attributes of Allāh is "*al-Ḥaqq*," the Truth. His existence is proven to be true and so is His Divinity. He makes the truth manifest by the power of His words, Who supports those whom He loves by His signs. Allāh is the Truth, *al-Ḥaqq*, Who is worthy of being adored, Who is always there and Who never disappears, Whose presence is proven to have always been, since time immemorial, and forever—even before time and above time. His presence is a reality standing on its own merits, and there is no existence except through Him, and by Him, and He never moves and is above motion or anything physical or material. He is the Creator of matter, material, inanimate objects and everything else, so how can He be like them? He permits the truth to manifest itself. He creates everything as His wisdom dictates. He is present in a way

which permits no room for Him to be absent, nor different, nor extinct. Everything that exists is from Him, and to Him is its ultimate end.

Al-Ḥaqq, the Truth, is the antithesis of falsehood. According to one tradition, the Messenger of Allāh ﷺ has said, "*Labbayka Ḥaqqan Ḥaqqa!*" that is, "Here I am, O Truth, O Truthful One, here I am, in obedience to You! Here I am, O the antithesis of falsehood!" Surely He is the truth beyond any doubt.

Allāh has said, "Then are they sent back to Allāh, their Master, the true One" (Qur'ān, 6:62). He has also said,

> This is so because Allāh is the Truth, and that which they call on besides Him is falsehood. (31:30)

> And Allāh will show the truth to be true by His words. (10:82)

His promise is the very truth; He has said in this regard:

> Surely the promise of Allāh is true. (31:33)

> Whenever the Prophet ﷺ made *tahajjud* during the night, he would say, "Lord! All Praise is due to You! You are the Lord of the heavens and the earth and everything in them! All Praise is due to You! You are the One Who sustains the heavens and the earth and everything in them! You are the Truth; Your speech is the truth; Your promise is the truth; meeting with You is the truth; Paradise is the truth; Hell is the truth; the Hour [of Judgment] is the truth! Lord! To You have I submitted myself; in You have I believed; on You have I relied; to You have I returned; for Your sake have I disputed with others, based on Your truth have I arbitrated; so, I implore You to forgive my past faults and my future ones, what I have concealed and what I have manifested! You are my Lord! There is no god but You!"

53. *Al-Wakeel* الوكيل

Allāh has said, "... And trust in Allāh, and Allāh suffices as Protector" (Qur'ān, 4:81, 33:3).

"*Al-Wakeel"* is one of the Attributes of Allāh, the Attributes that link whoever repeats them quite often, being aware of their meanings, to the gardens of Allāh, the Truth, Who has all the beauty, perfection, and glory. *Al-Wakeel* is the Sustainer, the One Who has taken on Himself to provide sustenance for His servants. He, and only He, takes charge of all the affairs of those who are in His custody, under His care…, and who is not?! According to linguists, "*al-Wakeel"* is the One to Whom all affairs are entrusted to manage, Who provides His servants with everything they need. In other words, He takes charge of everything. *Al-Wakeel* benevolently looks after His pious servants. He is the One to Whom all affairs are referred, Who makes the truth manifest itself; so, whoever relies on Him will be self-sufficient, and whoever seeks sufficiency from Him will be independent, pleased and happy in the life of this world and in the life to come. Is there happiness greater than that?!

The servants of Allāh entrust their affairs to Him and rely on His benevolence due to their inability to attain what they wish to attain versus His own ability to do so: He takes charge of the conditions of His servants, Who manages them as He pleases. Those who recognize Him will entrust Him to fare with their own affairs. He surely is the only One Who truly fares with His servants as He pleases. If one of His servants entrusts Him to fare with his own affairs, He will beautifully save him the hardship of any task and will grant him more than He grants others; He gives sufficiently to those who rely on Him. He takes care of the affairs of His servants. He initiated the giving to man without the latter having asked Him, and He gave man everything he needed. Whenever man pleads to Him, He directs His attention to him and beautifully looks after him. If he remains on the straight path, He will seal his deeds with the beauty of His guardianship.

Linguistically, a *wakeel* is one on whom one relies; so, this is why it is said that one who relies on Allāh will come to know that Allāh suffices him in as far as his sustenance and affairs are concerned, so he relies on Him and only Him, depending only on Him. The *wakeel* of someone else is the person who efficiently represents him or does on his behalf what he is incapable of doing.

In Sūrat Hūd, Allāh addresses His Messenger Muhammed saying, "You are only a warner, and Allāh is Custodian over all things" (Qur'ān, 11:12), that is, "Your responsibility is simply to convey the Message, to warn against the dire consequences of rejecting it, to invite people to accept it, while Allāh manages the affairs of His servants and watches over them, something which you do not have to do, since it is the responsibility of the Creator towards His creatures, and it is not a topic to be taught or a message to be conveyed."

Narrating the tale of Ya`qoob (Jacob) and his sons, the Almighty says in Sūrat Yousuf (Joseph), "And when they gave him their pledge, he said: Allāh is the One in Whom trust is placed as regarding what we say" (Qur'ān, 12:66). In Sūrat al-Aḥzāb, the Almighty addresses His Messenger Muhammed saying, "The Lord of the east and the west; there is no god but He; therefore, take Him for Protector" (Qur'ān, 73:9). The address here is repeated twice to the Messenger of Allāh ﷺ; therefore, the Messenger of Allāh ﷺ used to quite often remember his Lord, *al-Wakeel al-Ḥāfiẓ*, reminding his companions and followers never to neglect mentioning this Gracious Attribute during the time of trouble, hardship and affliction. The Messenger of Allāh ﷺ once said, "How can I feel happy knowing that the one charged with blowing the horn (i.e. archangel Isrāfil) has picked the horn and bent his forehead listening to the order to blow it?" His companions asked him, "Then what are we supposed to say, O Messenger of Allāh?" He said, "Say: *Ḥasbuna Allāh wa ni`mal-Wakeel* (Allāh suffices us, and Great is the Guardian)!"

The Messenger of Allāh ﷺ used to plead to his Lord, *al-Wakeel*, on every occasion saying, "Lord! I implore You not to permit me to rely on my own self even for the twinkling of an eye else I should surely perish." According to one *qudsi* tradition, the Almighty, addressing His Messenger, says, "You are My servant and Messenger, and I have named you *al-Mutawakkil* [one who trusts in and relies on his Lord]; therefore, the Messenger of Allāh ﷺ was ordered by his Lord to do so; i.e. to always rely on Him. In Sūrat

Āli-`Imrān, He says, "... so once you have made up your mind, place your trust in Allāh; surely Allāh loves those who trust (in Him)" (Qur'ān, 3:159), that is, "Having consulted your companions regarding a matter, you must rely on Allāh in effecting it, and have confidence in His assistance and help, for He is *al-Wakeel*, and He is your Guardian." Allāh loves His servants who turn to Him and rely on Him provided they exert some effort and exhaust the means available to them.

Allāh has made His Messenger a role model to emulate in the reliance on his Lord, for Allāh has ordered His believing servants to be among those who rely on Him. In Sūrat Yousuf, He says, "Judgment is only Allāh's; on Him do I rely, and on Him let those who are reliant rely" (Qur'ān, 12:67). In another verse of the same chapter, He says, "And what reason do we have not to rely on Allāh, and He has, indeed, guided us in our ways? And certainly we would bear with patience your persecution of us, and on Allāh should the reliant rely" (Qur'ān, 14:12). In 39:38 we read, "Say: Allāh suffices me; on Him do the reliant rely" (Qur'ān, 39:38).

One who chooses Allāh as his Guardian is one who has also to guard Allāh's interest in his own self by observing His rights and obligations and whatever He has required him to do, so he should be the opponent of his own evil-insinuating self day and night, without laxing for a moment, nor falling short even for the twinkling of an eye.

54. *Al-Qawiyy* القوي and 55. *al-Mateen* المتين

The Almighty has said, "Surely Allāh bestows sustenance, the Lord of Power, the Strong One" (Qur'ān, 51:58).

"*Al-Qawiyy"* and "*al-Mateen"* are two of Allāh's Attributes and are mentioned in this order. They share the same basic meaning.

Linguistically, "*al-Qawiyy"* is derived from *quwwa*, strength, power, might, ability, potence, prowess, etc. It is in lexicons indicative of strength versus weakness. Strength in this sense describes a complete and perfect might. Since He is very Strong, Allāh has the

most perfect and absolute might and perfection; He has said, "... Surely your Lord is the Strong, the Mighty" (Qur'ān, 11:66). "*Al-Qawiyy*" means: the One Whose strength is unlimited and before Whom the strength of His foe dwarves, and so does the greatness of anyone held as great. Allāh has granted the angels a mighty power whereby one angel, for example, can crush a mountain or turn cities upside down. Yet such an angel, or his like, fears Allāh and His Might, trembles in awe for fear of His Greatness. *Al-Qawiyy* is the One Whose Might and Greatness are perfect: He subdues and is never subdued; He helps and is never helped; His Might is superior to the might of anyone else. It is also said that He never suffers any weakness in Himself, in His qualities or actions, and His strength is indicative of His complete Might.

There are many Qur'ānic verses that describe Allāh as the Strong One; among them are the following,

> O had only those who are unjust seen when they witness the chastisement that power is wholly Allāh's, and that Allāh is severe in requiting (evil)! (2:165)

> And wherefore did you not say, when you entered your garden: It is as Allāh has pleased; there is no power save in Allāh? (18:39)

> As regarding `Ād[1], they were unjustly proud in the land, and they said: "Who is mightier than we are?" Did they not see that Allāh Who created them is mightier than them, and that they denied Our signs? (41:15)

When we discern the previously quoted glorious verses, we find the Attribute "*al-Qawiyy*" existing in 8:52 and 40:22 as the One Who is severe in requiting evil. Seven times has the Attribute "*al-Qawiyy*"

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[1]The people of `Ād were Arabs who lived in upper Ḥijāz near the area where the people of Thamūd, also Arabs, used to live. Prophet Hud was sent to them; they did not heed his warning, so they were annihilated. As for the people of Thamūd, these used to live in Wādi al-Qura in the 8th century B.C.

been combined with the Attribute "*al-`Azeez*"; strength is not suited except for those who are honorable. Might is accompanied by severity.

The root word, *matāna*, connotes solidness with expansion and extension. It may be applied to a solid rock, or to a distance traversed. *Al-Mateen* is *al-Qawiyy*, the Strong One Who can do whatever He pleases, Who does not need an army to enforce His authority. He needs no help, nor supporters, nor assistants. Rest your hope on none besides Him. *Al-Mateen* is the One Whose Might is perfect; nothing in the heavens nor on earth can stand in His way. He is Allāh Who affects His will, Whose Might is eternal; He affects everything yet nothing can affect Him.

56. *Al-Waliyy* الولي

Allāh has said, "Allāh is the Guardian (*al-Waliyy*) of those who believe (Qur'ān, 2:257).

Al-Waliyy connotes closeness, nearness, one who may be an ally, a neighbor, a guardian, a relative, etc. It also means the supporter, the beloved one.

Allāh has said, "Allāh is the Guardian of those who believe" (Qur'ān, 2:257). Quoting Joseph (prophet Yousuf عليه السلام), He has said, "You are my Guardian in this life and in the life hereafter" (Qur'ān, 12:101). Quoting the believers, He has said, "You are our Patron; so, help us against the unbelieving people" (Qur'ān, 2:286), and, "Then are they sent back to Allāh, their Master, the True One" (Qur'ān, 6:62). He has also said, "That is so because Allāh is the Protector of those who believe, and because the unbelievers shall have no protector" (Qur'ān, 47:11).

Allāh is the Guardian of His servants. A good servant of Allāh is also a friend of His. The Exalted One has said, "Surely the friends of Allāh shall have no fear, nor shall they grieve" (Qur'ān, 10:62). The word "*waliyy"* simultaneously conveys the meanings of a master and a slave, a supporter, a neighbor, a cousin, an ally, a guardian... The common denominator in the meaning of all these connotations

is nearness. A *waliyy* is one who is near to someone else physically and figuratively. The Almighty has said, "*Awla laka fa awla"* (Qur'ān, 75:34), that is, "Nearer to you (is the destruction) and nearer," a clear warning meaning: "It (destruction) has come close to you, and that against which I have warned you has almost reached you; therefore, beware!"

This proves that the root word of this Attribute is derived from nearness, and this meaning is met in the case of a slave, a supporter, a cousin, an ally, or a guardian. In all these cases, there are situations which necessitate nearness required for proximity and communication. If this is proven, His being al-*Waliyy* of His servants is indicative of His being near to them. The Almighty has said, "... And He is with you wherever you are" (Qur'ān, 57:4). He has also said,

> ... And We are nearer to him than his life-vein. (50:16)
>
> Nowhere is there a secret counsel between three persons except that He is their fourth. (58:7)

Whoever repeats this Attribute, realizing its great meanings, must be a friend of Allāh. Any friend of Allāh is also a friend of people, Allāh's servants. He looks after them, managing their affairs, and so on. Allāh says, "Believing men and women are guardians of one another" (Qur'ān, 9:71). Whoever aspires to be close to the Almighty will find Him willing to be his friend too, and whoever turns away from Allāh, Allāh will turn away from him, and Satan will welcome him with open arms.

57. *Al-Ḥameed* الحميد

The Almighty has said, "O people! You are the ones who stand in need of Allāh, while Allāh is the self-Sufficient, the Praised One" (Qur'ān, 35:15).

The root word of *"al-Ḥameed*" is *hamd* which means: praise, something more general than thanking. *Al-Ḥameed* is also *al-MaḤmood*, the Praised One. Allāh is *al-Ḥameed* due to praising His own Self since time immemorial, and also due to His servants praising Him. His qualities, such as being Glorified and Exalted, are

due to the fact that those who mention His Attribute glorify and exalt it. *Ḥamd* in this context means enOmerating or the attempt to enOmerate the qualities of perfection conceived by those who praise Him. *Al-Ḥameed* grants you success and compliments you for it; He wipes out your sins and does not embarrass you by exposing them. He is Praised due to His merits.

One whose beliefs, conduct, speech and action are praiseworthy is called *Ḥameed*. Such a description fits only the Messenger of Allāh ﷺ and those whose ranks from among Allāh's prophets are close to his, as well as others such as the friends of Allāh, and the scholars. Each one of these is *ḥameed* with regard to his beliefs, conduct, deeds and statements.

58. *Al-Muḥṣi* المحصي

Allāh has said, "So that He may ascertain that they have truly delivered the messages of their Lord, and He encompasses what is with them, and He records the number of all things" (Qur'ān, 72:28).

The root word of "*Al-Muḥṣi"* is *ihsā'* which means: counting, computing, conducting a census, taking inventory…, etc. Linguistically, it also means to tolerate or to be able to handle. It is also used to describe a tract of land where there is a large quantity of pebbles or stones.

Allāh is *al-Muḥṣi* Who counts what we do and readies it for the Day when we meet Him, that is, the Day of Judgment, the day of *hisāb*, accounting or reckoning, the day of reward or punishment. *Al-Muḥṣi* knows all precise and minute matters, the secrets of what is decreed. He sees what is apparent and is fully knowledgeable of what is hidden. He counts the acts of obedience to Him, knows everything, counts our breath and is acquainted with our insinuations. He is knowledgeable of all beings in existence, when they move around or when they are still, and with all their affairs and deeds.

This Attribute's meaning and derivations exist in several places; here are some examples:

> Certainly He has a comprehensive knowledge of them, and He has numbered them a (comprehensive) numbering. (19:94)
>
> Surely We shall give life (back) to the dead, and We record what they have sent forth before and what they leave behind, and of all things have We taken account in a clear Book. (36:12)
>
> And We have recorded everything in a book. (78:29)

59. *Al-Mubdi* المبدي ع

Allāh, Glory and Exaltation are His, has said, "... As We originated the first creation, so shall We reproduce it, a promise (binding on Us); We shall surely bring it about" (Qur'ān, 21:104).

Both "*al-Mubdi"* and "*al-Mu`eed*" are among Allāh's Attributes, and most of those who have discussed them have dealt with them together, jointly, in combination.

In Sūrat al-A`rāf, we read the following: "Say: My Lord has enjoined justice, and set your faces upright at every time of the prayers and call on Him, being sincere to Him in obedience; just as He brought you forth in the beginning, so shall you also return (to Us)" (Qur'ān, 7:29). And in Sūrat an-Naml (Ants), we read: "Or Who originates the creation then reproduces it, and Who gives you sustenance from the heavens and from the earth? Is there a god with Allāh? Say: Bring your proof if you are truthful" (Qur'ān, 27:64). In Sūrat al-`Ankabūt, we read this verse: "Say: Traverse the earth and see how He makes the first creation, then Allāh creates the latter creation; surely Allāh has power over all things" (Qur'ān, 29:20). Sūrat al-Rūm (Romans) mentions these Attributes in two places:

> Allāh originates creation, then He reproduces it, then to Him you shall all be brought back. (30:11)
>
> He it is Who originates the creation then reproduces it, and it is easy for Him, and His are the most exalted Attributes in the heavens and the earth, and He is the Mighty, the Wise. (30:27)

In Sūrat al-Burūj, we read: “Surely He it is Who originates and reproduces” (Qur’ān, 85:13).

Linguistically, the root word of this Attribute means to start, begin, initiate, and the like. Allāh starts, begins, initiates the creation of all beings and brings them into existence. In Sūrat Saba', we read the following: “... Falsehood shall vanish and shall not come back” (Qur’ān, 34:49). This verse may be paraphrased thus: “What can falsehood initiate, and what can it bring back?”

Al-Mubdi has brought the cosmos into being without a prior model. He is the One Who created all the worlds in a perfect manner, Who initiates the giving to and the assistance of His servants, proving Himself as the best to rely on.

One who remembers the Attribute “*al-Mubdi”* ought to seek His forgiveness whenever he remembers it and to always remain attentive while supplicating to Him.

60. *Al-Mu`eed* المعيد

Allāh has said, “Surely He it is Who originates and reproduces, and He is the Forgiving, the Loving” (Qur’ān, 85:13-14).

Linguistically, the root word of this Attribute means: to return, to go back. We supplicate thus: “Lord! We plead to You to grant us a return to Your House,” that is, to go back to the Ka`ba after having visited it or after having been there. A man who is *mu`eed* is one who is knowledgeable of certain issues/topics, etc. *Al-Ma`ād* means: the Day of Judgment, of the Return to the Almighty. According to one particular tradition, the Messenger of Allāh ﷺ has supplicated saying, “... And make my abode in the hereafter good, for to it shall I return.” It is narrated that Gabriel asked the Messenger of Allāh ﷺ once, “O Muhammed! Do you have a nostalgic feeling for your place of birth, for your homeland (meaning Mecca, where the Prophet ﷺ was born)?!” He answered him in the affirmative, whereupon Gabriel quoted the Qur’ānic verse saying, “Most surely He Who has made the Qur’ān binding on you will bring you back to the destination” (Qur’ān, 28:85). The Prophet ﷺ migrated from his

birthplace, Mecca, to Medīna in 623 A.D. and could not go back to it till he conquered it with his troops in the year 630 A.D., so he stayed away from home for seven years.

Speaking of nostalgia…, the author of this book left his home country, Iraq, in 1971 to teach in Saudi Arabia where he had his Test of English as a Foreign Language (TOEFL), applied to study for a graduate degree and was accepted by three American universities, so he flew from Saudi Arabia to Lebanon in 1972, from there to Italy, and from Italy to the United States. He could not return home till after the fall of the Saddami regime in April of 2003…, a regime which he fought with his pen and all his resources and never received any recognition for it. He returned home to see his country pillaged, ruined, looted by everyone, foreigners and natives, neighbors and "friends". He saw how government jobs were treated as commodities, bought, sold, auctioned and traded, where qualifications and merits weighed nothing compared to party and bloc loyalty. Because he did not belong to any political party or bloc, he could not get any government job till this moment, and we are now in the year 2011, while Iraq remains suffering from this pathetic condition, and only Allāh knows if there will be any improvement. The author stayed all those long years trapped in the United States, home away from home and a shelter from oppression. Some Internet sites have posted his story, his Memoirs. You probably can make a good documentary movie (film) about it because it has been so eventful and, *Alḥamdu-Lillāh*, so fruitful.

Al-Mu`eed brings life back to the dead. He gathers all beings for the Judgment Day together, lifting the veils from them and rewarding or punishing them, each according to what he/she had said and done. He tries them about how they fared with the blessings which He bestowed on them. Allāh will cause all things (beings as well as inanimate objects) to come to naught, then He will bring them back again into existence: "Say: The One Who brought them into existence at first will give life [back] to them, and He is Cognizant of all creation" (Qur'ān, 36:79).

We ought to return to Allāh regarding everything, and we have to

bear in mind that Allāh created us when we were nothing at all; He determines our destiny.

61. *Al-Muḥyi* المحيي

Allāh has said, "Allāh gives life and causes death, and Allāh witnesses whatever you do" (Qur'ān, 3:156).

Allāh surely brings life to the bodies when He rejoins their souls to them. *Al-Muḥyi* creates life and grants it to whomsoever He pleases. He creates people out of nothing, then He brings them back to life when the Day of Judgment approaches after their death. He brings life into the hearts of those who know through the light of His knowledge: "Is he who was dead then We raised him to life and made for him a light whereby he walks among people like one who is in utter darkness from which he cannot come out?" (Qur'ān, 6:122). Allāh gives life to the sperm and to the leech-like clot. He causes rain to pour out of the clouds in order to bring life thereby to a dead land.

References to Allāh bringing life back to the dead are numerous throughout the Holy Qur'ān; here are some of them:

> So We said: Strike him (the dead corpse) with part of it (the sacrificed cow); thus does Allāh bring the dead to life, and He shows you His signs so that you may understand. (2:73)
>
> Allāh gives life and causes death, and Allāh sees whatever you do. (3:156)
>
> Say: O people! Surely I am the Messenger of Allāh ﷺ to you all, [the Messenger] of Him to Whom the kingdom of the heavens and the earth belongs; there is no god but He; He brings (beings/things) to life and causes death; therefore, believe in Allāh and in His Messenger, the *ummi* Prophet who believes in Allāh and in His words, and follow him, so that you may walk in the right way (Qur'ān, 7:158).
>
> Allāh's is the kingdom of the heavens and the earth; besides Allāh you have neither guardian nor helper. (2:107)

He gives life and causes death, and to Him you shall be brought back. (10:56)

He it is Who gives life and causes death, and in His (control) is the alternation of the night and the day; do you not then understand? (3:80)

He brings forth the living from the dead and the dead from the living and gives life to the earth after its death; thus shall you be brought forth. (30:19)

One of His signs is that He shows you the lightning for fear and for hope and sends down water from the clouds, then He gives life therewith to a land after its death (barrenness); most surely there are signs in this for people who understand. (Qur'ān, 30:24)

He it is Who gives life and causes death; so, when He decrees an affair, He only says to it: Be!, and it is. (40:68)

Or have they taken guardians besides Him? But Allāh is the Guardian, and He gives life to the dead, and He has power over all things. (42:9)

There is no god but He; it is He Who gives life and causes death, the Lord and Cherisher of yourselves and of your ancestors of old. (44:8)

A believer ought to adorn his conduct by remembering this Attribute quite often so that Allāh may bring light into his heart through knowledge. His soul will then glow with the mysteries of manifestation. He should particularly remember Him as such in the depth of the night.

62. *Al-Mumeet* المميت

Allāh has said, "He it is Who makes (men) laugh and makes (them) weep, and He it is Who causes death and grants life" (Qur'ān, 53:43-44).

Death is the antithesis of life. A wind dies when it stands still. A human dies when he sleeps; sleep is called death by way of analogy:

It causes the faculties of reason and almost all other bodily movements to stop. The *mawāt* is the land which was never tilled. One whose heart dies is dumb, stupid, idiotic, the warmth of his reason cooled down and died out.

Al-Mumeet, the Almighty, decrees death for whomsoever He pleases; none causes death except He. He has subdued His servants by death, causing them to go back to the earth from which He had created them to be covered with dust...

Al-Mumeet has caused the heart of sinners to die because of going against His will. He is the Creator of death. He has caused the tyrants to die out of His mercy for the living. He causes the oppressors to die on account of their disrespect for Him. He causes the land to die, rendering it barren, growing no vegetation, then He brings it back to life when it produces. He brings to life His Sunnah by causing His prophets to inherit it from their predecessors, and He causes the death of innovations through the life of knowledge.

Once, the Messenger of Allāh ﷺ performed the *ḥajj* then stood over the *Ṣafa*, overlooking the House, the Ka`ba. Then he made three *takbeers* saying, "There is no god except Allāh, the One and only God; there is no partner with Him; His is the kingdom; to Him is all Praise due; He brings to life and causes death; in His hand is all goodness, and He can do anything at all."

Abū Dharr al-Ghifāri, may Allāh be pleased with him, is quoted as saying that whenever the Messenger of Allāh ﷺ was ready to go to bed at night, he would say, "In Your Name do we die and live," and whenever he woke up, he would say, "All Praise is due to Allāh Who has brought us back to life after having caused us to die, and to Him is our final return."

63. *Al-Ḥayy* الحي

The Almighty has said, "... as for the next abode, that most surely is the (real) life, had they only known!" (Qur'ān, 29:64). He has also said, "And rely on the ever-Living Who never dies" (Qur'ān, 25:58).

Life is the antithesis of death. Allāh brings life back to a "dead" land: He causes vegetation to grow in it; He brings it life through rain. When we discuss it as an Attribute of the Almighty, it means that He is the ever-Living Who is self-Sustaining since time immemorial and will continue to be so forever. Every living being besides Him is not alive on its own; it does not by itself sustain its life; rather, its life is sustained by *al-Ḥayy*. *Al-Ḥayy* never dies. The Holy Qur'ān states the following in Sūrat al-Zumar: "Surely you shall die, and so shall they" (Qur'ān, 39:30).

Al-Ḥayy is the Doer, the Aware; any deed without an origin or awareness is dead. The least degrees of awareness is awareness of one's own self. Anything which is not aware by itself is a dead inanimate object. Allāh is the Absolute Living One, and everyone and everything that live besides Him is alive according to the extent of its awareness.

Anas ibn Mālik[1] has said, "I was once sitting with the Messenger of

[1]Anas ibn Mālik ibn Nadar al-Khazraji Al-Ansāri **أنس بن مالك بن النضر الخزرجي الأنصاري** (born c.612 and died 709 or 712 A.D.) was a well-known *ṣaḥābi* (companion) of Prophet Muhammed ﷺ. He is said as having been born around the year 612 and died in 709, but some sources provide his date of birth as 606 and of his death as 714 A.D. He was an Ansār of the Banū Khazraj, and he is not to be confused with Mālik ibn Anas, the last of the Companions of the Prophet who died in Basra in 93 A.H. at the age of 103. P. 177, Vol. 1, of Ibn al-Athīr's encyclopedia titled *Usd al-Ghāba*, his name is given as Anas ibn Mālik ibn al-Nadar ibn Damdam ibn Zayd ibn Harām ibn Jundab ibn 'Āmir ibn Ghanm ibn Adiy ibn al-Najjār ibn Tha'labah ibn Amr ibn al-Khazraj ibn Hārithah al-Ansāri al-Khazraji al-Najjāri, of Banū Adiy ibn al-Najjār. He is described in this reference as a servant of the Messenger of Allāh, and he used to be proud of it. In his childhood, he used to meet with the mother of Abdul-Muttalib, Prophet Muhammed's grandmother, namely Salma daughter of Amr ibn Zayd ibn Asad ibn Khadash ibn Āmir. His *kunya* was "Abū Ḥamzah"; he was given this *kunya* by the Prophet. His mother was Umm Sulaym daughter of Milhān. When the Prophet made his migration to Medīna in 622 A.D., Anas was ten years old. This puts his date of birth in 612 A.D. as stated above. He served the Messenger of Allāh for ten years and narrated a number of *aḥādīth*.

Allāh ﷺ in our circle when a man was still performing his prayers. After having bowed down, prostrated and made the *tashahhud*, he supplicated to his Lord saying, `Lord! I plead to You by the very fact that to You is all Praise due; there is no god but You; You are the One Who gives without reminding the takers, Who created the heavens and the earth; O You Who has all the Honor and all the Glory! O ever-Living One, O Sustainer! I plead to You...' whereupon the Prophet ﷺ said, `He surely has invoked Allāh by His Greatest Attribute: He answers favorably when He is asked thereby, and He gives when invoked.'"

Al-Mumeet causes your heart to die when you fail to remember Him, and your soul to die when you continuously permit yourself to slip away from His right path, practicing no self-control, and your mind to die when you permit your desires to take control of yourself. *Al-Muhyi* brings life to the hearts of those who know and who willingly submit to Him, while *al-Mumeet* causes the [spiritual] death of those who go against His will.

64. *Al-Qayyūm* القيوم

Allāh has said, "Alīf, Lām, Mīm. Allāh, (there is) no god but He, the ever-Living, the self-Subsisting, the One through Whom all things subsist" (Qur'ān, 3:1-2).

One who is *qayyim* is a master and organizer of affairs. The "*qayyim"* creed is the Hanafi faith. The day of *qiyāma* is the Day when everyone will stand before Allāh, Lord of the Worlds, for judgment. *Al-Qayyūm* is never created; He manages all affairs.

Al-Qayyūm exists absolutely on His own, not through others, while every living being exists through Him and because of Him. Nothing, no life whatever, can ever be sustained without Him. *Al-Qayyūm* is the ever-Lasting, the Eternal Who never suffers extinction. He affects justice and equity, Who is self-Sustaining, Who never sleeps.

According to Abdullāh ibn `Abbās, whenever the Messenger of Allāh ﷺ used to stand up to perform his night prayers, he would say, "Lord! All Praise is due to You! You are the Lord of the

heavens and the earth! All Praise is due to You! You are the *Qayyūm* of the heavens and the earth and everything in them; all Praise is due to You! You are the Light of the heavens and the earth; all Praise is due to You! You are the King in the heavens and the earth; all Praise is due to You! You are the Truth; Your promise is true, the meeting with You is true, Your speech is the truth; Paradise is true; the Fire is true; the prophets ﷺ are truthful; Muhammed ﷺ is truthful, and the Hour is true! Lord! To You have I submitted; in You have I believed; on You have I relied; to You is my return; for Your sake do I dispute; Your judgment do I seek; so, I implore You to forgive my sins, the ones I have committed and the ones I may commit in the future, what I have concealed and what I have declared, for You are the One Who advances and Who postpones; there is no god but You, and there is no strength nor might except in Allāh.

According to another tradition, he has invoked His Maker saying, "O *Ḥayy*! O *Qayyūm*! We solicit Your help by Your mercy! Lord! I invoke You to mend my affairs, all of them, and not to permit me to rely on my own self even for a twinkling of an eye, nor for a shorter period, nor on anyone from among Your creation."

Imām Ali ﷺ has said, "During the Battle of Badr, I participated in the battle for some time, then I came to the Messenger of Allāh ﷺ to see what he was doing, and I found him making *sajda* while repeating, `O *Ḥayy!* O *Qayyūm*!' So I went back to the battlefield, then I came back to him and I saw that he was still repeating the same words. I kept going there and coming back to him, and he was still doing exactly the same thing till Allāh granted us victory."

Abdullāh ibn `Abbās is quoted as saying that the Greatest of all Attributes of Allāh is *al-Ḥayy al-Qayyūm*. Anyone who truly realizes that He, Glory to Him, is the *Qā'im, Qayyim, Qiyām* and *Qayyūm* will never detach his heart from loving the Creator.

Al-Qayyūm connotes His independence and the dependence of all others on Him, that He does not need anyone while everyone needs Him.

Allāh, Glory to Him, is the Only *al-Ḥayy al-Qayyūm*: He exists on His own, whereas everything that exists depends on Him to continue existing. So rely on *al-Qayyūm* besides Whom you need no other supporter, nor is there anyone else besides Him who can sustain you, nor can anyone else teach you whatever you need to know.

65. *Al-Wājid* الواجد

Allāh has said, "And whoever does evil or acts unjustly against his own soul then asks forgiveness of Allāh, he shall find Allāh Forgiving, Merciful" (Qur'ān, 4:110).

The root word of "*al-Wājid"* is "*jidda"*, abundance and independence. *Al-Wājid* is the most Knowing: "And [did He not] find you lost and guide you?" (Qur'ān, 93:7); "... And there he finds Allāh, so He pays him back his reckoning in full" (Qur'ān, 24:39). The phrase "he finds Allāh" means "he finds out that Allāh..." *Al-Wājid* has everything; He lacks nothing; He is never incapable of doing whatever He pleases. *Al-Wājid* is the One from Whose knowledge nothing at all escapes; He does not overlook anything at all. He is the opposite of one who has lost everything. *Al-Wājid* lacks neither necessary things nor any of the requirements related to Divinity and its perfection. He is none but Allāh, the Most Exalted One. In such sense, He, and He alone, is the Absolute *al-Wājid*. Anyone besides Him who may have some of the attributes of perfection while still lacking a few things is not called *wājid* at all.

Al-Wājid has with Him everything He wants and desires; He can affect His decree; He knows everything and He determines everything; He is capable of doing everything; nothing is beyond His reach or might; His status is Sublime. He is the Most Honored; His Might is the most perfect; He gives abundantly and generously.

The root word of this Attribute has many other meanings such as: finding out something through the power of the senses, the reaching for a point or a goal, the existence of something, the mental realization.

66. *Al-Mājid* الماجد

The Almighty has said, "... the handiwork of Allāh Who has made everything thoroughly" (Qur'ān, 27:88).

The root word of this Attribute is "*majd"*, a noun meaning glory and honors. A man may be said to be *mājid* if he has descended from parents known to have established a deeply rooted reputation of glory and honors. A *mājid* person is very highly distinguished; he quite often showers others with his favors.

The Attribute "*al-Mājid"* means absolute perfection and dazzling glory. He is Beautiful in His qualities and actions. He treats His servants most graciously, most generously, manifesting His Greatness to them through the light of His compassion. Among our supplications is this one:

> Lord! You are *al-Mājid al-Majeed*, the Doer of whatever pleases You! We plead to You to grant us security on the Promised Day; Glory to the One Who has been Gracious unto His servants through His Glory and Honors and is distinguished thereby! Glory to the One Who is Great, Whose Honor is Great, Whose Generosity is vast!

The Attribute "*al-Mājid"* underscores the meaning of the Attribute "*al-Wājid*," thus stressing their common meaning of independence. Abū Dharr al-Ghifāri, may Allāh be pleased with him, has quoted the Messenger of Allāh ﷺ quoting, in turn, his Lord saying, "O servants of Mine! You are all sinners except those whom I have healed from sinning; therefore, seek My forgiveness so that I may forgive you by My might. Whoever among you comes to know that I am capable of forgiving, and he seeks My forgiveness, I shall forgive his sins and overlook them. You are all to perish except those whom I guide; therefore, seek My guidance so that I may guide you. You are all poor except those whom I enrich; therefore, ask Me so that I may grant you sustenance. O servants of Mine! If the first of you and the last, whatever is moist with you and whatever is dry, the living among you and the dead, should ever collectively become as pious as the most pious person among My servants, it will not increase My domain as much as the weight of the wing of a

mosquito. And if they all become as wretched as the worst wretch among My servants, it will not decrease My domain as much as the the weight of the wing of a mosquito. If the first of you and the last, the moist with you and the dry, the living and the dead, were to ask Me, it will not decrease what is with Me in anything at all just as any of you may pass by a sea shore and immerse a needle therein then takes it out. This is so because I am *al-Mājid*; I do whatever I please; My giving is only a word: Whenever I desire something, I say to it `Be!' and it is."

This Attribute instills in the hearts of the faithful the sincere desire to treat others with forgiveness, clemency, and patience. One should speak kindly to them, smile to them, and remove the dissension from among them. He should spend his wealth for the good of the poor, and he should be humble and kind to the weak among them. He should treat all people as though they were his own family members and brethren.

67. *Al-Wāḥid* الواحد

Allāh has said, "And your Lord is One (and Only) Lord! There is no god but He" (Qur'ān, 2:163). He has also said, "Say: He, Allāh, is One" (Qur'ān, 112:1).

Linguistically, "*al-Wāḥid"* means: the One Who does not socialize with people nor keeps them company. To believe in *Tawḥīd* is to believe that there is no partner at all with Allāh in His authority, and that being One is a quality of His which nobody else shares with Him.

Tawḥīd means recognition of the Unity of the One Who alone manages the affairs of His servants. None creates, nor sustains, nor grants, nor withholds, nor brings back to life, nor causes death, nor manages the affairs of the domain outwardly or inwardly, except Allāh. Whatever He wills comes to be, and whatever He does not never will. Not even an atom moves without His knowledge; nothing takes place without His will. No leaf falls down without His knowledge. Nothing escapes His knowledge, not even as much as the weight of an atom in the heavens or the earth, nor smaller than

that nor bigger: His knowledge encompasses everything. His might overwhelms everything. His will is affected regarding everything. His wisdom dominates everything.

Tawḥīd, then, means that whatever comes to your mind of how He may be or anything which you think is appropriate for Him..., He is contrary to and above it, Glory to Him.

Tawḥīd is the cornerstone of Islam; *Lā Ilāha Illa Allāh*, There is no god but Allāh. The subject of *Tawḥīd* is beyond anyone's description, for if you discuss the Almighty, there are too many views about Him to discuss, and there are too many ways to discuss Him through Him [i.e. through His statements]. Reason recognizes Him, yet the tongue can never describe Him. *Tawḥīd*'s meaning shatters any image and confuses all branches of knowledge, while Allāh remains just as He has always been and will always be. Glory to the One Who has made no means for His creatures to really know Him except by proving to them that they can never know Him. One who falls into the seas of *Tawḥīd* will day after day feel more and more thirsty. *Tawḥīd* is a prerogative, a privilege, of the Truth (the Almighty), yet His creatures are simply curious. Among people are those whose actions portray their belief in *Tawḥīd*; they look at everything that happens through Him. And there are those who, when the truth is unveiled before their eyes, feel less and less concerned about anyone besides Him; they see everyone to be as one secret within another...

Muhammed, the Messenger of Allāh ﷺ, has said, "Allāh is One, and He loves oneness." This tradition indicates that He loves the heart that is solely dedicated to Him, Glory and Exaltation are His.

Al-Wāḥid, the One and Only God, protects you, the individual that you are, against the group, a number of individuals, whereas the latter cannot protect you against Him. *Al-Wāḥid* cannot be counted. He Alone is the source of all knowledge, the Only One Who reveals what is hidden. His existence has neither duration nor expiration, a limit, a dead-end, nor can anyone carry out a decision against Him, nor can His Essence ever suffer any decrease or increase whatever.

68. *Aṣ-Ṣamad* الصمد

Allāh, Glory and Exaltation are His, has said, "Say: He, Allāh, is One. Allāh is He on Whom all depend" (Qur'ān, 112:1-2).

Aṣ-Ṣamad is an Attribute of Allāh whose linguistic meanings include the following: the ultimate goal, the obeyed Master without Whose command nothing can happen, the Support of those who need to be supported, the One to Whom all matters are referred, the One to Whom all issues are rendered and regarding which nobody else decides, the One to Whom pleas are directed. *Aṣ-Ṣamad* is approached to grant the pleas and is pleaded to make wishes come true. He is the Master sought during the time of need. Arabs describe a household as *ṣamad* if people go there in the hope of fulfilling their worldly needs. God is the final destination, the ultimate goal.

The one whom Allāh enables to be sought by ptople to meet their needs, particularly those relevant to their creed, as well as those of every day life, the one who serves their interests by word and by means…, is truly one on whom Allāh has bestowed a great deal of goodness. It is goodness inspired by this Attribute.

Whoever recognizes Allāh as the ever-Lasting Who never dies will turn away from the adornments of this fleeting life and will have no desire for its material things... One of the good manners of a believer inspired by this Attribute is that he does not seek help from anyone besides Allāh to help him meet his worldly needs, nor does he rely on anyone else besides Him. He fashions his conduct after Him and becomes the one sought by people for the fulfillment of their needs. According to one *ḥadīth*, the Messenger of Allāh ﷺ has said, "One who is most loved among people is the one who benefits them the most."

69. *Al-Qādir* القادر

In the Holy Qur'ān, we read, "Say: He has the power to send on you a chastisement from above you, or from beneath your feet, or throw you into confusion, (making you) different parties, and making some of you taste the fighting of others. See how We repeat the signs so

that they may understand" (Qur'ān, 6:65).

Both *al-Qadeer* and *al-Qādir* are among Allāh's characteristics, but not Attributes. They both may be derived from *taqdeer*, estimation or assessment, or from *qudra*, might, power, or ability. *Al-Qadeer* does whatever He does according to the requirement of wisdom, no more, nor less. *Al-Qadeer* is not among Allāh's ninety-nine Attributes although it is repeated more than thirty times throughout the text of the Holy Qur'ān.

The root word of "*al-Qādir"* is the noun *"qudra*", might, power, prowess, ability, etc. *Laylat al-Qadr*, the Night of Power or Destiny, is surely the Night of the great honor. In the Holy Qur'ān, we read the following verse in Sūrat al-An`ām: "And they do not honor Allāh the Great Honor due to Him" (Qur'ān, 6:91), that is, they do not honor Him as He should be. The word *qadr* means that Allāh is capable of doing anything without tackling it or using any means, etc.; therefore, it does not exert or exhaust Him to do whatever He wants. It means authority and power, that is, the complete dealing with the entire universe, the cosmos, without being opposed by an opponent. Who can oppose Him or escape from His grip? His command is that whenever He decrees anything, he says to it: "Be!" and it is. It means the One Who has the Complete power, Who is not frustrated by anything at all, He needs no means to do anything. He measures His decree, Who manages the universe with might and wisdom: "So We proportion it: How well We are at proportioning (things)!" (Qur'ān, 77:23) and also, "Surely We have created everything according to a measure" (Qur'ān, 54:49). The *qadar* is what Allāh, the Most Honored and Glorified, decrees and decides, the destiny, the fate.

A servant of Allāh has a measure of power to do a number of things, but it is deficient, for his ability is limited. Allāh, on the other hand, makes His servants capable of doing what they do through His might. A servant of Allāh has power to do a number of things, but he cannot do everything. He cannot create things out of nothing. Only Allāh can.

70. *Al-Muqtadir* المقتدر

As regarding the Attribute *al-Muqtadir*, the Almighty has said, "They rejected all Our signs, so We overtook them after the manner of a Mighty, Powerful One" (Qur'ān, 54:42).

Al-Muqtadir is a superlative of *al-Qādir* which enhances the prestige and awe inspired by the latter. *Al-Muqtadir* controls everything through His might which encompasses all His creation. His might is endless. He is the One Who manages all affairs, Who manifests His might to the souls through the light of His Attribute *al-Muqtadir* and thus grants them serenity and security. They recognize and venerate His might in the late hours of the night and at both ends of the day. The meaning it suggests is: "the One Whose Might is Great, Who, through His overwhelming Power, controls all His creatures; He subdues everyone and everything in His domain. He decreed, so existence came to be as a manifestation of His might: `... and Allāh holds power over all things'" (Qur'ān, 18:45).

One of the signs of the good manners of a believer in as far as *al-Muqtadir* is concerned is that this Attribute will always fill his heart, and he always remembers it, so much so that a ray of its light will shine on him and will always surround him. The following is a tradition related by Jābir ibn Abdullāh as-Salami[1]:

> The Messenger of Allāh ﷺ used to teach his companions to follow *istikhāra*[2] in all matters just as he used to teach them the

[1]Jābir ibn Abdullāh as-Salami is the same as Jābir ibn Abdullāh as-Ansāri about whom a footnote is already included in this book although he is too well known to be identified; he needs no introduction.

[2]*Istikhāra* means seeking assistance from the Almighty in order to make a weighty decision about doing or not doing an important thing. It is done in different ways the most common of which is the combination of performing prayers (2 *rek'āt*) followed by the recitation of a supplication seeking guidance then the recitation of the Holy Qur'ān. It is very highly recommended when you are not sure about something. Allāh is always there to guide His servants to the right course. If you are still in doubt, refer to Bukhari, *Ṣaḥīḥ*, Vol. 2, Book (Chapter) 2, *ḥadīth* 263.

text of the Holy Qur'ān. He used to always repeat saying, "If one of you decides to do something, let him prostrate twice besides what is incumbent on him then say: `Lord! I seek Your *istikhāra* and Your help to enable me to achieve what I aspire! I plead to You to grant me of Your favors, for You can and I cannot, and You know and I do not, and You know the unknown. Lord! If You know that this matter (and here you indicate what it is) is good for me sooner or later, or good for my creed or sustenance, or for the ultimately good end of my affairs, then decree it for me and ease it for me, then bless it for me. Lord! If You know that it is evil for me regarding my creed or the ultimate end of my affairs, or regarding my matter sooner or later, then take me away from it and enable me to acquire goodness wherever it may be, then make me pleased therewith.'"

The Attribute *al-Muqtadir*, Praised and Glorified is He, is mentioned *verbatim* in two verses of the Holy Qur'ān: in verses 42 and 55 of Sūrat al-Qamar (Moon, Ch. 54), and once in verse 45 of Sūrat al-Kahaf (Ch. 18).

71. *Al-Muqaddim* المقدم

Allāh has said, "... so that Allāh may forgive your past faults and your faults to come, complete His favor unto you, and guide you on the right course" (Qur'ān, 48:2).

Linguistically, *taqdeem*, the root word of this Attribute, means advancing, promoting, or preferring; *"al-Muqaddim"* means: the One Who presents things and puts them in their right place, appropriating them. Whoever deserves to be advanced, preferred or favored over others, the Almighty, *al-Muqaddim*, advances his rank or status. If you endeavor to serve your community or nation, He will advance you in fame and grants you of His blessings provided you do it without seeking a selfish end. And He advances the living, each according to his sincerity of worshipping Him, protecting them against falling into disobedience of Him. *Al-Muqaddim* since the beginning of time advanced those whom He loves and made them happy through accurate comprehension and sound judgment. He prefers those who know, who have useful knowledge, over those who do not. He opens the gates of true conviction (*'īmān*) for

everyone. He prefers humans over all others, making them imāms, leaders. And He advances, prefers, favors scholars over ignorant folks, making the first party like stars guiding others to righteousness. He has advanced the Messenger of Allāh ﷺ from the very beginning and will advance him at the very end, in the Hereafter. He took a covenant from all those whom He sent into this world that: "... When a Messenger comes to you verifying that which is with you, you must believe in him, and you must support him" (Qur'ān, 3:81). He also advanced him on Laylatul-Isrā', the Night Journey. Muhammed led all other Prophets in congregational prayers during that night.

The Holy Qur'ān states the following: "Do not dispute in My presence, and indeed I warned you beforehand" (Qur'ān, 50:28). Muhammed, the most honored of all prophets, as Muslims regard him, enjoys a status that tops all those of other *Ulul-`Azm* prophets[1], peace with all of them. Next in status are *awliyā'*, the friends of Allāh, whose status is less only than that of the prophets.

Al-Muqaddim, therefore, advances whomsoever He pleases on account of one's piety and frequency of returning to Him, to His path, making them truthful. He responds favorably to their pleas. And *al-Muqaddim* advances the living who worship Him in ranks (in this life as well as in the one to come), protecting them against disobeying or displeasing Him.

72. *Al-Mu'akhir* المؤخر

The Almighty has said, "Man shall on that Day be informed of what he had sent forth before and of what he had put off" (Qur'ān, 75:13).

Al-Mu'akhir causes the polytheists to lag behind while raising the ranks of the believers. He delays the disobedient ones and grants His guidance to those who obey Him. He postpones the penalty of the oppressor because He is Compassionate and Merciful. Whenever

[1]These, chronologically arranged, are: Noah, Abraham, Moses, Jesus, and Muhammed, عليهم السلام peace with them all.

your heart is exposed to a glimpse of the light of His Attribute *al-Mu'akhir,* you will be managing your affairs very well, postponing what the Legislator has decided must be postponed, and looking down at what the Wise Lord has Himself looked down on. In Sūrat Ibrahim (Abraham), we read the following verse: "And do not think that Allāh is heedless of what the unjust ones do; He only grants them a respite till a Day on which the eyes shall be fixedly staring (horrified)" (Qur'ān, 14:42). He has forewarned people regarding the Day when His chastisement will approach them, so those who have wronged their own souls will plead to Him thus: "Lord! Grant us a respite till a near term so that we may answer Your call and follow the messengers" (Qur'ān, 14:44) but they will be told: "Did you not swear before now that there would be no extinction for you?! (Qur'ān, 14:44).

The Messenger of Allāh ﷺ used to supplicate by saying, "Lord! I plead to You to forgive my sins, my ignorance, my extravagance, and to grant me that which You know to be better for me. Lord! I plead to You to forgive my (unintentional) sins, my deliberate sins, my ignorance, when I am serious and when I am not, and I am guilty of all of that. Lord! I plead to You to forgive what I have advanced and what I have postponed, what I have revealed and what I have declared, for You are *al-Muqaddim*, and You are *al-Mu'akhir*, and surely You can do whatever You please."

Both Attributes *al-Muqaddim* and *al-Mu'akhir* are not mentioned in the text of the Holy. The discussion of advancing something and postponing something else has been dealt with in the Holy Qur'ān with reference to mankind in verses such as these:

> Man shall on that Day be informed of what he sent forth before and what he put off. (75:13)
>
> Surely We know those of you who have gone before and We certainly know those who shall come later. (15:24)
>
> And We do not delay it except till an appointed term. (11:104)

One of the signs of a believer's good conduct with regard to both of

these Attributes is that he should take a middle course between fear and excessive hope, and to always be alert.

73. *Al-Awwal* الأول

Allāh has said, "He is the First (*al-Awwal*) and the Last (*al-Ākhir*) and the Ascendant (over all) and the One Who knows hidden things, and He is Cognizant of all things" (Qur'ān, 57:3).

The Attribute *al-Awwal* means: the One on Whom all others rely, the One Who advances all others. Applied to the Almighty, it means: He was never preceded in existence by anyone at all; He does not need anyone else at all; He is Independent of everything and everyone.

A bedouin once asked the Messenger of Allāh ﷺ, "Where was Allāh before creation?" He answered him by saying, "Allāh was and there was nothing with Him." The bedouin asked him again, "How about now?" He answered him by saying, "He is now just as He has always been." The Attribute *al-Awwal* exists in Sūrat al-Hadeed (Iron): "He is the First and the Last, the Ascendant (over all), the One Who knows hidden things, and He is Cognizant of all things" (Qur'ān, 57:3). And He is referred to by implication in this verse: "We have ordained death among you and We are not preceded in doing so by anyone else" (Qur'ān, 56:60).

Al-Awwal is the first of anything different from Him. He has the upper hand over His foes, an advancement due neither to time nor to place nor to anything else that can be conceived by mind or acquired by knowledge. *Al-Awwal* means the timeless, the perpetual, the One Who has neither a beginning nor an end. He is the First without a beginning; He exists on His own even before His creatures were ever there.

He is the Eternal One Who has always been and Who is never preceded by anyone at all. Allāh has said, "We have ordained death among you, and We are not preceded in doing so by anyone else" (Qur'ān, 56:60). This verse indicates that He, and Only He, has such power to effect death on His servants, and He is the First to do so without anyone preceding Him.

74. *Al-Ākhir* الآخر

Allāh Almighty has said, "He is the First and the Last, the Ascendant (over all), the One Who knows all hidden things, and He is Cognizant of all things" (Qur'ān, 57:3).

Al-Ākhir is the Last without having to have a first, the Last in His Attribute of eternity and perpetuity; He postpones anything that is to come later. He is the Last by virtue of being above any adjective whereby He may be described, the Last above extinction. He is the Last without anyone having delayed Him and made Him so, and He is the Last due to His sustaining us. He is the Last according to the rule of necessity: He is the First to grant guidance; He is the Last to look after those whom He guides.

Allāh permits the rewards to reach those who earn them and the penalty to afflict those who deserve it; so, just as He was the first since time immemorial, when there was nothing with Him at all, so will He remain the Last One and nothing will be with Him at all.

Among the good manners of a believer with respect to this Attribute is that he keeps remembering it quite often so that its light may manifest itself unto his heart, and so that he should escape this vanishing abode and look forward for the lasting one; he flees from his own self, seeking Allāh, the Lord of the heavens and the earth.

75. *Aẓ-Ẓāhir* الظاهر

Allāh has said, "... the One Who knows the unseen! So He does not reveal His secrets to any..." (Qur'ān, 72:26).

Linguistically speaking, *aẓ-Ẓāhir* is derived from *ẓuhoor*, manifestation, appearance, sighting, etc. It means something hidden coming to appearance. It also conveys the meaning of "victor". This meaning occurs in this verse: "... and they became the uppermost" (Qur'ān, 61:14), that is, in a higher status and rank. *Ẓahr* also means back, the opposite of *baṭn*, stomach or belly; so, what is *Ẓāhir* is the opposite of what is *Bāṭin*. It also means: animals used to transport people and luggage on their backs, their *ẓahrs*, backs, that is, beasts

of burden, whether it is used as a figure of speech or literally. Something *ẓaheer* is very strong. According to *ḥadīth*, "There is no verse in the Holy Qur'ān except that it has an apparent meaning and a hidden one." What is apparent may be the wording, and what is hidden may is the meaning, or it may mean recitation or reading versus comprehension and learning.

The meaning of the Attribute of the Almighty *aẓ-Ẓāhir* permits more than one interpretation:

1) He subdues His creation.
2) He knows everything apparent, just as the Attribute *al-Bāṭin* means He knows everything hidden.
3) He is *aẓ-Ẓāhir* due to the abundance of dazzling proofs and the enlightening evidence testifying to His Glory.

Suppose someone says that if He is *aẓ-Ẓāhir*, the Apparent or the Evident One, the One about Whom there can be no doubt entertained, well, most people seem to doubt His existence nevertheless; so, how can He still be Apparent or Evident?

Allāh is *al-Bāṭin*, the Obscure, if sought through the senses and the imagination. He is *az-Zāhir*, the Apparent One, if sought by the treasure of reason by way of deduction. His being obscure to many minds, despite His being so Apparent, is due to the intensity of such evidence. His being Evident is the reason why He is Obscure, and His light is the same that obscures His glow: whatever exceeds its limit turns into its own antithesis. He is Obscure if one seeks to know Him by applying his own physical senses. The senses are related to what is apparent, such as one's complexion, physique, etc.. In fact, a person is a human being not only on account of his complexion, for even if such complexion or the rest of his parts are altered, he still remains one and the same person. Actually, a person's parts at the time when he ages are not the same when he was young. They would have suffered a great deal of change due to the passage of time and were replaced by ones similar to them through food intake. His identity, nevertheless, has not changed. Such an identity is obscure from the senses, quite clear to the mind

by way of deduction.

76. *Al-Bāṭin* الباطن

Allāh has said, "He is the First and the Last and the Ascendant (over all) and the One Who knows all hidden things, and He is Cognizant of all things" (Qur'ān, 57:3).

Al-Bāṭin means: the One Who is obscured from the eyes of His creatures, the Hidden One due to His Essence that defies visions, minds and intellects. He is immaterial, not a thing, a matter; none can truly define Him through our limited human vocabulary and capacity.

The Messenger of Allāh ﷺ has supplicated thus:

> Lord! God of the heavens and of the great Throne. Our Lord and the Lord of everything. The One Who splits the seed and the date-stone. The one Who has revealed the Torah, the Gospel, and the Holy Qur'ān. I seek refuge with You against the evil of every being whose forelock is in Your Hands. Lord! You are the First; there is nothing before You. And You are the Last; there is nothing after You. You are the Apparent; there is nothing beyond You, and You are the Hidden One; there is nothing that can reach You. I plead to You to pay our debts on our behalf, and to save us from [the humiliation of] want.

He is *aẓ-Ẓāhir* through sufficiency, *al-Bāṭin* by objectivity, al-Ẓāhir due to His bounties, *al-Bāṭin* through His mercy. He is the Apparent One Who subdues everything, the Hidden One Who knows the truth about everything, the One Who is Apparent for everything by way of convincing proofs, the One Who is Hidden from any physical appearance. Glory, then, to the One Who has obscured Himself from all creation by His light, Who is Hidden from them because of the intensity of His appearance.

The Almighty has said, "... and made His favors to you complete outwardly and inwardly" (Qur'ān, 31:20). Apparent are things we can observe, see, witness, notice, while hidden are things with which we are not familiar. He has also pointed out to the fact that "If you

were to count Allāh's favors, you will not be able to count them" (Qur'ān, 16:18 and 14:34). They are apparent to the senses, defying our intellect.

Man is a manifestation of the Attribute *aẓ-Ẓāhir* and, at the same time, is also a manifestation of the other Attribute *al-Bāṭin*. Man, physically, is a manifestation of the Apparent Light, and spiritually a manifestation of the Hidden One, *al-Bāṭin*. Whenever a servant of Allāh repeats the Attribute *al-Bāṭin*, his soul will feel submissive to its Creator, and he will realize that he, on his own, is really incapable of doing anything at all; so, it is then that the Truth will be Merciful unto him and will grant him purity of both body and soul.

77. *Al-Wāli* الوالي

Allāh has said, "For his sake there are angels following one another, before him and behind him, who guard him by Allāh's command-ment; surely Allāh does not change the condition of people until they change their own conditions, and if Allāh intends evil to anyone, there is none to avert it, and besides Him they have no protector" (Qur'ān, 13:11).

Al-Wāli is the Owner of everything; He deals with everything as He pleases. The *mawla* is also a supporter or a helper.

Al-Wāli manages the affairs of all creation. He initiates whatever improves the conditions of His creatures. In other words, He is the Absolute and undisputed Ruler. *Al-Wāli* is the One and only One Who manages all affairs, Who does everything, and there is neither continuity nor existence without His permission. Everything happens according to His judgment and by His command. *Al-Wāli* gives graciously by halting the advent of mishaps and calamities.

Among the characteristics of *al-Wāli* is that He manages, is capable and is the doer of whatever He pleases. Unless all these attributes are found in someone, he will not be called *wāli*, and there is no *wāli* for our affairs except Allāh. He, and only He, single-handedly manages them first and foremost and safeguards their continuity and existence. It is also possible to attach to the *wāli* the meaning of:

One Who gives abundantly, Who wards off evil.

78. *Al-Muta`āli* المتعالي

Allāh has said, "[He is] the One Who knows the unseen and the seen, the Great, the Most High" (Qur'ān, 13:9).

The root word of *al-Muta`āli* is *`uluww*, height, sublimity, loftiness. Its verb also means one who feels proud, or even arrogant, with regard to someone else, and this usage is for humans. We have already discussed the Attribute *al-`Aliyy,* which is also derived from the same root word. *Al-Muta`āli* is Exalted in His Greatness and Honors, an Exaltation which nobody reaches besides Him. His Honor is above what any of His creation can conceive or comprehend, above what His creatures describe, measure, compute, or define. *Al-Muta`āli* is Sublime and is above everything due to His might or perfection. He, Glory to Him, is Most High due to His Greatness. It also means that He is high above deficiencies or shortcomings, or above being conceived by anyone's imagination. He is very, very High above all His creatures. He does not need any of what He creates or what He did or does not create; He created them out of His Munificence. His Compassionate Attribute is surely gloriously manifesting itself to all what He has created. He does not need the worship of those who worship Him; He makes His grace available to all those who strive to attain it.

Al-Muta`āli is above the falsehood of the conceited, by necessity is Lofty and Sublime. His rank is the Most High; He has the authority all of it. He is Proud and Great. His Glory is too High to be comprehended or conceived by His creation.

One who keeps remembering the Attribute *al-Muta`āli* ought to fashion his conduct according to it by his determination to worship none but Allāh. One who adorns his manners as such will then remember the persecuted and the downtrodden and does his best to help them, so their condition will hopefully improve. According to one tradition, "A wretch indeed is a servant of Allāh who fancied himself and became conceited, forgetting the Great One, *al-Muta`āl*."

Our second Imām, al-Ḥassan ibn Ali عليه السلام, says that his grandfather, the Messenger of Allāh ﷺ, had taught him a few supplications to recite during his *witr* prayers such as this:

> Lord! I plead to You to guide me among those whom You have guided, to grant me good health among those whom You have granted, to befriend me among those whom You have befriended! I further implore You to bless what You have granted me, to shun from me the evil of what You have decreed in my regard, for You decree while none can force his decree on You! Surely none can humiliate those whom You have befriended; Blessed, Lord, are You and Exalted exceedingly.

79. *Al-Bārr* البار

Allāh has said, "Surely He is the Benign One, the Merciful" (Qur'ān, 52:28).

Al-Bārr is one of Allāh's Attributes derived from *bārr*, the doer of goodness; *birr* means the doing of benevolent deeds. *Al-Bārr,* then, is an inclusive word containing all attributes of goodness, benevolence and charity. One who is *bārr* to his parents is very gracious and benevolent to them. Those who are *bārr* are those from whom deeds of goodness are expected. *Birr* also means ties, links, or connections. A person who is *bārr* regarding his kin means he maintains good ties with them. The Holy Qur'ān states this verse in Sūrat al-Mumtahana: "Allāh does not forbid you regarding those who have not made war against you on account of (your) religion and have not driven you out of your homes that you show them kindness and deal with them justly; surely Allāh loves the doers of justice" (Qur'ān, 60:8). And in Sūrat Āli-`Imrān (Family of Amram), we read, "By no means shall you attain righteousness until you spend (benevolently) out of what you love" (Qur'ān, 3:92). A pilgrimage that is blessed and free of any prohibited acts is called *ḥajj mabroor* the reward for which is no less than Paradise according to *ḥadīth*. *Birr* also means piety, which in turn means the doing of whatever brings one closer to Allāh, a word that combines qualities that are very highly commendable and praiseworthy.

The *birr* is the best of what is in the life of this world and that of the hereafter. The best of this life is whatever Allāh makes available to any of His servants such as guidance, bounties and enjoyable things. The best of the life to come is the eternal bliss which is residence in Paradise; may Allāh enable us and those who read and share this book with others to enjoy both blessings by His mercy and grace, *Allāhomma Āmeen*. The Messenger of Allāh ﷺ has said, "Uphold telling the truth, for it shall lead you to *birr*."

Birr means goodness, a word which combines all good attributes. It implies whatever good deeds bring one closer to Allāh, the Honored One, the Most Exalted. The well of Zamzam is called *bārra* due to the abundance of its benefits and water.

Al-Bārr does not do anything ugly or abominable. He has been Gracious unto those who seek His pleasure by showing them the way how to, and unto the worshippers by His Favors and the granting of success to them. *Al-Bārr* is kind unto those who seek His benevolence and giving, unto the worshippers by beautifully rewarding them. He never ceases giving benevolently because of one's disobedience of Him.

A servant of Allāh may be described as *bārr*. A servant of Allāh can be *bārr* according to the extent of his deeds of righteousness, to his being the first and the foremost to observe the right of his parents, teachers, mentors, neighbors, etc.

One of the ways wherein a servant of Allāh can fashion his conduct after following the light of this Attribute is to befriend the believers who are sincere in their belief, who are acquainted with the secrets of belief. When someone mentions this Attribute quite often, his conduct will then personify it, and love for all servants of Allāh will then be planted in his heart, and all people will love him with sincerity.

Allāh has combined all the aspects of *birr* in one of the verses of Sūrat al-Baqarah when He said:

> It is not righteousness that you turn your faces towards the east and the west, but righteousness is this: that one should believe in Allāh and the last Day, the angels, the book and the prophets and give away wealth out of love for His sake to those near in kin, to the orphans, the needy, the wayfarer, the beggars, and for (the emancipation of) the slaves, and keep up prayers and pay the *zakāt*, and those who fulfill their promise when they promise, and those who persevere when in distress and affliction and during the time of conflict: these are they who are true (to themselves), and these are they who guard (themselves against evil) (2:177).

One to whom Allāh is *bārr* will be protected from committing what displeases Allāh, and He, in turn, will please him with many beautiful things. He will make his path in this life full of success. He will make his objectives always good. He will make him independent through Favors from Him, and He will protect him against committing anything which He deems unlawful.

80. *At-Tawwāb* التواب

The Glorified and Exalted One has said,

> ... except those who repent and amend and make (the truth) manifest: to these do I turn (mercifully), and I am the oft-Returning (to mercy), the Most Merciful. (2:160)

At-Tawwāb is an Attribute whose root word is *tawba*, repentance, which means: returning to Allāh. It means that He accepts His servants' repentance, that is, He resumes bestowing His grace on them, enabling them to repent, making it easy for them to do so. *At-Tawwāb*, then, accepts repentance. He says in the Holy Qur'ān, "... then He turned to them (mercifully) so that they might turn (to Him); surely Allāh is oft-Returning (to mercy), the Most Merciful" (Qur'ān, 9:118). It is known, hence, that if Allāh does not accept the repentance of one of His servants, the latter is not considered repentant, for the initiation of repentance in all reality is from Allāh Who concludes it with His acceptance thereof.

At-Tawwāb facilitates repentance for His servants, time and over again, by the Signs which He manifests for them, and the warning

whereby He warns them; so, when they become familiar with the penalty of their sins, they become frightened, and they return to repentance, and Allāh's favor returns to them when He accept their repentance.

At-Tawwāb accepts the repentance of His servants and forgives their sins. He accepts the repentance of one who disobeys Him then returns to obeying Him. And if he commits a sin, then he returns to Him, He welcomes him back. He forgives the one who slips from the right path then apologizes to Him and He overlooks his sin. As long as the servant of Allāh seeks *tawba*, the Lord remains Forgiving.

The light inspired by this Attribute is that one who accepts the apologies of criminals as well as friends and relatives time and over again derives his conduct from this Attribute. So that we may model our conduct after it, we ought to repent and seek His acceptance of our repentance; we should go to Him in every circumstance. Also, repetition of repentance prepares a servant of Allāh for Allāh's love, which is the greatest honor and status, for repentance is admission of one's deficiency and shortcoming, and the standing most humbly at the threshold of the Most Knowing. For this reason, the Messenger of Allāh ﷺ used to repent quite often in order to show us the path to happiness. It is also one of the good manners of a believer who repeats this Attribute quite often to forgive those who wrong him, to be benevolent to those who mistreat him, and to accept others' apologies.

The Messenger of Allāh ﷺ has desired very much that those who believe in him should always seek Allāh's forgiveness. He once said, "By Allāh! I seek forgiveness of Allāh, and I repent to Him, every day more than seventy times." Allāh has forgiven all the faults of our master Muhammed ﷺ, yet he seeks His forgiveness and repents to Him more than seventy times a day, nay, even a hundred times a day! So, what can we say about how often should Muslims repent to Him and seek His forgiveness?"

Anas ibn Mālik has said that he had heard the Messenger of Allāh

ﷺ quoting his Lord saying, "O son of Ādam! So long as you invoke Me and place all your hope on Me, I shall forgive you, and I do not mind. O son of Ādam! Even if your sins were to pile up and reach the skies, then you seek My forgiveness, I shall forgive you. O son of Ādam! If you come to Me after having committed as many sins as would fill the earth, believing in Me, associating no partners with Me, I shall grant you their equal in forgiveness."

81. *Al-Muntaqim* المنتقم

Allāh, *subḥānahu wa ta`āla*, has said, "Do not think Allāh (to be One) failing in His promise to His prophets; surely Allāh is Mighty, Lord of retribution" (Qur'ān, 14:47).

Al-Muntaqim, the Avenger, splits the spines of those who deviate from His path, Who increases the penalty of those who oppress in the land, after alerting them and repeatedly warning them, and after enabling them to amend, giving them a respite. It implies a much more severe penalty than merely an immediate one.

The word *al-Muntaqim* is derived from the noun *intiqām*, avenging or seeking revenge against someone. A penalty is not called as such unless the following conditions are met:

1) Clemency reaches the limit of extreme outrage. Allāh has said, "On the Day when We seize them with the most violent of seizing; surely We will (then) inflict retribution" (Qur'ān, 44:16).

2) A punishment is affected after a period of respite. The Glorified and Exalted One has said, "...Whoever returns to (committing) it, Allāh will inflict retribution on him, and Allāh is the Mighty, the Lord of Retribution" (Qur'ān, 5:95).

3) Such a punishment must require a sort of feeling of spiteful gratification on seeing one being hurt, something which never happens in the case of the Creator, but it does happen in the case of vicious and spiteful humans, and there are many of them! The *intiqām*, revenge, of a servant of Allāh is held commendable only if it is inflicted on His foes (those who deny or disbelieve in Him). The

worst of all foes of mankind are their own insinuating selves, the *nafs* **النفس الأمارة بالسوء**, the evil insinuating self which is within each and every one of us. There is no doubt that he has to seek revenge against such *nafs*.

The Attribute *al-Muntaqim* manifests itself in the body: in the means for its natural defense system when a germ violates the body's sanctity. These means will then kill the germ as a penalty for such a violation, and they will then purge the body of it. *Al-Muntaqim*, then, facilitates getting rid of what is bad, harmful, or dangerous.

Reference to "revenge" or "retribution" occurs in the Holy Qur'ān: In Sūrat al-Mā'ida, we read: "O you who believe! Do not kill (any) game while you are on pilgrimage, and whoever among you kills it unintentionally, the compensation (for it) is the like of what he killed from the cattle, as two just persons among you shall judge, as an offering to be brought to the Ka`ba, or the expiation (of it) is the feeding of the poor or the equivalent in fasting, so that he may taste the unwholesome result of his action; Allāh has pardoned what is gone by, and whoever returns (to it), Allāh will inflict retribution on him, and Allāh is the Mighty, the Lord of Retribution" (Qur'ān, 5:95).

The "We" in the phrase "We inflicted retribution" is meant, of course, as a reference to Allāh Almighty. It also occurs in several other places throughout the text of the Holy Qur'ān such as the following:

> We, therefore, inflicted retribution on them and drowned them in the sea... (7:136)
>
> So We inflicted retribution on them, and they are both, indeed, on an open road (still) pursued. (15:79)
>
> ... We punished those who were guilty, and helping the believers is ever incumbent on Us. (30:47)
>
> So We inflicted retribution on them, then see how the end of those who rejected (Our signs) was. (43:25)

When they displeased Us, We inflicted retribution on them. (43:55)

He has revealed to you the Book with the truth, verifying what is before it, and He revealed the Torah and the Gospel aforetime, guidance for people, and He sent the Furqan (Qur'ān). Surely those who disbelieve in the signs of Allāh shall have a severe chastisement, and Allāh is the Mighty, the Lord of retribution. (3:3-4)

... Allāh is the Mighty, the Lord of retribution. (5:95)

Do not, therefore, think Allāh (to be) failing in His promise to His Messengers; surely Allāh is the Mighty, the Lord of Retribution. (14:47)

And whoever Allāh guides, there is none that can lead him astray; is not Allāh the Mighty, the Lord of Retribution? (39:37)

And who is more unjust than one who is reminded of the signs of his Lord then he turns away from them? Surely We will punish the guilty. (32:22)

But if We should take you away, still We shall inflict retribution on them. (43:41)

On the Day when We seize them with the most violent of seizing, surely We will (then) inflict retribution. (44:16)

Al-Muntaqim intensifies His penalty against the oppressors, causing the criminals to be subjected to His retribution. He sends His messengers supported by His signs and miracles to warn people; so, if warning does not benefit someone, He will surely then inflict His penalty and revenge against him.

Once a person comes to realize that there is nothing small or big except that there is a penalty for it equal in size and kind, he will certainly fear his Lord and remain alert regarding his wishes and desires for fear of falling into transgression.

82. *Al-`Afuww* العفو
Allāh has said,

> It may be that Allāh will pardon them, and Allāh is Pardoning, Forgiving. (4:99)

Al-`Afuww* is derived from the root word *`afuw and permits several meanings: When used as a verb, it means to go somewhere to receive something, to give without being asked, to increase, to wipe out something. As a noun, it means the wiping out of sins in their entirety. One may supplicate and say, "Lord! I implore You to grant me *`afuw* and *`āfiya*," that is, not to punish me for my sins, and to make me safe and secure with regard to Your torment. As an adjective, it means what is *ḥalāl*, lawful.

Al-`Afuww has removed, by His Mercy, from the souls the darkness of slipping away from the right path, and of the loneliness of forgetfulness from the hearts through His Greatness. It is also said that He removes the sins from the records and replaces loneliness with beautiful things from Him.

Al-`Afuww wipes out the traces of sins, removing them by the winds of His forgiveness. He wipes out the sins from the records kept by His guardian angels. He even wipes them out from their (angels') memory and the memory of those who committed them. He abandons punishing the sinners, Who does not remind you of your shortcomings; He is Gracious when He forgives. He protects the heart of the doer of evil against loneliness, sparing him the feeling of shame, and He does not remind him of the evil of what he had done.

We notice that in the text of the Holy Qur'ān, the Attribute [indeed a Most Beautiful one] *al-`Afuww* occurs side by side with another Attribute which is *al-Ghafūr* as many as four times, and once side by side with the Attribute *al-Qadeer* as the following verses demonstrate:

> ... Surely Allāh is Pardoning, Forgiving. (4:43)

> It may be that Allāh will pardon them, and Allāh is Pardoning,

Forgiving. (4:99)

... Most surely Allāh is Pardoning, Forgiving. (22:60, 58:2)

If you do good openly or secretly or pardon an evil act, then surely Allāh is Pardoning, Powerful. (4:149)

The Messenger of Allāh ﷺ has always enjoined us to wipe out our evil deeds with good ones, saying, "Fear Allāh wherever you may be, and follow your evil deed with a good one in order to wipe out the first, and treat people with the best of conduct." He addressed one of his uncles once saying, "O `Abbās, uncle of the Messenger of Allāh! Plead to Allāh for *`afuw* and *`āfiya* in the life of this world and in the life to come."

The Commander of the Faithful Imām Ali ibn Abū Tālib عليه السلام called on one of his slaves once, but the latter did not respond. He repeated his call, and the slave again neglected to respond. Then he repeated it a third time, and no response was there either, so he stood up and looked for him and found him lying down. He asked him, "Did you hear me calling you?" He answered, "Yes, I did." The Imām عليه السلام asked him, "Then what stopped you from responding?" He answered, "My confidence in your clemency and my reliance on your forgiveness," whereupon the Imām عليه السلام said, "Then I set you free seeking the Pleasure of Allāh." The Imām عليه السلام did so on account of the firm conviction on the part of that slave.

One who wishes to receive a glimpse of the light inspired by this Attribute should first forgive those who have committed a wrong deed against him or dealt with him unjustly. One who remembers this Attribute ought to wipe out from his heart any ill feeling towards anyone who has wronged him, and to treat beautifully those who mistreated him.

83. *Ar-Ra'ūf* الرؤف

Allāh, the Glorified and the Exalted One, has said,

... so that He may bring you out of utter darkness and into the light. (57:9)

Linguistically, this Attribute is derived from *ra'fa*, intense mercy or compassion which is the ultimate limit of *raḥma*. When applied to the Almighty, it means His warding off all types of evil.

The Attribute *ar-Ra'ūf* refers to the One Who does not cease being kind and compassionate to the sinners by accepting their repentance, and to His friends by protecting them from committing sins. It conveys the same meaning conveyed by the Attribute *ar-Raḥīm* with an intensification of the meaning embedded in the latter. Among the manifestations of His mercy towards His servants is that He protects them against committing what incurs His penalty. Such a protection from slipping away from the right path carries a stronger sense of mercy than His forgiveness for sins already committed. He may be Merciful unto one of His servants by outwardly exposing him to hardship, but inwardly there may be a great deal of bliss and blessing hidden for him in such hardship, while he does not know it. How often has a servant of Allāh been pitied by people for the harm from which he suffers, the harm of poverty, want and misery, while in reality he is enjoying a blessing for which the angels envy him?

The Most Exalted One has advanced the Attribute *ar-Ra'ūf* over that of *ar-Raḥīm*, preferring *ra'fah* رأفة over *raḥmah* رحمة and giving precedence to the first over the latter in the following glorious verses:

> Most surely Allāh is Affectionate, Merciful, to people. (2:143)
>
> ... And We put in the hearts of those who followed him kindness and mercy. (57:27)
>
> ... To the believers he is compassionate, merciful. (9:128)

This Attribute is derived from "mercy" and "compassion". This requires us to distinguish between both of these words. Also, whenever the Almighty uses both of these words, He mentions the Attribute *ar-Ra'ūf* before *ar-Raḥīm*; therefore, we have to explain the difference between both of them and the reason for such a preference.

The Messenger of Allāh ﷺ was travelling once when he happened to pass by a woman baking bread. Her young son was with her. She was told that the Messenger of Allāh ﷺ was passing by, so she came to him and said, "O Messenger of Allāh! It has come to my knowledge that you have said, `Allāh is more Compassionate towards His servants than a mother towards her son.' Is this the correct statement which you have spoken?" He answered her in the affirmative, whereupon she said, "A mother does not hurl her son in an oven like this one." Having heard her say so, the Messenger of Allāh ﷺ wept, then he said, "Allāh does not torment anyone by the fire [of hell] except one who is too arrogant to bear witness that there is no god but He."

If a servant of Allāh wishes to model his conduct after the inspiration of this Attribute, he has first to remember and mention it quite often, hence the light of *ar-Ra'ūf* will manifest itself to his heart, so much so that he will become compassionate towards all people, the commoners as well as the elite, always remembering the saying of the Messenger of Allāh ﷺ, "Be merciful to the people of the earth so that the people of the heavens may be merciful to you."

84. *Mālikul-Mulk* مالك الملك

Allāh has said:

> Say: O Allāh, Master of the Kingdom! You give the kingdom to whomsoever You please and take the kingdom away from whomsoever You please, and You exalt whomsoever You please and abase whomsoever You please; in Your hand is goodness; surely You have power over all things. (3:26)

Mālikul-Mulk affects His will in His kingdom however He pleases, letting some live and others perish. The *mulk* in this context means the kingdom, and the *Mālik* is the Omnipotent, the Most Powerful. All things in existence are included in His kingdom, so His is one kingdom because all things in it are somehow connected to one another. Although they may be regarded as many, they constitute one entity, one kingdom.

Mālikul-Mulk fares with His kingdom as He pleases, and none can revoke His judgment, nor can anyone appeal or repeal it. All things in existence, in all their degrees and levels, constitute one kingdom owned by One: Allāh, the Most Exalted One.

Mālikul-Mulk is the true King Who deals with His kingdom as He pleases, bringing things into existence in it or ending the existence of some of its beings, chastising some and accepting the repentance of others, without anyone sharing the authority with Him or prohibiting Him from doing whatever He pleases.

Mālikul-Mulk occurs in the original Arabic text of this verse: "Say: O Allāh, Master of the Kingdom!" (Qur'ān, 3:26). Another derivative is *al-malakoot* which exists in: "Glory to the One in Whose hand is the kingdom of all things, and to Him you shall be brought back" (Qur'ān, 36:83).

> ... And a hard Day shall it be for the unbelievers. (25:26)
>
> To Whom does the kingdom belong this Day? To Allāh, the One, the One Who subdues (all). (40:16)
>
> And Allāh's is the kingdom of the heavens and the earth, and to Allāh is the eventual return. (24:42)

The Messenger of Allāh ﷺ is quoted as saying that Allāh's Greatest Name, the one because of which He will respond if thereby invoked, exists in the verse saying, "Say: O Allāh, Master of the Kingdom!" (Qur'ān, 3:26).

The Commander of the Faithful Imām Ali ibn Abū Tālib عليه السلام was asked once by Ubādah ibn Rab`i al-Assadi **عباده بن ربعي الأسدي,** one of the companions of Imām Ali عليه السلام (his first name in some sources is **عباية** Abāyah) about "ability". The Commander of the Faithful عليه السلام asked Ubadah, "Do you have it without Allāh or with Him?" Ubabah could not answer, so he told him to say something. "What shall I say, O Commander of the Faithful?!" asked Ubabah. He answered

saying, “You should say that you have it by permission of Allāh Who has full control over it without your help. If He opts to grant it to you, then it is a boon which He gives you. And if He takes it away, it is a trial from Him. He is the real Owner of what you own, and the One Who owns what He enables you to possess. Have you not heard about seeking His help and might by saying, **لا حول و لا قوة الا بالله** `Surely there is neither help nor might except through Allāh'?” The man asked him, “And what does it mean, O Commander of the faithful?” He said, “It means: We do not stay away from committing acts of disobedience to Allāh except if He protects us against disobeying Him, and we have no strength to obey Him except if He grants us His help,” whereupon the man leaped and kissed his hands and feet.

The kingdom of each and every servant of Allāh is his own body. If it affects his will regarding his heart and senses, he will then be the owner of his kingdom according to the extent of his control over it.

85. *Dhul-Jalāli wal Ikrām* ذو الجلال و الاكرام

Allāh has said:

> Blessed is the Name of your Lord, the Lord of Glory and Honor! (55:78)

Dhul-Jalāli wal Ikrām is a glorious Attribute that combines glory and beauty, for there is an awesome Glory and Beauty of the Almighty; no servant of Allāh can achieve knowledge except if he becomes familiar with *Dhul-Jalāli wal Ikrām*. This Attribute surely combines in it anticipation, awe, hope and fear.

The Almighty monopolizes the qualities of *Jalāl*, greatness, and *Ikrām*, honor. All greatness is His, and honor is from Him; Glory to Him; there is no glory except that He is its fountainhead, while honor is always His. Glory has originated from Him and overwhelmed His creation, and the norms of His honoring His creation are countless, immeasurable; therefore, He, and only He, is worthy of being Glorified by His creatures. They should express their respect for His Greatness, show appreciation for His favors and

grace, and recognize His signs and bounties.

Dhul-Jalāli wal Ikrām means: the One Who has all Greatness. There is neither distinction nor glory, nor prominence, except if Allāh permits it; in all reality, it is His, from Him, and by Him. Glory and Exaltation are His, the One Who is the source and fountainhead of all glory, perfection, honor, dignity and greatness. There is neither greatness nor favor nor bliss nor goodness except that it originates from His ocean.

Mu`āth ibn Jabal[1] is quoted as saying that the Messenger of Allāh ﷺ once passed by a man who was repeating "O One with the Glory and Honors!" so he said to him, "Your plea will be honored; so, proceed and state it."

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[1] Mu'ādh ibn Jabal was one of the Prophet's *ṣaḥāba*, companions, actually one of their greatest and most highly respected. He was born in 593 A.D., although some sources give other dates, and he died while still young at the age of 38 in 10 A.H./631 A.D. in a plague in Sham (Syria) to which he lost his son Abdur-Raḥmān. Ibn al-Athīr details his biography on pp. 400-403, Vol. 4 of his *Usd al-Ghāba* encyclopedia (Beirut: Dār al-Fikr, 1998), giving us his full name as: "Abū Abdur-Raḥmān" Mu'ādh ibn Jabal ibn Amr ibn Aws ibn 'Āith ibn Ka`b ibn Amr ibn `Uday ibn Sa'd ibn Ali ibn Asad ibn Sārida ibn Tazīd ibn Jusham ibn al-Khazraj. His belonging to the Khazraj tribe means he was one of the Ansār. During the establishment of ties of brotherhood between Mecca's Muhajirūn and Medīna's Ansār, which took place immediately after the Hijra, migration of the Prophet from Mecca to Medīna, the Prophet made him brother of another great *ṣaḥābi*, namely Abdullāh ibn Mas'ūd; he was 18 when he accepted Islam, as we are told at the top of p. 401 (second line) of *Usd al-Ghāba*. Accordingly, Mu'āth was one of the earliest to embrace Islam: Since he was born in 593 A.D., his conversion to Islam must have taken in 593 + 18 = 611. The year 611 A.D. marked one year only after the commencement of the Prophetic mission which started in Mecca in 610 A.D. Also according to *Usd al-Ghāba*, he was one of the 70 Medenite delegates who swore the second Pledge of Aqaba to the Prophet of Islam in the year 622-23 A.D. Volume Two of this book, which discusses the Prophet of Allāh and His very best of creation, namely Muhammed, has another footnote about this great *ṣaḥābi* where the first and second pledges of Aqaba are detailed.

The Messenger of Allāh ﷺ has said, "Uphold *Dhul-Jalāli wal Ikrām*," that is: "Follow His path and remain steadfast in doing so and repeat this Attribute of His in your supplications."

If a servant of Allāh keeps repeating this Attribute, and when its light eventually shines in his innermost, he will become highly regarded among the nations. Whoever realizes the Greatness of Allāh will become very humble before Him.

One of the signs of the good conduct of a servant of Allāh is that he seeks nearness to Him by attaching himself to Him, by becoming very humble, by expressing his humility before Allāh. He must realize that all Greatness and perfection belong to Him, and that He honors His servants by granting them His favors.

86. *Al-Muqsiṭ* المقسط

Allāh, Glory and Exaltation are due to Him, has said,

> Allāh testifies that there is no god but He, and (so do) the angels and those who have knowledge, maintaining His creation with justice. (3:18)

Meanings of variations of this Attribute's root word is *qisṭ* **قسط**, equity or fairness, are as follows: *aqsaṭa* **أقسط** means implemented justice; *qasaṭa* **قسط** means became inequitable or unfair; *qāsiṭ* **قاسط** is an unfair or inequitable person, an oppressor; *muqsiṭ* **مقسط** is one who is fair in his judgment or decision, and *qisṭ* **قسط** means share, lot, or portion of something. *Qāsiṭoon* **قاسطون** is plural: They are those who deviate from justice and about whom the Almighty says, "As to the deviators, they are the fuel of hell" (Qur'ān, 72:15).

Qisṭ **قسط** means the implementing of justice by taking what one unlawfully has acquired and giving it back to its lawful owner. *Iqsāṭ* means that one is given his own lawful share which someone else has unlawfully taken [forcefully or otherwise]; it is also called *insāf*, carrying out equity. *Qasaṭa* means someone became inequitable, and *aqsaṭa* means that he became fair and just. *Al-Muqsiṭ* is the

Almighty Who is fair and equitable in all His decisions and decrees, Who deals with everyone according to a system. *Al-Muqsiṭ* comes to the rescue of the oppressed and brings about justice. The perfection in His doing so is the fact that in addition to pleasing the oppressed His pleases the oppressors as well, which is the ultimate end of equity, something which nobody can do other than Allāh, Glory to Him, Who has said, "... And if you judge, then judge between them with equity; surely Allāh loves those who judge equitably" (Qur'ān, 5:42).

According to a *Qudsi* tradition, as the Prophet ﷺ was sitting once, he smiled to the extent that his molar teeth showed. One of his companions said to him, "May both my parents be sacrificed for your sake, O Messenger of Allāh! What has made you smile like that?!" The Prophet ﷺ answered saying, "Two men of my nation were brought before the judgment of the Lord of Dignity. One of them said, `Lord! I plead to You to affect justice on my behalf against this man.' Allāh, the Honored and the Great, said, `Be fair to your brother and give him what is his.' The man said, `Lord! None of my good deeds is left to affect it thereby.' The Glorified and the Honored One said to the first man, `What are you going to do to your brother since he has none of his good deeds left with him [to give you]?' The man answered, `Then, Lord, let him bear some of my own burdens.'" It was then that the eyes of the Messenger of Allāh ﷺ over-flooded with tears. "That, indeed," he continued, "is a momentous Day when men will need others to bear their own burdens." After a pause, the Messenger of Allāh ﷺ continued to say, "Allāh, the Honored and the Glorified One, said to the wronged one, `Raise your eyes and cast a look at the Gardens of Bliss.' The man said, `Lord! I see whole cities made of silver and huge houses of gold bedecked with pearls; for which *ṣiddeeq* or martyr are they?' The Almighty said, `They are for the one who pays the price.' The man said, `Lord! Who can have their price?!' He said, `You can.' `For what, Lord?!' the man asked the Almighty. `For forgiving your brother,' the Lord said. The man said, `Lord! I do forgive him.' The Almighty then said, `Take your brother by the hand and lead him the way to Paradise.'" Then the Messenger of Allāh ﷺ said, "Fear Allāh; fear Allāh, and mend your relations, for Allāh will implement

justice on the Day of Judgment among the believers."

87. *Al-Jāmi`* الجامع

Allāh has said,

> Lord! Surely You are the One Who gathers men on a Day about which there is no doubt; surely Allāh will not fail His promise. (3:9)

Al-Jāmi`* is an Attribute of Allāh derived from *jam` **جمع**, its root word, which means: to gather, assemble, horde, or combine. The Day of Gathering is the Day of Judgment. It is called so because Allāh will gather on it the early generations of His creation and the last ones, the jinns and mankind, all the residents of the heavens and the earth, each and every servant of Allāh and his deeds, every oppressor and those whom he oppressed, and every prophet and those to whom he was sent. He will also combine between the rewards of those who obeyed Him and the penalty of those who disobeyed Him.

The subject of *jam`*, gathering or combining, is referred to in several verses of the Holy Qur'ān such as the following:

> Allāh: there is no god but He; He will most certainly gather you together on the Resurrection Day; there is no doubt about it. (4:87)

> He has ordained mercy on Himself; most surely He will gather you on the Day of Resurrection, there is no doubt about it. (6:12)

> And on that Day, We will leave some of them in conflict with others, and the trumpet will be blown, so We will gather them all together. (18:99)

> Say: Our Lord will gather us together, then will He judge between us with the truth, and He is the greatest Judge, the all-Knowing. (34:26)

> Say: Allāh gives you life, then He causes you to die, then He will gather you to the Day of Resurrection wherein there is no doubt... (45:26)

> And one of His signs is the creation of the heavens and the earth and the living beings whom He has spread forth in both, and when He pleases, He is all-Powerful to gather them together. (42:29)
>
> On the Day when He gathers you for the Day of Gathering, that is the Day of loss (for some) and gain (for others): Whoever believes in Allāh and does good deeds, He will remove from him his evil and cause him to enter gardens beneath which rivers flow to abide therein forever; that is the great achievement. (64:9)

One whose knowledge is perfected and whose conduct is good deserves to be called *jāmi`*. For this reason, a perfect person is one who does not put out the light of his piety by the light of his knowledge; so is one who combines perfect vision with foresight.

88. *Al-Ghaniyy* الغني

Allāh has said,

> O men! You are the ones who stand in need of Allāh while Allāh is self-Sufficient, Praiseworthy. (35:15)

Both *al-Ghaniyy* and *al-Mughni* are among the Attributes of Allāh.

Linguistically, *ghina* غنى, root word of *al-Ghaniyy*, means: independence by virtue of having self-sufficiency. It is the opposite of *faqr*, poverty, want, indigence, need, and the like. Independence or self-sufficiency is of various types: One is the absence of need, and none is independent of needing anyone or anything other than Allāh. This meaning is implied in the verse saying, "His is whatever in the heavens and on earth, and most surely Allāh is the self-Sufficient, the Praised" (Qur'ān, 22:64). The other is the small or limited number of one's needs, which is pointed out in this verse: "And found you in want and made you free from want" (Qur'ān, 93:8). A third is what is mentioned by a few ignorant folks among the unbelievers who claimed that Allāh was poor while they were rich, whereupon the One Who has all the Glory and Honors responded by telling them that "Allāh has certainly heard the statement of those who said: Allāh is poor and we are rich" (Qur'ān, 3:181). They had

said so on hearing the verse saying, "Who will loan Allāh a beautiful loan...?" Perhaps they interpreted this verse literally, thinking that Allāh needed to apply for a loan! The Almighty answered them by saying, "O men! You are the ones who stand in need of Allāh while Allāh is self-Sufficient, Praiseworthy" (Qur'ān, 35:15). The Almighty emphasized the same fact in another verse: "... And whoever disbelieves, surely Allāh is self-Sufficient, above any need of the worlds" (Qur'ān, 3:97).

Al-Ghaniyy has no need, within Himself or in His Attributes or deeds, for anything or anyone at all. He needs none while everything and everyone needs Him. *Al-Ghaniyy* is the Perfect One due to what He has and what is with Him. Our Lord, the Most Praiseworthy, is referred to as such because need is a deficiency, and the needy person is incapable of attaining what he desires or aspires for. The one who is needed has an advantage, because of what he has, over the one who is in need of him. Deficiency is out of the question in the case of the Absolute *al-Ghaniyy*, and incapacitation cannot be attributed to Him, Praise to Him, nor can anyone do Him a favor, for everything is His own creation and invention; He formed and created it, and it is totally dependent on Him in everything. Everything is exactly what the Creator wants it to be.

Everyone else besides Allāh is needy while He, *al-Ghaniyy*, does not need anyone. The Holy Prophet ﷺ is quoted as saying, "Wealth is not abundance of availability; rather, it is the richness of one's own soul." The highest degree of wealth is satisfaction, contentment with what is available with you; therefore, there is, indeed, no wealth like the feeling of contentment. A man may be very poor, yet he tries his best to look good in the eyes of the people. Notice what the Almighty says about such persons: "... The ignorant man perceives them rich on account of their abstaining (from begging)" (Qur'ān, 2:273).

The Almighty exists by virtue of the necessity for His existence, on His own merits; therefore, He needs none besides Himself. Everything and everyone besides Him may exist, yet its existence comes about when He creates it; so, He, and He alone, Praise to Him, is *al-*

Ghaniyy.

89. *Al-Mughni* المغني

Allāh, *al-Mughni*, has said,

> ... And if you fear poverty, Allāh will enrich you out of His grace if He pleases; surely Allāh is Knowing, Wise. (9:28)

Al-Mughni has granted His favors to His servants abundantly and facilitated for them the achievement of their goals and objectives, and the meeting of their everyday needs. There is neither independence nor self-sufficiency except that He caused it to exist. He enriches His friends from the treasures of His lights, facilitates for those who live in the universe to access the means of their livelihood and sustenance by His decree. He enriches every truth which He provides in a measure, for He, and only He, knows its secrets, what is hidden of it and what is apparent.

Allāh is the Enricher, yet a servant of His whom He has enriched cannot be thought at all as being absolutely independent. The least of his affairs proves that he needs *al-Mughni*; therefore, he is never independent; rather, he may be independent of anyone except Allāh Who provides him with what he needs while not jeopardizing the causes for his needs. The true independent person is one who does not need anyone at all. One who needs and finds what he needs is independent only by way of analogy, which is the most that can be said about anyone besides Allāh. As regarding the lack of need, this is out of the question for anyone besides Him. But if one needs none save Allāh, then he will be called *ghaniyy*. Had he had no need at all, the verse saying "... And Allāh is self-Sufficient while you have need (of Him)" (Qur'ān, 47:38) would not have been accurate. Had there been any possibility at all that Allāh could in any way be regarded as being in need of anything, there would have been no need for the Almighty to be *al-Mughni*, the Enricher.

Al-Mughni makes whomsoever from among His servants self-sufficient. He grants independence and self-sufficiency to His servants, and He can be regarded as granting them self-sufficiency.

And Allāh also makes some of His servants independent of others, for all needs are in reality met by Him: His creatures cannot do anything for themselves without His help; so, how can they be thought to help others when they themselves need to be helped? He grants independence and self-sufficiency to whomsoever He pleases from among His servants according to His wisdom and will. He says the following in Sūrat Ṭāhā: "... Our Lord gave everything its creation then guided" (Qur'ān, 20:50).

About Himself, *al-Mughni* has said,

> ... If they are needy, Allāh will make them free from want by His grace. (24:32)
>
> And that He enriches and withholds. (53:48)
>
> And He found you in want and made you free of want. (93:8)

One of the ways to derive a code of ethics from *al-Ghaniyy* and *al-Mughni* is that one realizes that he needs Him constantly, and that he trusts in what Allāh has more than he does in what he himself has, and to be good in conducting generosity and benevolence towards other servants of Allāh. One of the norms of conduct of a believer with regard to the Attribute *al-Mughni* is that once he realizes Him to be the One and only One Who is Independent of any need, the One Who satisfies all the needs of His servants, he will rely on Him in everything and will refer to Him in every matter.

90. *Al-Māni`* المانع

Allāh, Glory and Praise are due to Him, and only to Him, has said,

> Or do they have gods who can defend them against Us? (21:43)

Al-Māni`* is one of Allāh's Attributes and is derived from *man` **منع**, the opposite of giving or granting. It also means: to protect, to stop one thing from harming another or one group of people from annihilating another. It is used to describe the defense of a house, a fortified fortress, etc, against an enemy. It means: to protect and support. It means He has the power to stop the causes of annihilation

or deficiency in both creeds and bodies. He wards off evil to protect and safeguard; He stops giving to whomsoever He pleases in order to try or to protect them. He gives life to whomsoever He loves or does not love, but He does not grant the bliss of the hereafter except to those whom He loves.

Al-Māni` protects and supports those who obey Him, and He stops some of His servants from doing what He does not want them to do while giving them what they want. He wards off the causes of perdition and diminution in matters related to creeds and nations due to causes prepared for their preservation which He creates. Obstruction from the causes of annihilation, and the preservation of what is guarded against extinction, are the objectives of *man`* and are the ultimate goal. If *man`*, prohibition, is needed for the purpose of preservation, and the latter is not needed for the sake of the first, then every protector defends and protects. Not everyone who prohibits protects except that he prohibits the causes of annihilation and diminution.

Al-Māni` prohibits affliction from reaching His friends, or the complete abstention from giving to whomsoever He pleases. If He prohibits affliction from reaching His friends, this is due to His beautiful Grace, and if He stops giving to them, it will still be a great favor from Him.

Allāh grants the pleasures of the life in this world to those whom He loves and to those whom He does not, but He does not protect the heart of a servant of His except when the latter is one of His close friends.

Al-Māni` wards off the causes of annihilation and diminution of creed and body by creating the means which protect it against annihilation and diminution. So, He creates some causes and prohibits others; He gives everything what serves its interests and prohibits what causes its damage. He makes some people wealthy by giving them, and He stops giving to whomsoever He pleases to try them with affliction. He enriches and impoverishes; He makes some people happy and some others miserable; He grants some and

withholds from others; He grants some and deprives others; so, He is both *al-Mu`ṭi*, the Giver, and *al-Māni`*, the One Who withholds. And He withholds giving whomsoever He pleases, and His withholding may contain giving in disguise. He may withhold giving one of His servants abundant wealth and instead give him accomplishments and beauty. He may deprive one of His servants from enjoying good health and make him pleased with His decree. *Al-Māni`* is also *al-Mu'ṭi*: Within withholding, there may be giving, and within giving there may be withholding.

The Messenger of Allāh ﷺ used to say the following after finishing each of the prescribed daily prayers: "There is no god but Allāh, the One and only God; His is the Kingdom; His is the Praise, and He can do everything. Lord! None can prohibit what You grant, nor can anyone grant what You withhold, and none is capable of stopping the implementation of Your will."

91. *Al-Ḍārr* الضار
Allāh has said,

> Say: I do not control for myself any harm, nor can I benefit myself in aught except what Allāh pleases. (10:49)

Both *al-Ḍārr* and *an-Nāfi`* are among the Attributes of Allāh.

Most references wherein these Attributes are discussed have combined both Attributes together. Combining both of these Attributes is better: It conveys a stronger meaning of the Almighty's Power to do whatever He pleases, however He wills; none benefits nor harms others besides Him.

Language says that *Ḍārr* **(أو ضرر) ضر,** harm, is the opposite of *naf`* **نفع**, benefit or advantage. Allāh is *al-Ḍārr*, that is, the One Who can harm anyone He wants, in any way He wishes; He impoverishes some of His servants or causes them to fall prey to sickness according to His wisdom; so, He determines everything. He alone facilitates the means of harm as a trial from Him whereby He purges the sins or subjects one of His servants to a test in order to raise his

status. He decrees harm to some of His servants and affects His decree through certain means. He is the Wise One in whatever He does, the most Merciful in His judgment. If He decrees some harm, it is only for the sake of the general good, and if He decrees an ailment, it is but the useful medicine in the life of this world and the life hereafter.

Allāh has said, "If Allāh touches you with affliction, there is none to remove it but He..." (Qur'ān, 6:17).

Prophet Moses عليه السلام once complained to his Lord about a tooth-ache, so the Almighty instructed him to apply a certain type of herb on the area of his pain, which he did, and the aching stopped. A few days later, the same pain came back to him, so he went and took the same herb and applied it, but this time his pain intensified many times more. He complained to Allāh saying, "Lord! Did You not order me to apply this type of herb and tell me where I could find it?" The Almighty inspired him, "O Moses! I am the One Who heals and Who grants good health; I am the One Who causes harm and Who benefits. You came to Me the first time, so I removed the cause of your ailment, whereas this time you went to the plant (on your own) instead and did not come to Me."

The Messenger of Allāh صلى الله عليه وآله has said, "Anyone who claims that Allāh commends the doing of wrong deeds and of sins tells lies about Allāh. And anyone who claims that goodness and evil are possible without the will of Allāh strips Allāh of His Authority. And anyone who claims that sins are committed without Allāh's Might tells a lie about Allāh, and whoever tells lies about Allāh, He will lodge him into the fire." In this tradition, by goodness and evil he means health and sickness respectively due to this verse: "...We try you by evil and by good by way of probation" (Qur'ān, 21:35).

Imām al-Bāqir عليه السلام is quoted as saying, "Allāh, the Exalted and the Great, is more compassionate towards His creation than forcing them to commit sins then penalizing them for doing so, and Allāh is more Mighty than willing to do something and it does not take place." He was asked once whether there was a distance between

compulsion and destiny, and his answer was, “Yes! One is more distant than the distance between the heavens and the earth!” He has also said, “There should neither be compulsion nor an unrestricted freedom; the best course is a middle one.” The West has been plagued by unrestricted freedom, folks, and I am telling you this because I lived there for a third of a century and observed the results of such freedom! Anyway, when the Imām عليه السلام was asked about the middle course, he said, “Let me give you an example: You may see a man committing a sin, and you may try to stop him from doing so but he refuses to desist, whereupon you leave him to commit that sin. When he does not listen to you but insists on sinning, it does not mean that you yourself have encouraged him to commit that sin.”

92. *An-Nāfi`* النافع

As regarding the Attribute *an-Nāfi`*, Allāh *subḥānahu wa ta`ālā* has said, “Whatever benefit comes to you (O man!), it is from Allāh, and whatever misfortune befalls you, it is from your own self” (Qur’ān, 4:79).

An-Nāfi` is the source of any and all benefit and goodness for the life in this world and for the creed. He alone grants good health, wealth, happiness, authority, guidance and piety. He enables all His creatures to receive the benefits He brings abour for them. He has facilitated the path leading to Him for those who aspire to tread it. He benefits the souls through His prophets, nourishes the bodies through food, wards off disease through medicine, keeps affliction away through His favors and goodness, and has benefitted everyone, be he an angel, a human, or a jinn.

Ibn `Abbās says, “I was sitting once behind the Messenger of Allāh صلى الله عليه وآله so he said to me, `Young man! I would like to teach you a few words [of wisdom]: If you safeguard your rights towards Allāh, He will protect you. If you remain mindful of Allāh's rights on you, you will find Him looking after you. If you have a plea, then plead to Him; if you seek help, seek it from Him, and bear in mind that if all people gather to benefit you in anything, they will not be able to do so except in what He has already allotted for you, and if they all gather together to harm you in any way, they will never be able to do

so except if He has already decreed it on you; the ink has dried, and the tablets have been removed."'

Al-Ḍārr an-Nāfi` is the One from Whom everything good or bad ensues; all is attributed to Allāh and is affected either through the angels, mankind, inanimate objects, or by other means; so, do not think that poison, for example, kills by itself, or that food by itself satisfies hunger. Angels, mankind, demons, or anything else in existence, such as planets, stars, or other things, are all under His control; they do not do anything except what He has made them do. Their totality, in addition to the eternal Power, is like a pen in the hand of the writer as conceived by an illiterate. If a ruler signs the order to penalize or reward someone, the pen whereby he signs such an order cannot tell the difference between one order and another, or between what harm it is causing or what benefit, or even the difference between one of its users and the other. This is the case with all means and causes.

Both *al-Ḍārr* and *an-Nāfi`* are referred to in various places in the Holy Qur'ān; among them are:

> Say: I do not control any benefit nor any harm for my own soul except as Allāh pleases; had I known the unknown, I would have had much of good and no harm would have touched me; I am only a warner and giver of glad tidings to people who believe. (7:188)
>
> Say: I do not control for myself any harm, nor any benefit, except whatever Allāh pleases; every nation has a term; when their term comes, they shall not lag behind for an hour, nor can they go before (their time). (10:49)
>
> Yet when He removes the evil from you, lo! A party from among you associates others with their Lord. (16:54)
>
> And when We make people taste of mercy, they rejoice in it, and if evil befalls them for what their hands have done, lo! They despair. (30:36)

The portion a servant of Allāh may obtain of the inspiration of these Attributes is that he becomes "harmful" towards the enemies of

Allāh while benefitting the friends of Allāh. In Sūrat al-Mā'ida, the Almighty describes the faithful as "... lowly before the believers, mighty against the unbelievers" (Qur'ān, 5:54). Such a believer does not plead to anyone, nor does he fear anyone except his Lord; he relies wholly on Allāh. One who fully realizes that his Lord, the Most Exalted One, is the One and only God Who creates and makes things available, Who alone brings new things into existence…, he will then submit to Him and rely on Him regarding all his affairs; he will then live enjoying a peaceful mind; he will be secure from people, and he will provide counsel for everyone. His heart will have room for neither deception nor treachery.

It is good to combine both of these Attributes, *al-Ḍārr* and *an-Nāfi`*, together, for at them it is said that all Attributes end; He, Glory to Him, controls the means for people's harm and benefit, and none can harm anyone nor benefit anyone besides Him; "...Suffices your Lord for a Guide and a Helper" (Qur'ān, 25:31). One who remembers both of these Attributes will submit totally to Allāh and will always feel that everything is from Him and returns to Him.

93. *An-Noor* النور

The Almighty has said,

> Allāh is the light of the heavens and the earth; the likeness of His light is a niche wherein there is a lamp; the lamp is in a glass, and the glass is as if it were a brightly shining star lit from a blessed olive-tree, neither eastern nor western, the oil whereof almost emanates light though fire does not touch it: light on light; Allāh guides whomsoever He pleases to His light, and Allāh sets forth parables for men, and Allāh is Cognizant of all things. (24:35)

In language, *noor* is light, whatever its glow, rays, or reflection may be. It aids vision. There are two kinds of light: a light related to the life of this world, and a light related to the life hereafter. The first, let us say the secular, is also of two types: one is what the mind, the intellect, can see; it is a Divine light, the light of reason, of the Holy Qur'ān. The other is related to the physical one, that of things which emit or reflect light such as the sun and the moon. An example for the Divine light is implied in a verse such as this: "... There has

come to you light and a clear Book from Allāh" (Qur'ān, 5:15). Reference to the physical light exists in the verse saying, "He it is Who made the sun a shining brightness and the moon a light (a reflection)" (Qur'ān, 10:5). Here, the sun is mentioned before the moon because its light is more commonly associated with what we can see than the moon.

An-Noor is the Apparent One Who has manifested Himself fully. The One Who is apparent on His own and Who makes everything else apparent and visible is called *an-Noor* Who takes things out of non-existence and brings them into the world of existence. *An-Noor*, Glory to Him, has filled our world with light and brought it into existence, Who determined it since time immemorial, Who has illuminated the apparent existence through the sun and the stars, Who enlightened, that is, brought light into, the world of spirits through the Messenger of Allāh ﷺ, the master of the first generations and of the last, and He illuminated the hearts through the light of His Divinely revealed Books. He illuminated those endowed with knowledge with the light of Divine manifestations. *An-Noor* has illuminated the hearts of the truthful through His Unity, and the conscience of those who love Him by His support for them. He beautified the complexions and brought life to the souls of the pious through their adoration. He guides the hearts to prefer and opt for what is right, Who guides the innermost conscience to silently address Him, such is the *munājāt*.

Noor, light, then, has many meanings. One of them is the light of knowledge and scholarship, which is the dawn of the truth as seen by the heart of a knowledgeable believer. The Attribute *an-Noor* has been mentioned in the text of the Holy Qur'ān and is attributed to Allāh in many places the best known of which is 24:35 cited above.

Ibn `Abbās says that the meaning of this verse is that Allāh is the Guide of the residents of the heavens and of the earth; the similitude of His guidance in the heart of a believer is like pure oil which shines even before fire touches it; therefore, when fire does touch it, it intensifies its light, so it intensifies and adds light to its light. The Attribute *an-Noor* is indicative of the fact that Allāh is the Light of

the heavens and the earth.

There are many other verses wherein reference to Allāh's light is made; among them are the following:

> They desire to put out the light of Allāh with their mouths, and Allāh insists on perfecting His light though the unbelievers are averse thereto. (9:32)
>
> What?! Is he whose heart Allāh has opened for Islam, so he is in a light from his Lord (is similar to a cruel, hard-hearted one)? Nay! Woe unto those whose hearts are hard against the remembrance of Allāh; surely they are in clear error. (39:22)
>
> And the earth shall beam with the light of its Lord; the Book shall be laid down; the prophets and the witnesses shall be brought forth; judgment shall be issued between them with equity, and they shall not be dealt with unjustly. (39:69)

There are more than forty references to light in the text of the Holy Qur'ān. Some scholars are of the view that the Attribute *an-Noor* is Allāh's Greatest Name **اسم الله الأعظم**. They say that they cannot see anything in existence without seeing the meaning of this Attribute manifested in it.

The Messenger of Allāh ﷺ used to supplicate to his Lord in the morning saying, "Lord! I invoke You to create light in my heart, light in all parts of my body, light in my hearing, light in my sight, light in my hair, light in my complexion, light in my flesh, light in my blood, light in my bones, light before me, light behind me, light on my right, light on my left, light above me, light underneath me! Lord! I implore You to increase my light, to grant me light, and to create light for me."

94. *Al-Hādi* الهادي

The Most Glorified and Exalted One has said,

> ... And sufficient is your Lord as a Guide and a Helper. (25:31)

Al-Hādi is an Attribute derived, linguistically, from *hidāya* هداية, guidance, which means: to attract someone to something, such as attracting the heart of a believer to *al-Hādi*, to the One Who provides such guidance. Guidance means bringing the hearts closer to the Almighty.

Guidance is following one's sound reason and commonsense and the graceful way of bringing someone to the anticipated goal. He guides the elite from among His servants whom He has chosen to know His Essence, so much so that they see things through Him, and He guides the commoners from among them to witness His creatures, so much so that they have seen them as signs of His being their Creator and Sustainer. He has guided everything He created to whatever means whereby it can satisfy its needs. He has guided the baby to suck the breast of its mother, the young birds to pick the seeds, and the bees to build their honey-combs in hexagonal shapes which are the best to suit the forms of their bodies, and such examples are quite numerous indeed.

Al-Hādi guides the guilty to repentance, and those blessed with knowledge to the facts regarding nearness to Him. *Al-Hādi* occupies the hearts by truthfulness and equity, the bodies by life and death. *Al-Hādi* has given everything He has created its own shape and characteristics, and He guides whomsoever He creates to the goals behind His creating them, to issues related to their life in this world and to those related to their creed, in addition to everything else related to them. He guides the hearts to know Him and the souls to obey Him; He guides the guilty to the path of repentance, the sincere ones to nearness to Him after being far from it. He keeps the hearts filled with love for equity and truth; He enables them to treat people justly. *Al-Hādi* is in all reality Allāh. *Al-Hādi* has guided the elite from among His servants to wisdom and knowledge.

Whenever the Messenger of Allāh ﷺ woke up during the night for prayers, he used to supplicate to his Lord saying, “Lord! God of Gabriel, Michael and Israfil, Originator of the heavens and the earth, Knower of the unknown and the Witness! You judge between Your servants regarding that wherein they dispute! I plead to You to guide

me to that wherein they have differed, by Your will, for You guide whomsoever You please to a straight path."

95. *Al-Badee`* البديع

Allāh, Glory and Exaltation are His, has said,

> Wonderful Originator of the heavens and the earth! When He decrees an affair, He only says to it "Be!" and it is. (2:117)

In language, to originate is to bring about something without following a model or an example. *Al-Badee`* is the Unique One; there is nothing similar to Him in His essence, qualities, or whatever He does. He has manifested the wonders that He has created as the most beautiful indications of His wisdom. He has created all cosmic worlds without a prior model. He, Exalted is His Name, has said, "Wonderful Originator of the heavens and the earth! How could He have a son when He has no consort, and He (Himself) created everything, and He knows all things?" (Qur'ān, 6:101).

Badee`* means: originator; one who does something new, originating its existence. *Bid`a **بدعة** means something new, an innovation, simply because nobody before had said or advocated it. Allāh is the Originator of all things without following a prior model. He did not learn their creation from anyone else; rather, He initiated the creation of all beings, so He is their Maker, the One Who started their existence. The Almighty, *al-Badee`*, has brought everything into existence without the use of a tool or any material, without being limited to time or space in order to be able to do that.

By the way, the subject of *bid`a* **بدعة** is quite somber in Islam: Whenever an Islamic sect does not understand or appreciate a practice done by another sect, it labels it as *bid`a*. It is a serious plague and an indication of short-sightedness, close-midedness and ignorance.

Al-Badee` has manifested the wonderful things of what He has done and the extraordinary proofs of His wisdom. He is the Absolute One Who has no peer similar to Him in His qualities, wisdom, or

anything related to Him; He, and only He, is the Absolute *al-Badee`* Who has created everything without following a prior model.

Since there is none like Him in His essence, characteristics, actions, or anything related to Him…, this makes Him the Absolute Originator. If such a thing is known commonly, it cannot be called *badee'* at all; so, this Attribute does not fit anyone besides Allāh. None was ever be like Him, nor ever will; therefore, His example never existed at all and never will, and whatever exists besides Him exists because of Him; He, and He alone, is the Originator since time immemorial and forever.

Anas ibn Mālik is quoted as saying that the Messenger of Allāh ﷺ once heard a man supplicating thus, "Lord! I plead to You by the fact that to You is all Praise due; there is no god but You; You are the One Who never stops giving, Who originated the heavens and the earth, the One to Whom all Glory and Honor belong! I plead to You to grant me a place in Your Paradise, and I seek refuge with You against the fire," whereupon the Prophet ﷺ said, "He surely has pleaded to Allāh by His Attribute which, if one pleads to Him by it, He grants the plea and gives what He is asked."

A believer's share of this Glorious Attribute is that if he repeats it quite often, Allāh will cause the springs of wisdom to flow from his tongue; he will be wise in his intentions, for intention is the bedrock of action. A servant of Allāh who remembers and repeats this Attribute quite often, being fully aware of its meanings, will be subjected to the beauty of its light. Allāh, the Truth, Exalted and Blessed is He, will permit him to enter into the circle of invention; He will make him a master obeyed by others. One of the norms of conduct of whoever mentions this Attribute quite often is the avoiding of innovations in the creed and full adherence to the Sunnah.

96. *Al-Bāqi* الباقي

Allāh, Glory and Exaltation are His, has said, "... Allāh is better and more abiding (Qur'ān, 20:73).

Al-Bāqi is one of Allāh's Attributes the root word of which is *baqā'* **بقاء**: the opposite of extinction. It also means: obedience to Allāh and awaiting His rewards, or the lingering status of goodness.

The reality of *al-Bāqi*, Glory to Him, is in His ever-enduring existence; endurance is one of His characteristics. *Al-Bāqi*, Glory to Him, always exists and His existence is necessitated by virtue of His own merits. He is ever-Present. He remains existing forever, from the beginning of any beginning and for eternity. The Absolute *al-Bāqi* is the One the duration of Whom never ends, and such a duration is described as *abadi*, perpetual, eternal, endless. The Absolute *al-Qadeem* is the One the time of Whose beginning, if there is such a thing, goes back to the very beginning of time, and such a duration is called *azali*, eternal. When you say that His existence depends on His own merits, this Attribute will then include both meanings.

What affects the determining of the "past" and "present" are certain variables; both words describe time, and nothing measures time other than change. One Who is above change by virtue of motion is above being affected by time; therefore, neither "past" nor "future" can apply to Him. The Truth, Exalted is He, is before time, since He Himself created time, and nothing in Him changed. He was before time, and He remains after His creation of time just as He has always been and will always be. Those who have claimed that duration is a characteristic added to the essence of *al-Bāqi* are far from the truth, and still further from the truth than them are those who claim that time is an additional quality in as far as the Eternal One is concerned. There is no need to bother the reader with details about such confusion regarding existence, duration, and which qualities endure.

Allāh's existence stands on its own merits and is self-necessitating, that is, it does not accept extinction in any way. The duration of anything which is self-sustaining during the past and will remain so in the future as well as it did in the past is called old, timeless, and its duration in the future is called existence.

The subject of enduring and duration attributed to Allāh has been referred to in the text of the Holy Qur'ān in more than one place. Examples are the following:

> ... The sustenance of your Lord is better and more abiding. (20:131)
>
> And there will endure forever the person of your Lord, the Lord of glory and honor. (55:27)
>
> ... What is with Allāh is better and more lasting for those who believe and rely on their Lord. (42:36)
>
> ... Ever-abiding good deeds are with your Lord best in recompense and best in yielding fruit. (19:76)

The good fortune a servant of Allāh may receive if he remembers this Attribute quite often is that the Almighty will reveal to him enduring facts and will make him observe the perishing trails, so he will flee eagerly to *al-Bāqi* and decorate his conduct with the meanings its qualities and moral code suggest.

97. *Al-Wārith* الوارث

Allāh has said,

> ... Allāh's is the heritage of the heavens and the earth, and Allāh is aware of everything you do. (3:180)

Al-Wārith, Glory to Him, remains after the extinction of all beings. He inherits everything after the extinction of everyone and everything. He is the Heir: On the Day of Judgment, it will be loudly called out, "To whom does the kingdom belong this Day? [The answer will come:] To Allāh, the One, The Subduer (of all)" (Qur'ān, 40:16).

The root word of the Attribute *al-Wārith* is *waratha*, inherited: He will inherit all beings after their extinction. He is the only One Who remains after those who used to think that they possessed wares and items, the things which He had given them, will be gone; their

existence, as well as that of what He has given them, is dependent on Him, and on none else. He has said, “And most surely We bring to life, and We cause death, and We are the heirs” (Qur’ān, 15:23).

What Allāh's servants used to own will go back to Him; there is no partner with Him. *Al-Wārith* is the One to Whom all possessions will go back after the death of their “owners”. He will be the One Who will call on that Day, the Day of Judgment, as in 40:16, “To whom does the kingdom belong this Day?” and He will be the One Who will answer by saying, “To Allāh, the One, The Subduer (of all)” (Qur’ān, 40:16). Most people mistakenly think that they have possessions which are their own, but the reality of the matter will be unfolded before their eyes on that Day. This call represents a fact which will then be revealed to everyone.

Reference to the subject of heritage as applied to the Almighty occurs in some Qur’ānic verses such as the following:

> And most surely We bring to life and cause death, and We are the heirs. (15:23)
>
> Surely We inherit the earth and all those on it and to Us shall they all be returned. (19:40)
>
> And We desired to bestow a favor on those who were deemed weak in the land and make them the Imāms and make them the heirs. (28:5)
>
> Lord! Do not leave me alone, and You are the best of inheritors. (21:89)

The Messenger of Allāh ﷺ used to supplicate saying, “Lord! I plead to You to grant me the enjoyment of my hearing and vision, and to make them my heirs.”

98. *Ar-Rasheed* الرشيد

Allāh *subḥanahu wa Ta`ālā* has said,

> And when My servants ask you concerning Me, surely I am very

> near: I answer the prayer of the suppliant when he calls on Me; therefore, they should answer My call and believe in Me so that they will be rightly guided. (2:186)

The Attribute *ar-Rasheed* is derived from *rushd* رشد, its root word, which means: guidance, righteousness and uprightness, the antithesis of straying and crookedness. Its derivation accepts two possibilities: One is *ar-Rasheed*, which means the same as *al-Rāshid*, the Wise One, so Wise is He that there is nothing among His deeds that can be regarded as wasteful or wrong. The other is that it may mean the same as *al-Badee`*, and Allāh's *irshād*, that is, His leading His servants to the right path, is due to His *hidāya*, guidance. *Ar-Rasheed* is the One Whose management of all affairs achieves its objectives without anyone else besides Him directing or assisting it, Who is none but Allāh, Glory to Him. *Ar-Rasheed* pleases whomsoever He wills by providing him with His guidance, making whomsoever He wills miserable by distancing him from His guidance. He is the One in Whose management there is no lapse, and in Whose assessment there is no fault.

Ar-Rasheed is characterized by complete perfection, great wisdom, ultimate guidance. He is the One Whose management of all affairs reaches its ultimate goal and success. He guides His creatures and leads them to what is best for them. He guides them through His wisdom towards the attainment of their well-being in the life of this world and in the life to come. *Ar-Rasheed* has made those with whom He is pleased happy, Who guided His friends to Him; there is no negligence in His management of the affairs nor in His assessment, and He is known for His justice and favors.

Ar-Rasheed is *al-Murshid*, the One Who inspires right guidance for those who obey Him, and He has led all beings to His guidance, the One Whose rope is strong, Whose command is wise.

In Sūrat al-Kahaf, we read the following verse: “Lord! Grant us mercy from You, and provide for us a right course in our affairs” (Qur’ān, 18:10), and, “... Whomsoever He causes to err, you shall not find for him any friend to lead (him) rightly” (Qur’ān, 18:17).

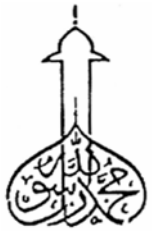
If a servant of Allāh wishes to be on the right track, his guidance will be proportionate with his terse management in the attainment of his secular and religious objectives. One must deal with his Lord, *ar-Rasheed*, in a way whereby he properly relies on his Lord to guide him. His Lord will then lead him to reform his own self first, to refer all his affairs to Him, to seek refuge with Him whenever evil touches him and to plead for His help whenever he is afflicted, just as Allāh has told Moses to do: "And when he (Moses) turned his face towards Midyan, he said: Maybe my Lord will guide me to a course nearer to the right path than this" (Qur'ān, 18:24).

A servant of Allāh must thus behave: When he wakes up, he should rely on his Lord, and when a weighty matter faces him, he should seek Allāh's help in its regard then await what signal his heart will respond to it. The Almighty will then help him do whatever he needs to do and will suffice him regarding all his affairs. If he does contrary to what Allāh guides him, He will then reprimand him so that he would know that his Lord found him to be insolent, hence he abandons his self-reliance and forsakes following his own mind and trickery. A servant of Allāh ought to quite often remember the Attribute *ar-Rasheed* and cling to its meaning so that he may be led to the commendable conduct, and Allāh will then grant him wisdom and bestow His blessings on him.

99. *Aṣ-Ṣaboor* الصبور

The Praised and Glorified One has said,

> ... nor did they weaken, nor did they abase themselves, and Allāh loves those who are patient. (3:146)



Aṣ-Ṣaboor is an Attribute of Allāh which is linguistically derived from the noun *ṣabr* صبر which means: withholding one's self from expressing its overwhelming grief. *Aṣ-Ṣaboor* is most patient, the One Whose patience is greater than anyone else's. The month of Ramadan is called the month of patience and perseverance: During its days, the believer withholds

himself/herself from yielding to the desires and temptations.

Aṣ-Ṣaboor, Glory to Him, is the Clement One Who does not surprise those who disobey Him by suddenly inflicting His penalty on them; rather, He forgives and postpones carrying out such a penalty. *Aṣ-Ṣaboor* does not rush to do anything too early; rather, He manages the affairs according to a measure; He conducts them according to a well-defined plan of His; He does not delay them from reaching their destined courses out of laziness or laxation, nor does He advance their execution. Rather, He does everything exactly at its right time, in the best way, as it ought to be. All of this He does without facing hardship which may frustrate His will. *Aṣ-Ṣaboor* gives you and is true to you even when you are rude to Him. He comes to you forgiving even when you shun Him and revolt against Him.

Aṣ-Ṣaboor does not rush to penalize those who disobey Him or to chastise those who sin. He does not do anything except when it is most opportune due to His wisdom, honor, and sublimity. He is not harmed by those who commit sins. He takes the guilty by the forelocks. *Aṣ-Ṣaboor* commands and respites those to whom He issues His command; He observes and does not rush, nor does He do anything prematurely. He commands and His command is according to a certain measure. He cancels the penalty even after it becomes due. *Aṣ-Ṣaboor* inspires patience and perseverance for all His creatures. The meaning of the Attribute *aṣ-Ṣaboor* is very close to that of the other Attribute *al-Ḥaleem*. The difference between the first and the latter is that with *aṣ-Ṣaboor*, nobody can feel safe against His penalty, as is the case with *al-Ḥaleem*.

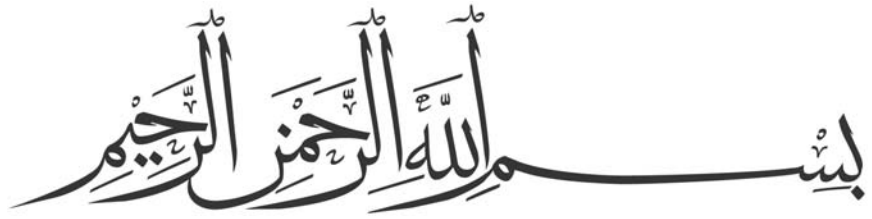
In Sūrat Āli-`Imrān, the Almighty says, “O you who believe! Persevere, excel in patience, and remain steadfast” (Qur’ān, 3:200), that is, be patient while obeying Allāh, make your hearts accustomed to tolerating affliction in the cause of Allāh, and train your innermost conscience to be eager for Allāh. It also means: Be patient for the sake of Allāh; persevere while seeking Allāh's Pleasure; remain in Allāh's camp. Patience regarding what Allāh decrees is a trial, and patience for the sake of Allāh is hardship, while patience *with* Allāh

is loyalty [to Him]. The Messenger of Allāh ﷺ has said, "None is more patient regarding the pain of what he hears than Allāh: They ascribe sons to Him even as He grants them good health and sustenance."[1]

One of the manifestations of a believer's good conduct in deriving a moral code from the inspiration of the Attribute *aṣ-Ṣaboor* is that he keeps in mind its beautiful meanings, so he is patient under all circumstances. One who examines how Allāh treats His servants, how He is patient in the face of their rudeness and disobedience, while He keeps giving them one respite after another, will learn how to treat people applying Allāh's manners to the best of his ability. Whenever patience is repeated by a servant of Allāh, it becomes a habit, and he will then be following its guiding light. Such is the status of those who persevere in the sight of Allāh, Glory and Praise to Him, as explained in the text of the Holy Qur'ān. We are told that the group of those who were patient will be advanced before others by the token of the verse saying, "Those who are patient, and the truthful, and the obedient, and those who spend (benevolently) and those who ask forgiveness in the morning..." (Qur'ān, 3:17). Thus, such a group will have a higher status than that of other groups of His servants. The Praised One has said, "If there are twenty patient ones among you, they shall overcome two hundred, and if there are a hundred, they shall overcome a thousand of those who disbelieve" (Qur'ān, 8:65). This is victory with regard to prowess and number granted by Allāh whereby He blesses those from among His servants who persevere. "Lord! Pour down on us patience, and make our steps firm, and assist us against the unbelieving people" (Qur'ān, 2:250), "Lord! Pour on us patience and cause us to die as Muslims" (Qur'ān, 7:126).

الحمد لله رب العالمين و الصلاة و السلام على سيد المرسلين طه الأمين و على آله الطيبين الطاهرين و أ صحابه الغر الميامين

[1]al-Bukhāri, *Ṣaḥīḥ*, Vol. 9, p. 206.



﴿لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۞ آمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ۞ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاغْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ﴾

اللهم آمين يا رب العالمين

All that is in the heavens and on earth belongs to Allah. Whether you show what is on your minds or conceal it, Allah calls you to account for it. He forgives whom He pleases and punishes whom He pleases, for Allah has power over all things. ۞ *The Messenger believes in what has been revealed to him from his Lord, as do the men of faith. Each one (of them) believes in Allāh, His angels, His Books, and His Messengers. "We make no distinction (they say) between one and another of His Messengers." And they say, "We hear, and we obey: (We seek) Your forgiveness, Our Lord, and You are the end of all journeys."* ۞ *Allah does not place a burden on any soul greater than it can bear. It gets (the fruits of) every good that it earns, and it suffers every ill that it earns. (Pray:) "Our Lord! Do not condemn us if we forget or fall into error. Our Lord! Do not lay a burden on us like the one You laid on those before us. Our Lord! Do not lay a burden on us greater than we have the strength to bear. Blot out our sins, and grant us forgiveness. Have mercy on us. You are our Protector; help us against those who stand against faith."* (Qur'an, 2:284-286) Āmeen!

PART THREE

UNITY OF GOD (*TAWHĪD*)
توحيد

Islam falls in the category of monotheistic creeds the adherents of which believe in the Oneness of God. This concept is referred to in Islam as *Tawḥīd*, and it is so important and so vast that volumes of books have been written about it. `Allāma al-Majlisi[1], for example,

[1]His full name is Muhammed Baqir ibn Muhammed Taqi al-Majlisi. He was born in 1037 A.H./1628 A.D. and died in Isfahan, Iran, in 1111 A.H./1699 A.D. He was the greatest writer in the 10th Hijri century, author of 25 titles in Arabic and 53 in Persian, his mother tongue. Many of these titles are in severl volumes each. For example, one edition of Bihar al-Anwar runs in 111 (one hundred and eleven) volumes. His proficiency and

dedicates two entire volumes of his encyclopedic work *Biḥār al-Anwār* to this most important tenet of Islam. Tawḥīd instructs Muslims that: There is only one God, one truth, one straight line between two points: God and His servants, one family, one pair of parents, Ādam and Even, one human race, one heaven (Paradise), and one hell. Had this tenet been practically implemented by the human race, no individual at all would have discriminated against another or thought that he is better than him. It is a universal code of human brotherhood and unity. We all are members of one and the same human family started by our father Ādam and mother Eve.

Since the space here is limited, we will have to be brief as much as possible. Had we been able to afford the space, we would have refuted the views of dualists and polytheists as well as those who believe in the concept of the Trinity and in God having a son, a daughter, a wife, or any family members or relatives!

I *TAWḤĪD* IN THE HOLY QUR'ĀN

The Holy Qur'ān is an inexhaustible source of knowledge for those who seek to discuss this subject. We have preferred here to be very brief in bringing the reader the following aspects relevant to *Tawḥīd* as outlined in the Holy Qur'ān. Additional interesting and useful information shedding light on *Tawḥīd* is included in two chapters to follow.

a) Allāh is Unique, Peerless

Qur'ānic verses testifying to the fact that Allāh, Praise to Him, is One and peerless and can never have a partner in His authority, or a similitude, nor can He have a son, a daughter, a mother, an aunt, a grandmother or any kin, are numerous; here are some of them:

> (He is) the Originator of the heavens and the earth; He made mates for you from among yourselves, and mates of (and for) the cattle, too, multiplying you (humans and animals) thereby; nothing is like Him; and He is the Hearing, the Seeing. (42:11)

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prolific pen are truly baffling, unsurpassed.

> Say: He, Allāh, is One. Allāh is He on Whom all (beings and things) depend. He does not beget, nor is He begotten, and none is like Him. (112:1-4)
>
> He is Allāh, the One, the Subduer (of all). (39:4)
>
> Say: Who is the Lord of the heavens and the earth? Say: Allāh. Say: Do you then take besides Him guardians who do not control any benefit or harm for themselves? Say: Are the blind and the seeing alike? Or can the darkness and the light be equal? Or have they set up with Allāh associates who have created creation like His, so what is created became confused to them? Say: Allāh is the Creator of all, and He is the One, the Supreme. (13:16)

The command "say" in the verses above refers to a divine order to the Prophet of Islam ﷺ to put forth these very important questions and answers before those who used to argue with him about the Holy One. All these verses, and many others, testify that Allāh is the One and Only God, negating the theories of dualists or polytheists.

b) He is the Only Creator

None besides Allāh has ever created anything out of nothing. He, and only He, is the Creator, whereas everything besides Him is a creation of His, including prophet ﷺ whom He sent to mankind to enlighten them. Everything in the cosmos, the stars and constellations, the earth and its mountains, oceans, rivers, vegetation, small or large beings, and the humans who live on it, are all among His creations. Verses stressing this fact abound in the Holy Qur'ān; among them are:

> (Refer to 13:16 above)
>
> Allāh is the Creator of everything and He has authority over everything. His are the treasures of the heavens and the earth; as for those who disbelieve in the communications of Allāh, they surely are the losers. (39:62-63)
>
> Such is Allāh, your Lord, the Creator of everything; there is no God but He; whence are you then turned away? (40:62)

Such is Allāh, your Lord; there is no god but He, the Creator of all things; so, worship Him (and Him alone), and He has charge of all things. (6:102)

He is Allāh, the Creator, the Maker, the Fashioner; His are the most beautiful names; whatever in the heavens and on earth declares His glory, and He is the Mighty, the Wise. (59:24)

(Allāh is the) Wonderful Originator of the heavens and the earth! How could He have a son when He has no consort, and He (Himself) created everything? And He knows all things. (6:101)

O men! Call to mind the favor of Allāh on you; is there any creator besides Allāh who gives you sustenance from the heavens and the earth? There is no god but He; whence are you then turned away? (35:3)

Surely your Lord is Allāh Who created the heavens and the earth in six days (periods of time, stages, phases), and He is firm in power; He throws the veil of night over the day, which it incessantly pursues, and (He created) the sun and the moon and the stars (and) made them subservient (to you, serving you) by His command; surely His is the creation and the command; blessed is Allāh, the Lord of the worlds. (7:54)

c) The One in Godhead and in Nurturing His Beings

There is only One God for the entire cosmos, existence. He deals with it as He pleases without having anyone to share His authority, or to help Him. He manages the affairs through many agents, the most noteworthy of whom are the angels who outnumber by many, many times, all the residents of earth, and whose duties and ranks vary a great deal. They carry out His orders most efficiently and effectively; He enables them to do so. Consider the following verses:

Surely your Lord is Allāh Who created the heavens and the earth in six days (periods), and He is firm in power, regulating the affairs; there is no intercessor except with His permission. Such is Allāh, your Lord; so, worship Him; will you not then mind? (10:3)

Allāh raised the heavens without any pillars that you can see, and He is firm in power, and He made the sun and the moon

subservient (to you): each pursues its course to an appointed time; He regulates the affairs, making clear the signs so that you may be certain of meeting your Lord. (13:2)

He is the Supreme above His servants, and He sends keepers (protecting angels) over you until, when death comes to one of you, Our messengers (angels of death) cause him to die, and they are not remiss. (6:61)

Allāh takes the souls away at the time of death (through His agents, the angels of death), and those that do not die during their sleep, He withholds those on whom He has passed the decree of death and sends the others back till an appointed term; most surely there are signs in this for people who reflect. (39:42)

And seek assistance through patience and prayer, and most surely it is hard except for the humble ones. (2:45)

Say: Allāh's is the intercession all of it; His is the kingdom of the heavens and the earth, then to Him shall you all be brought back. (39:44)

And how many an angel is there in the heavens whose intercession does not avail at all except after Allāh has given permission to whom He pleases and chooses (to receive His mercy)? (53:26)

Say: None in the heavens and on earth knows the unseen except Allāh, and they do not know when they shall be raised. (27:65)

On no account will Allāh leave the believers in the condition in which you are till He separates the evil from the good, nor is Allāh going to make you acquainted with the unseen, but Allāh chooses as His prophets whomsoever He pleases; so, believe in Allāh and in His prophets, and if you believe and guard (yourselves against evil), you shall then have a great reward. (3:179)

And when I am sick, He restores health to me. (26:80)

And We reveal of the Qur'ān that wherein there is healing and mercy to the believers, and it adds only perdition to the unjust ones. (17:82)

Surely Allāh bestows sustenance, the Lord of Power, the Strong One. (51:58)

... And maintain them out of (the benefits thereof), and clothe them and speak to them words of honest advice. (4:5)

Have you considered what you sow? Is it you that cause it to grow, or do We not cause its growth?! (56:63-64)

... It delights the one that sows it, so that He may enrage the unbelievers on their account; Allāh has promised those who believe and do good from among them forgiveness and a great reward. (48:29)

... Allāh writes down (through His agents, the angels) what they decide by night; therefore, turn aside from them and trust in Allāh, and Allāh suffices as the Protector. (4:81)

Aye! And Our messengers (angels) are with them writing down (whatever they say and do)[1]. (43:80)

As for those who do not believe in the hereafter, We have surely made their deeds fair-seeming to them, so they blindly wander on. (27:4)

And Satan made their deeds fair-seeming to them and said: No one

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[1]One may wonder whether the angels write down our innermost thoughts, too. I have read somewhere that they do not, but they can tell when someone is entertaining good or bad thoughts. The good thoughts are those to which the Almighty does not object or condemn. How do they do that? It is said that when someone is entertaining good thoughts, such as helping someone who is in dire need for help or visiting an ailing person, etc. a fragrant smell emanates from his head and spirals above it, shrouding and blessing him/her entirely. Likewise, if he/she entertains bad, evil, illicit, unlawful…, thoughts, stink comes out of his head that turns the angels off, offending them and prompting some of them to plead to the Almighty to protect and forgive him/her. This makes an interesting research, folks! Although this book contains a chapter about the angels, this subject is truly vast and very, very interesting. Unfortunately, the books I consulted for more material about angels seem to be too simplistic and shallow.

can overcome you this day, and surely I am your protector. But when the two parties came in sight of each other, he turned on his heels and said: Surely I am clear of you; surely I see what you do not see; surely I fear Allāh. And Allāh is severe in requiting (evil). (8:48)

And We have appointed for them comrades, so they have made fair-seeming to them what is before them and what is behind them. (41:25)

Say: Who gives you sustenance from the heavens and the earth? Or Who controls the hearing and the sight? And Who brings forth the living from the dead and the dead from the living? And Who regulates the affairs? They will then say: Allāh. Say: Will you not then guard (yourselves against evil)? (20:31)

Then those that regulate the affair (on behalf of and according to the instructions of Allāh)... (79:5)

... And you did not smite them when you smote (them, the enemy), but it was Allāh Who smote (them). (8:17)

Had there been in them any gods other than Allāh, they would have both been in a state of disorder; therefore, glory to Allāh, the Lord of the dominion, above what they attribute (to Him). (21:22)

Neither did Allāh take to Himself a son, and never was there with Him any (other) god; in that case, each god would certainly have taken away what he created, and some of them would certainly have overpowered others; glory to Allāh above what they describe! (23:91)

d) Allāh is the Only Source of Legislation

For the Muslims, Allāh is the only One Who legislates every rule of their lives. Such a code of legislation, i.e. the *Sharī`a*, regulates everyone's relationship with all others as well as with his/her Lord and Maker. The Holy Qur'ān clearly indicates that no manmade law or constitution is acceptable, that the only canon is the Holy Qur'ān. Verses requiring the believers to obey only Allāh are numerous; here are some of them:

> You do not worship besides Him except names which you yourselves and your fathers have named; Allāh has not sent down any authority for them; judgment is only Allāh's; He has commanded that you should worship none but Him; this is the right religion, but most people do not know. (12:40)
>
> Is it then the judgment of (the times of) ignorance (*jāhiliyya*) that they desire? And who is better than Allāh to judge for people who are sure? (5:50)
>
> Surely We revealed the Torah in which there was guidance and light. With it, the prophets who submitted themselves (to Allāh) judged (matters) for those who were Jews, and the masters of Divine knowledge and the doctors, because they were required to guard (part) of the Book of Allāh, and they were witnesses thereof; therefore, do not fear the people but fear Me, and do not take a small price for My communications. Whoever does not judge by what Allāh has revealed, they are the unbelievers. And We prescribed to them in it that: a life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, and (that there is) reprisal in wounds. But whoever forgoes it, it shall be an expiation for him, and whoever does not judge by what Allāh revealed, those are they that are the unjust. And We sent after them in their footsteps Jesus son of Mary testifying to what was before him of the Torah, and We gave him the Gospel wherein there was guidance and light and testifying to what was before it of the Torah, and a guidance, and an admonition for those who guard (themselves against evil). And the People of the Book should have judged by what Allāh revealed in it, and whoever does not judge by what Allāh revealed, those are they that are the transgressors. (5:44-47)

The questions that force themselves on us here are: Are Muslims really following the Islamic *Sharī`a*? Are they deriving their laws from the Holy Qur'ān? Do their legal, social, and economic systems adhere to the Holy Qur'ān? What about their blind imitating of the un-Islamic and anti-Islamic Western way of life? Why do they brag about following the so-called "international law" while knowing that it is neither the law of the Holy Qur'ān, nor of the Bible, nor of the Torah…, that the Islamic *Sharī`a* makes no room for any manmade code of any kind whatsoever? Will they ever wake up? But they

have first of all to purge their countries of corrupt rulers who fear nothing more than the Islamic *Sharī`a* and who derive their strength not from public support but from the enemies of the Islamic *Sharī`a*.

e) The Only One to Obey

Only Allāh should be obeyed. Obedience of His commandments manifests one's submission to Him. A Muslim is required to do only what pleases Allāh and what He has decreed as permissible. Anything besides that is apostasy:

> Be careful of (your duty to) Allāh as much as you can, and hear and obey (Him), and spend (of what He bestows on you); it is better for your souls (that you do so), and whoever is saved from the greediness of his soul, these it is that are the successful ones. (64:16)

> And We did not send any prophet except that he should be obeyed by Allāh's permission. (4:64)

f) Allāh is the Only Judge

Allāh is the only Judge, the Judge of Judges, the One Whose authority is above that of anyone else's. His Word is the law, His injunctions are binding on everyone. To accept anyone else's judgment in preference to Allāh's is to commit *shirk*; we seek refuge with Him against doing so. Consider the following verses:

> (Refer to 12:40 above)

> Say: Surely I have a manifest proof from my Lord but you call it a lie; I have not with me (to bring about) that which you hasten; judgment is only Allāh's; He relates the truth and He is the best of those who decide. (6:57)

> Then they are sent back to Allāh, their Master, the True One; surely His is the judgment, and He is the swiftest in taking account. (6:62)

> O David! Surely We have made you a ruler in the land; so judge between men with justice and do not follow (your own personal) desire lest it should lead you astray from the path of Allāh. (38:26)

g) Rewards for Testifying that "There is no god but Allāh"

To articulate the testimony of *Lā ilāha illa-Allāh* لا اله الا الله (There is no god but Allāh) is regarded in Islam as an act of worship for which the believer will be richly rewarded. Such rewards are recorded starting from p. 20 of *Thawāb al-A`mal wa Iqāb al-A`māl* ثواب الأعمال و عقاب الأعمال by the great mentor Abū Ja`far Muhammed ibn Ali ibn al-Hussain ibn Babawayh as-Sadūq al-Qummi (d. 381 A.H./991 A.D.) and published in 1410 A.H./1989 A.D. by al-A`lami Establishment for Publications (Beirut, Lebanon). We would like to quote some of the very interesting and enlightening texts on those pages for the benefit of the dear reader:

Abū Sa`īd al-Khudri[1] quotes the Messenger of Allāh ﷺ as saying, "Allāh, the most Exalted and Sublime, said once to Moses son of `Imrān (Amram), `O Moses! Had the heavens and all those who reside therein, as well as those of the seven (layers) of earth, been placed on one scale and *Lā ilāha illa-Allāh* on the other, the scale containing *Lā ilāha illa-Allāh* would surely have weighed more."

The great *ṣaḥābi* Jābir ibn Abdullāh al-Ansāri quotes the Messenger of Allāh ﷺ as saying, "Two most sure things are: 1) Whoever dies testifying that There is no god except Allāh will enter Paradise and, 2) Whoever dies associating anything with Allāh will enter the fire (of hell)."

Imām Ja`far as-Sādiq عليه السلام quotes his great grandfather the Messenger of Allāh ﷺ as saying, "Teach your dying persons to say: *Lā ilāha illa-Allāh*, for it will smash their sins all of them." He was asked, "O Messenger of Allāh! What about one who says so while enjoying good health?" He said, "That is more smashing to them, more so, and still more! Indeed, *Lā ilāha illa-Allāh* is the best

[1]His name is Sa`d ibn Mālik ibn Sinān al-Khudri al-Ansāri al-Khazraji, Abū Sa`īd. He was a great *ṣaḥābi* who for many years kept the Prophet company and participated in twelve of his military campaigns. He died in 74 A.H./693 A.D.

companion of anyone during his lifetime, when he dies, and when he is brought back to life again... Gabriel has said (to me): `O Muhammed! Were you only to see them when they are brought back to life again! Some are raised with white faces calling out: *Lā ilāha illa-Allāh! Allāhu Akbar!* And the faces of others will be black, and they will be crying out: *Yā Waylāh! Yā Thubūrāh!* **يا ويلاه! يا ثبوراه!** (O woe unto me! O what a calamity!)"'

The Messenger of Allāh ﷺ has said, "Whoever says: *Lā ilāha illa-Allāh* will have a tree planted for him in Paradise of red sapphire; it is planted in white musk, is sweeter than honey and is more white than snow; its fragrance is better than musk, its fruit looks like virgins' breasts, and it opens up for seventy outfits."

Jābir ibn Yazīd al-Ju`fi[1] quotes Imām "Abū Ja`far" al-Bāqir عليه السلام

[1]He is "Abū Muhammed" or "Abū Abdullāh" (or both), Jābir ibn Yazīd ibn al-Ḥarith ibn Yaghūth al-Ju'fī of the Azd Arab tribe, a *tābi`i* (one who learned directly from *ṣaḥābis* or *ṣaḥāba* رضي الله عنهم, companions of the Prophet ﷺ) and a contemporary of both Imāms Muhammed al-Bāqir and Ja`far as-Sādiq عليهما السلام, peace with them, whom he quotes, according to the genealogist al-Najjāshi. In his book titled *Ar-Risāla al-Adadiyya* **الرسالة العددية**, Al-Mufīd lists him among few the *ḥadīth* they narrate has no room for doubt, nor is there anyone to find any fault with their characters or the knowledge they relay. Ibn Uqdah narrates saying that Imām aṣ-Ṣādiq عليه السلام used to say, "May Allāh have mercy on Jābir; he used to tell the truth about us (Ahl al-Bayt عليهم السلام), and may He curse al-Mughīrah ibn who used to tell lies about us." Sufyān al-Thawri says, "Jābir al-Ju'fī is truthful when narrating *ḥadīth*, but he used to incline towards Shī`ism." Notice the sick and contagious prejudice! There are many narratives and traditions which all indicate the depth of his knowledge and future predictions. He was a very highly spiritual and a most pious man. Among his works are: the *Faḍā'il* **الفضائل** (virtues) book, a book about the Battle of the Camel, another about the Battle of Siffeen, another about the Battle of Nahrawān, another about the martyrdom of the Commander of the Faithful, Imām Ali ibn Abū Tālib عليه السلام, and one about the martyrdom of Imām al-Ḥussain عليه السلام. These books are detailed by al-Hussain ibn al-Ḥaseen al-Qummi. Jābir al-Ju'fī is regarded as an authority on *ḥadīth* by an-Nisā'i and Abū Dāwūd, and he is quoted by Shu'bah and Abū 'Awānah. Al-Dhahbi marks his name with the symbols of Abū Dāwūd and Abū 'Awānah as an indication that they both

who quotes the Messenger of Allāh ﷺ as saying, "For everything there is something else equal to it except Allāh, the Exalted, the Sublime, for nothing at all equals Him, and so is *Lā ilāha illa-Allāh*: nothing equals it. Nothing can weigh heavier than one's tear shed out of fear of Allāh. If it trickles down his face, neither exhaustion nor humiliation shall ever touch it (his face) thereafter."

The Commander of the Faithful Imām Ali ibn Abū Tālib عليه السلام has said, "Whenever a servant of Allāh says: *Lā ilāha illa-Allāh*, it (the statement) ascends piercing every ceiling, wiping out his sins as it passes by them till it reaches its equivalent in good deeds. It is only there that it will stop."

Abū Ja`far, Imām Muhammed al-Bāqir عليه السلام, has said, "Nothing is more rewardable than testifying that There is no god except Allāh, for nothing equates Allāh, the most Exalted One, nor is there any partner with him."

Abū Sa`īd al-Khudri quotes the Messenger of Allāh ﷺ as saying, "I have not said anything, nor has anyone else before me, like: *Lā ilāha illa-Allāh*."

"Abū Abdullāh" Imām Ja`far as-Sādiq عليه السلام has said, "The testimony of *Lā ilāha illa-Allāh* is the price of Paradise."

The Messenger of Allāh ﷺ is quoted as saying, "Repeat *Lā ilāha illa-Allāh* and *Allāhu Akbar* as often as you can, for Allāh loves nothing more than them both."

Of course the more you pronounce this short but very weighty statement, the more rewards you will earn. Imām Ja`far as-Sādiq عليه السلام has said, "Whoever repeats the testimony of *Lā ilāha illa-Allāh* a hundred times is better than all other people that day except one who has repeated it more often than him."

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quote his *aḥādīth*. The date of birth of Jābir al-Ju'fī is unknown, but he is said as having died in the year 132 A.H./750 A.D.

Imām as-Sādiq عليه السلام has also said, "If one says *Lā ilāha illa-Allāh* a hundred times prior to going to bed, Allāh builds him a mansion in Paradise, and whoever seeks Allāh's forgiveness a hundred times before going to bed, his sins will fall down as leaves fall down from the trees."

II HOW SOME MUSLIMS VIEW ALLĀH

First of all, the references cited in this part are all written by some well known Sunni Muslim scholars of *ḥadīth*. The numbers of their books' volumes and pages reflect those of their original Arabic texts. Many of these books are yet to be translated into English. The translated ones, on the other hand, are quite often edited, and the editing includes the deliberate deletion of a good deal of the original text: the later the edition, the more the deletion.

Like Jews and Christians, some Muslims unfortunately view Allāh as having literally created Ādam "in His own image". Reference to the Almighty creating Ādam in His image exists in the Book of Genesis of the Old Testament, and some people take it literally rather than metaphorically, symbolically.

On p. 1481, Vol. 4, of the English translation of Muslim's *Ṣaḥīḥ* (published in New Delhi, India, in 1977 by Nusrat Ali Nasri for Kitāb Bhavan), Abū Hurayra purportedly quotes the Messenger of Allāh صلى الله عليه وآله as saying, "Allāh, the Exalted and Glorious, created Ādam in His own image with His length of sixty cubits..."[1] *Astaghfirullāh* (I seek forgiveness of Allāh)…! In Bukhāri, we read how Allāh is described as having the same physical appearance given to man. Read Bukhāri's *Ṣaḥīḥ*, particularly the chapter on seeking permission to enter, p. 122, Vol. 2, where Sūrat az-Zumar is explained, p. 184, Vol. 6, "Kitāb *at-Tawḥīd"* (Book of the Unity of Allāh), where the verse saying, "... I created in My own hand," p. 192, Vol. 6, where the verse saying, "[Some faces] on that Day shall be pleased," in his

[1]The maximum length of a cubit is 21 inches; hence, they claim that Ādam and the Almighty are each 15 feet tall... *Astaghfirullāh*…!

explanation of the verse saying, "On the Day when a leg shall be uncovered" which exists in Sūrat Noon (i.e. 68:42), in his exegesis of Sūrat Qāf (Ch. 50 of the Holy Qur'ān), in a chapter explaining the verse saying, "The mercy of Allāh is near to the doers of good" on p. 191 of Vol. 4, in his "Kitāb al-Tahajjud", in a chapter dealing with supplications and prayers at the end of the night… and elsewhere. Other references are indicated in the footnotes below.

Some Muslims, as indicated above, claim that Allāh literally created Ādam in His image[1], that He has fingers[2], legs[3] and feet[4]. As for

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[1]al-Bukhāri, *Ṣaḥīḥ*, "Kitāb al-Isti'than **كتاب الاستئذان**" (Book of seeking permission to enter), in a chapter titled "*Bab Bid' as-Salām* **باب بدىء السلام** (a chapter dealing with initiating a greeting). Muslim, *Ṣaḥīḥ*, **صحيح مسلم، كتاب الجنة و صفة نعيمها** "Kitāb al-Jannah wa ṣifat na`eemiha" (Book of Paradise and the description of its bliss), **في باب يدخل الجنة أقوام أفئدتهم مثل أفئدة الطير** in a chapter titled "*Bab yadkhul al-jannah aqwam af'idatuhum mithl af'idat aṭ-ṭayr*" (a chapter about Paradise being entered by people whose hearts are like those of birds'), Vol. 28; see also Vol. 115, **كتاب البر، باب النهي عن ضرب الوجه** "Kitāb al-birr: Bāb an-nahi `an arb al-wajh" (Book of kindness: a chapter dealing with the prohibition of hitting the face. Ahmed ibn Hanbal, *Musnad*, **مسند أحمد ابن حنبل** Vol. 2, pp. 244, 251, 323, 365, 424, and 569.

[2]al-Bukhāri, *Ṣaḥīḥ*, Vol. 2, p. 122, where Sūrat az-Zumar is explained. It is also stated in Vol. 4, p. 186, where the verse "What stopped you (O Eblis) from prostrating to what I created with My own hand?" is explained. It is also stated in Vol. 4, p. 192, where the verse saying, "Some faces will on that Day be pleased" is discussed. Muslim, *Ṣaḥīḥ*, Vol. 19, pp. 21-22, where a description of the Day of Judgment, of Paradise, and of Hell, is given.

[3]al-Bukhāri, *Ṣaḥīḥ*, Vol. 4, p. 189, where verse 43 of Sūrat Noon (also called Chapter of the Qalam, i.e. 68 of the Holy Qur'ān) is explained in "Kitāb at-Tawhīd" (Book of the Unity of God).

[4]al-Bukhāri, *Ṣaḥīḥ*, Vol. 4, p. 191, where Sūrat Qāf (Ch. 50 of the Holy Qur'ān) is explained. At-Tirmidhi, *Ṣaḥīḥ*, **صحيح الترمذي** Vols. 35-38, where a discussion exists about Hell being entered by the tyrants and Paradise by the weaklings.

Allāh having fingers, readers who are not fluent in Arabic are referred to p. 1461, Vol. 4, of the English translation of Muslim's *Ṣaḥīḥ* where they will be reading about Allāh's alleged fingers in the following "tradition" narrated by the following narrators: Abdullāh ibn Mas`ūd[1], Mansūr, and al-A`mash. Both latter narrators narrate it in slightly different variations. Its unedited, hence the weak English, text is as follows:

> A Jew scholar came to Allāh's Prophet ﷺ (peace with him, his progeny and righteous companions) and said: "Muhammed, or Abū al-Qāsim, verily, Allāh, the Exalted and Glorious, would carry the Heavens on the Day of Judgment on one finger and earths on one finger and the mountains and trees on one finger and the ocean and moist earth on one finger—in fact the whole of the creation on one finger, and then He would stir them and say: I am your Lord, I am your Lord." Thereon Allāh's Messenger (peace with him) smiled testifying what that scholar had said.[2]

The same "tradition" is recorded in both its Arabic text and English translation on p. 113 of *The Divine Traditions*. In another "tradition" on the following page (p. 1462 of the English translation of Muslim's *Ṣaḥīḥ*), we are told that Allāh has hands. It is narrated by none other than Abū Hurayra who quotes the Messenger of Allāh ﷺ as saying, "Allāh, the Exalted and Glorious, will take in His grip the earth on the Day of Judgment and He would roll up the sky in His right hand and would say: I am the Lord; where are the sovereigns of the world?" With slightly different wording, the same "tradition" is narrated by Abdullāh ibn Omer, son of second caliph Omer ibn al-Khattab, and it is also reported by Abū Bakr ibn Abū Shaybah and is

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[1]His name is Abdullāh ibn Mas`ūd ibn Khafil ibn Habib al-Hathli, "Abū Abd ar-Rahmān," one of the foremost *ṣaḥāba* in Islamic history. He was the very first person in Mecca to openly recite the Holy Qur'ān. He spent years serving and accompanying the Messenger of Allāh, being one of his confidants. Ibn Mas`ūd died in 32 A.H./652 A.D.

[2]This quotation is cited without any editing at all, hence its broken English! We wonder, since Allāh, according to this "tradition", has fingers, whether He also has toes!

published in both languages on p. 114 of *The Divine Traditions*. Reference to Allāh's alleged hands exists in the following page (p. 1463 of the English translation of Muslim's *Ṣaḥīḥ*); here is its unedited text:

> Abū al-Sa`id (Sa`īd or Sa`eed) Khudri[1] reported Allāh's Messenger (peace with him) as saying that the earth would turn to be one single bread on the Day of Resurrection and the Almighty would turn it in His hand as one of you turns a loaf while on a journey. It would be a feast arranged in the honor of the people of Paradise. He (the narrator) further narrated that a person from among the Jews came and he said: Abū al-Qasim, may the Compassionate Lord be pleased with you! May I inform you about the feast arranged in honor of the people of Paradise on the Day of Resurrection? He said: Do it, of course. He said: The earth would become one single bread. Then Allāh's Messenger (peace with him) looked towards us and laughed until his molar teeth became visible[2]. He then again said: May I inform you about that with which they would season it? He said: Do it, of course. He said: Their seasoning would be *balam* and fish. The Companions of the Holy Prophet ﷺ (peace with them رضي الله عنهم) said: What is this *balam*? He said: Ox and fish from whose excessive livers seventy thousand people would be able to eat.

Since when did the Prophet of Allāh ﷺ need the Jews to tell him about the Hereafter?! Could the Jews have told him better than arch-angel Gabriel? This is how Judaica crept into Islamic literature, thanks to Abū Hurayra and his likes, wreaking havoc in and corrupting the Islamic faith. Laughter is not at all dignifying. Whenever a Muslim laughs, he/she is supposed to seek Allāh's forgiveness and say, "*Allāhomma Lā tamqutni* **اللهم لا تمقتني** (O Allāh! Do not despise me!)" One can and should always smile and be optimistic, but he/she should not audibly laugh. Such is the Islamic code of etiquett. Yet there are numerous references to the Prophet

[1]The correct spelling of his name is: Abū Sa`īd al-Khudri.

[2]The Messenger of Allāh was never reported as laughing; instead, he always smiled. He never audibly laughed.

ﷺ laughing in *aḥādīth* the authenticity of which leaves much to be desired. Whenever you laugh, you ought to remember verse 82 of Sūrat Barā'a: "So they shall laugh a little and weep a lot as a recompense for what they earned" (Qur'ān, 9:82). Imām Ja`far as-Sādiq ﷺ quotes his forefathers citing the Messenger of Allāh ﷺ as saying, "A good deal of jesting is not at all dignifying, while a good deal of laughter wipes out *'īmān* (conviction)."[1] Imām as-Sādiq ﷺ has also quoted his father Imām Muhammed al-Bāqir ﷺ as saying, "(Prophet) David ﷺ said to (his son, later Prophet) Solomon ﷺ: `O son! Beware of laughing a lot, for a good deal of laughter leaves a servant of Allāh very poor on the Day of Judgment."[2] Abū Abdullāh, Imām Ja`far as-Sādiq ﷺ, has also said, "Three things invoke Allāh's contempt: one sleeps without having kept a vigil, laughs without having witnessed something extra-ordinary, and one who eats though his stomach is already full."[3] One of the pieces of advice given by the Messenger of Allāh ﷺ to Abū Dharr al-Ghifāri was this one which is recorded in *`Uyoon Akhbār ar-Riḍa*: "Strange it is how one who knows that there is the fire (of hell) and who still laughs." He has also said, "Beware of much laughter, for it causes the death of the heart."[4] The Messenger of Allāh ﷺ always smiled but never laughed. As a matter of fact, to smile in the face of your Muslim brother is equivalent to paying charity, according to one *ḥadīth*. One day the Messenger of Allāh ﷺ passed by a band of young Ansāris who were talking and laughing heartily, so he said to them, "O folks! Anyone among you who is deceived by his hopes and is short of doing good deeds should look at the graves and be admonished about the life to come. And remember death, for it shall put an end to each and every enjoyment."[5]

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[1] as-Sadūq, *Amāli*, p. 324.

[2] al-Majlisi, *Biḥār al-Anwār*, Vol. 73, p. 58, citing *Qurb al-Isnād*.

[3] *Ibid*.

[4] *Ibid*., p. 59.

[5] at-Tūsi, *Al-Āmāli*, Vol. 2, p. 136.

The readers may tolerate reading about the Prophet ﷺ laughing, but what is their conclusion when they come across the claim that our Maker and Creator, too, laughs?! References to Allāh laughing exist in lengthy "traditions" narrated supposedly by Mu`ath ibn Fudālah **معاذ بن فضاله** who quotes Hisham quoting Qatādah[1] quoting Anas ibn Mālik as recorded on pp. 119-120 of *The Divine Traditions*. It depicts one of the scenes on the Day of Judgment. A variation of it is narrated by Abd al-`Azīz ibn Abdullāh who quotes Ibrahim ibn Sa`d quoting Ibn Shihab quoting `Ata ibn Yazīd al-Laythi quoting Abū Hurayra, and it is recorded by al-Bukhāri and cited on pp. 121-122 of *The Divine Traditions*. We do not think it is worth quoting here…

Some Muslims, due to their limited knowledge, unfortunately also claim that Allāh occupies a certain space and travels from one place to another, building their argument not on any Qur'ānic verse but on a tradition wherein the Messenger of Allāh ﷺ supposedly said, "Our Lord, before creating His creation, did not have anything with Him; underneath Him was air; above Him was air, then He created His throne on water."[2] They also quote the Messenger of Allāh ﷺ as saying, "His `Arsh was over His heavens like this (then he demonstrated with his finger the shape of a dome), and He mounted

[1] Qatāda (or Qatādah) ibn al-Nu'mān **قتادة بن النعمان** was one of the *ṣaḥāba* (companions) رضي الله عنهم of Prophet Muhammed ﷺ from among the Ansār. He had a famous grandson named Āsim ibn Omer ibn Qatāda ibn al-Nu`mān al-Ansāri (d. 120 or 129 A.H./738 or 747 A.D.). Qatāda's *kunya*, surname, was "Abdul Khatīb", and he was *ḥāfiẓ*; he learned the entire text of the Holy Qur'ān by heart and transmitted many *aḥādīth*. During the battle of Uhud in 625 A.D., Qatādah was struck in his eye and his eyeball was hanging down onto his cheek. The *ṣaḥāba* wanted to cut it off, but first they solicited the Prophet's opinion. Prophet Muhammed told them not to do so. He then supplicated for Qatādah and placed his eyeball back in its place. Qatāda died in 11 A.H./632 A.D.

[2]Ibn Mājah, *Sunan*, Introduction. at-Tirmidhi, *Sunan*, where Sūrat Hūd is explained. Ahmed ibn Hanbal, *Musnad*, Vol. 4, pp. 11-12.

it as a rider mounts over the saddle of his beast of burden."[1] They also quote him as saying, "Allāh descends at the last part of the night from the heavens to the lower earth and says, `Who is there to ask Me, so I may respond to him, and who is there to ask Me, so I may give him?'[2] They also quote him as saying, "Allāh descends during the night of the middle of the month of Sha`bān to the lower heavens where He forgives..."[3] They also quote him as saying the following about the Day of Judgment: "It will be said to hell: `Are you filled up?' It will say, `Is there any more?' So the Lord, Blessed and Exalted is He, will put His leg into it, whereupon it will say, `Now I am full!'" In another version of this so-called "tradition", Prophet Muhammed ﷺ is quoted as supposedly saying, "As to the fire (of hell), it will not be filled up until He puts His foot (this time it is not the whole leg but only the foot!) in it, whereupon it will say, `Now, only now, am I full!' It is then that it will be full, and each of its parts will close in on the other."[4] Similar variations of this "tradition" are

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[1]Abū Dāwūd, *Sunan*, "Kitāb al-Sunnah". Ibn Majah, *Sunan*, Introduction. Muhammed ibn Abd al-Wahhāb, *Kitāb al-Tawhīd*. Ibn Taymiyyah, *Minhāj al-Sunnah*.

[2]al-Bukhāri, *Ṣaḥīḥ*, Vol. 2, pp. 233-235. Ibn Majah, *Sunan*, "Kitāb al-Salāh". Ibn Mālik, *Mawta'*, "Kitāb al-Qur'ān", Chapter 30. Ahmed ibn Hanbal, *Musnad*, Vol. 2, pp. 264, 267, 282, 419, 433, 487, 504, and 521.

[3]at-Tirmidhi, *Sunan*, where he discusses the fast and the night of the middle of Sha`bān. Ibn Mājah, *Sunan*, in a volume dealing with the prayers and with the night of the middle of Sha`ban. Ahmed ibn Hanbal, *Musnad*, Vol. 2, p. 433.

[4]Both "traditions" are narrated on the authority of the *"ṣaḥābi"* Abū Hurayra when al-Bukhāri, in Vol. 3, p. 128, of his *Ṣaḥīḥ*, explains Sūrat Qāf. They are repeated in Vol. 4, p. 191 of the same book in *Kitāb at-Tawhīd*. The "tradition" referring to Allāh's foot is narrated by Anas and is detailed in Vol. 4, p. 129, of the same *Ṣaḥīḥ*. To review more of such so-called "traditions" which most likely crept into Islam from Judaica through the Jew Ka'b al-Ahbār, refer to "Kitāb al-Jannah **كتاب الجنة**" in at-Tirmidhi's *Sunan*, Vol. 10, p. 29, where the eternity of the residents of Paradise and those of hell is discussed. See also Ahmed ibn Hanbal's *Musnad*, Vol. 2, p. 396. Readers who are not well versed in Arabic may read the texts of these

narrated by Qatādah who quotes Anas ibn Mālik.

Some Muslims claim that Allāh will be seen by Muhammed, the Messenger of Allāh ﷺ, who will have audience with Him, as well as by everyone else on the Day of Judgment. They quote the Messenger of Allāh ﷺ as saying, "The believers will come to Me for intercession after all prophets refuse to intercede on their behalf, so I will set out and seek audience with my Lord [make an appointment?!], and I will be granted audience with Him. Once I see my Lord, I shall fall down prostrating... Then I shall seek His intercession, and He will draw a line for me, so I shall let them enter Paradise. Then I shall go back to my Lord. Once I see Him, I shall fall prostrating..., etc."[1] According to this so-called "tradition",[2] the Almighty is confined to a specific place where He is visited by the Messenger of Allāh ﷺ who recognizes Him on seeing Him... Imagine! An entire chapter in *The Divine Traditions* is dedicated to the believers allegedly seeing their Lord. It starts on p. 157. The narrators who narrate such "traditions" include: Ubaydullāh ibn Omer ibn Maysarah, Abd ar-Rahmān ibn Mahdi, Hammād ibn Salāmah, Thābit al-Bunāni, Abd ar-Rahmān ibn Abū Layla, Shuhayb, Jābir ibn Abdullāh, Saheeb, and others. They are recorded in the *hadīth* and *sunan* books of Bukhāri, Muslim, Ibn Majah, at-Tirmidhi, and al-Nisā'i. Some Muslims also quote the Messenger of Allāh ﷺ as supposedly saying, "Allāh, Blessed and Exalted is He,

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"traditions" together with their English translations in *The Divine Traditions*, especially on p. 149 where the *verbatim* and unedited text reads as follows: "As for Paradise, (it will be filled with good people) because Allāh does not wrong any of His created beings, and He created for Hell whomever He will, and they will be thrown into it, and it will say thrice, `Is there any more?' Till Allāh will put His Foot over it, and it will become full and its sides will come close to each other and it will say, `Enough! Enough! Enough!' Bukhāri transmitted it."

[1]al-Bukhāri, *Ṣaḥīḥ*, Vol. 4, p. 185, "Kitāb at-Tawḥīd". See also Vol. 4, p. 190 of the same reference.

[2]This "tradition" is cited on pp. 115-116 of *The Divine Traditions*.

will descend on the Day of Judgment to His servants in order to judge between them."[1] They claim that he said, "You shall see your God with your own eyes."[2] They claim that Muslims will see their God on the Day of Judgment just as they see the moon without suffering any pain while looking at Him.[3] They go beyond that to cite the Almighty saying, "Whoever worships something, let him follow it." So, they proceed to say, "Some people will follow the sun while others will follow the moon, while still others will follow the tyrants, and this nation shall stay *including its hypocrites*. Allāh will then come to them not in the *shape* whereby they know Him, and He will say, `I am your God.' They will say, `We seek refuge with Allāh against you. We shall stay here till our God comes to us. So once our God comes to us, we shall recognize Him.'" It is then that Allāh will go to them in the ***shape*** whereby they know Him, and He will say, `I am your God.' They will say, `You are our Lord,' and they shall follow Him... etc."[4] Another "tradition" states the following:

> So when nobody remains except the righteous and the libertine who worshipped Allāh, the Lord of the Worlds will come to them in the form wherein they saw Him, and He will ask them, "What are you waiting for? Each nation should follow what it used to worship." They will say, "We are waiting for our Lord Whom we worshipped." "I am your Lord," He will say. They will twice or thrice respond by saying, "We do not associate any with Allāh..." He will ask them, "Is there any [distinguishing] *mark* whereby you can recognize Him?" They will say, "Yes, the leg." So He will uncover His leg, whereupon they will fall prostrating. Then they will raise their heads and see Him in the *form* whereby they saw Him the first time. It is then that He will say, "I am your Lord." They will say, "You are our Lord."[5]

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[1]at-Tirmidhi, *Sunan*, Vol. 9, p. 229, "Kitāb al-Zuhd".

[2]al-Bukhāri, *Ṣaḥīḥ*, Vol. 4, p. 188, "Kitāb at-Tawhīd".

[3]*Ibid.*, Vol. 10, pp. 18 and 20.

[4]Muslim, *Ṣaḥīḥ*, Vol. 4, p. 188, "Kitāb al-'īmān".

[5]*Ibid.*, p. 229, "Kitāb al-'īmān," in a chapter about how to see. Al-Bukhāri

And Allāh supposedly speaks to His servants on the Day of Judgment and those near and far will hear His *voice* as we are told in the following "tradition" compiled and published in *The Divine Traditions* (*Al-Aḥādīth al-Qudsiyya*); its text here exists on p. 226 and is unedited, hence its pathetic English:

> Jābir (RAA)[1] narrated on the authority of Abdullāh bin Unais (RAA) who said, "Allāh will gather the people and call them with a Voice which will be heard by those who will be far away and those who will be near, by saying, `I am the King; I am the Daiyan (The one who Judges people on their deeds after calling them to account)." Bukhāri transmitted it. (The Book [of] Monotheism; chapter: The statement of Allāh, "No intercession avails with Him except for him whom He permits" (Qur'ān, 34:23).

Some misled and misleading Muslims, therefore, believe that Allāh will *speak* to His servants who will be permitted to enter into His Paradise as the above cited quotation implies. There is another lengthy "tradition" on pp. 160-161 of *The Divine Traditions* transmitted by Sa`īd ibn al-Musayyab who met Abū Hurayra who informed him of it. A portion of it states, as the poorly translated text, which is cited here without being edited, reads, as follows:

> Abū Huraira told that he asked, "O Allāh's Messenger, shall we see our Lord?" To which he replied, "Yes, are you in doubt about seeing the sun and the moon on the night when it is full?" On receiving the reply that they were not, he said, "Similarly you will have no doubts about the vision of your Lord, and no man will remain in that assembly without Allāh conversing with him, till he

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words this "tradition" slightly differently in Vol. 4, p. 189 in his "Kitāb at-Tawhīd". We wish those who saw their Lord and His leg would tell us all about it! They will then be doing us a great favor, indeed! *Astaghfirullāh*...

[1]These acronyms, RAA, stand for *Raḍiya Allahu `Anhu*, Allah is pleased with him ﷺ.

> says to one of them, `So and so son of so and so, do you remember the day you said such-and-such?' And He will remind him of one of the dishonest things he did in the world. He will say, `O my Lord, hast Thou not forgiven me?' And He will reply, `Yes; by the widness[1] of my forgiveness you have reached this station of yours.'"[2]

This "tradition" is included in at-Tirmidhi's *Ṣaḥīḥ*, Vol. 2, pp. 89-90. There are many such "traditions" (*aḥādīth*) which the reader can review in Bukhāri, Muslim, Ibn Majah, and other recorders of *ḥadīth* who are regarded as being "reliable" by the vast majority of Muslims. Is the majority always right? We do not think so. Had we attempted to quote all of these so-called traditions here, this book would have become much larger than it already is.

Probably the most evident of the belief of some Muslims that Allāh has the same human physical attributes is what is recorded by their "imām of imāms", namely the great *ḥāfiẓ* and mentor, namely Muhammed ibn Ishāq ibn Khuzaymah (d. 311 A.H./923 A.D.), who **taught** *ḥadīth* to both Bukhāri and Muslim, being their mentor. He wrote a book with a rather lengthy title: *At-Tawḥīd wa ithbāt sifāt ar-rabb `azza wa jall allati wasafa bihā nafsah fi tanzeelih wa `alā lisān nabiyyih*

التوحيد و اثبات صفات الرب عز و جل اللتي وصف بها نفسه في تنزيله و على لسان نبيه

(The Unity of God and the proof about the characteristics of the Lord, the Unique and the Exalted One, whereby He described Himself in His Book and through His Prophet ﷺ). This book was published in 1378 A.H./1958 A.D. by Maktabat al-Kulliyyat al-

[1]This is how the text reads... The translator should have used "expanse", "spaciousness", "extent", "breadth", or the like in order to make more sense.

[2]– *The Divine Traditions*, Tr. Dr. Ibrahim al-Selek, Dar el-Fikr (Beirut, Lebanon, 1994), p. 160.

Azhariyya (Library of al-Azhar's Colleges) at Maydan al-Azhar (Al-Azhar Square), Cairo, Egypt. The titles of some of these books sound like a piece-by-piece list of the Almighty's alleged bodily parts: His face, shape, eyes, hearing, vision, hands, leg [just one leg?!]..., especially the leg, and a chapter on how all the believers will see Allāh on the Day of Judgment and will be able to recognize Him.

Another *ḥāfiẓ imām*, namely Othmān ibn Sa`īd al-Darmi (d. 280 A.H./893 A.D.), wrote a book as a rebuttal to the views of the Jahmites (Jahmis **الجهمية**)1. Among its chapters are these: how the Lord seats Himself on the Throne and ascends to heavens, how He is different from His creation, how He descends on the night of the middle of Sha`ban, how He descends on the Day of `Arafat, how He descends on the Day of Judgment for the great trial, how He descends to the residents of Paradise, and how He is seen…

This much should suffice to demonstrate to the discreet reader how some of our Muslim brethren, who look down at and discriminate against others who disagree with them, consider the Almighty as having a physical body quite like ours, how He comes and goes, ascends and descends, walks, talks, laughs and does I do not know what else...!

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[1]The Jahmi, or Jahmite, group (*fîrqa* **فرقة**) is named after its founder, Jahm ibn Safwān at-Tirmidhi **جهم بن صفوان الترمذي**, who was killed in 128 A.H./746 A.D. at the hands of an Umayyad leader, namely Salam ibn Ahwaz. Jahm ibn Safwān appeared publicly in Kūfa, Iraq, for the first time to declare his own personal beliefs about Allāh, the Qur'ān, *'īmān* (conviction), Paradise and Hell and about seeing Allāh in the Hereafter, then he moved to Khurasan, Iran, to spread his beliefs. The Jahmi group claims to follow Islam, but it has violated the commonly agreed on principles of the Islamic creed in many of its beliefs; therefore, both Sunnis and Shī`ites regard it as being outside the folds of Islam. This group is now extinct, but its views unfortunately seem to have reflected themselves on the beliefs of some Muslims…

III HOW SHĪ`AS VIEW ALLĀH

The above views are adopted and recorded by some, mind you, not all, Muslims, and they are not at all endorsed by Shī`a Muslims who refute them by quoting verse 103 of Sūrat al-An`ām (6:103) that states the following:

> Vision does not comprehend Him, while He comprehends all vision, and He knows all the subtleties, (He is) the Aware One.

In their view, the Almighty is not a physical form, hence, He does not occupy a space, nor does He move from one place to another, nor can He be seen by anyone. They contend that their brethren simply do not have the proper *tafsīr* (exegesis) of certain Qur'ānic verses such as the following:

Some faces will on that Day be bright, looking to their Lord. (75:22)

"Looking to their Lord" does not mean "looking at their Lord"; it means: they are waiting in optimistic anticipation for His rewards, prizes, forgiveness and a spacious Paradise, *Inshā Allāh*, may both ourselves and the kind reader be among its residents, *Allāhomma Āmeen* اللهم آمين. As regarding the Almighty seating Himself on the `Arsh, the Throne of Authority, Imām Ja`far as-Sādiq عليه السلام (peace with him), from whose *fiqh* Ithnā-`Asheri (Twelver) Ja`fari Shī`as derive their beliefs and *ahkām*, says the following:

> Whoever claims that Allāh sits on the `Arsh considers Allāh as being conveyed (or mounted on something), implying that what conveys Him has to be stronger than Him (so it could carry and support His "weight"). And whoever claims that Allāh is present somewhere, or is on top of something, or there is a place where He is not there, or that He occupies a space..., would be attributing to Him characteristics which are strictly relevant to those whom He creates, whereas Allāh is the Creator of everything. He cannot be measured or compared by anything; He cannot be like people; He is not absent from anywhere, and He does not occupy a specific space.[1]

[1] al-Kulayni, *Usūl al-Kāfi*, Vol. 1, pp. 3, 7, and 9, "Kitāb at-Tawḥīd".

Shī`as also refute this claim by citing Imām Ali ibn Abū Tālib عليه السلام as saying,

> Allāh does not descend, nor does He need to descend. Such is claimed by those who attribute to Him an increase or a decrease. Everything mobile needs what mobilizes it or what means whereby it moves. Beware, then, when you discuss His characteristics lest you should imply any increase or decrease to Him, any movement or mobilization, any departure or descending, any sitting or standing.[1]

This is the view held by all other Imāms from Ahl al-Bayt عليهم السلام; none of them contradicts the other; such is the true creed, one wherein there is no contradiction at all.

Allāh as Viewed by Commander of the Faithful Imām Ali عليه السلام

Two narrators, Muhammed ibn Abi Abdillāh and Muhammed ibn Yahya, narrate a tradition related by "Abū Abdullāh" Imām Ja`far as-Sādiq عليه السلام citing the Commander of the Faithful Imām Ali ibn Abū عليه السلام Tālib delivering a sermon once in order to solicit people's support in his second war against Mu`awiyah ibn Abū Sufyān. In it, the Commander of the Faithful عليه السلام says,

> All praise is due to Allāh, the One and Only God Who is sought by all, the Unique One Who is neither created out of anything pre-existing, nor has He created anything out of something. Through His Might does He manifest Himself, and it is through His Might that anything manifests itself. None of His attributes can be fully comprehended, nor does He have any measure whereby He is compared. The tongue in any language is too crippled to describe His attributes, and the circumlocution of His attributes leads into nowhere but a blind alley. The sharpest of intellects are too puzzled to comprehend His kingdom; all comprehensive

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Shaikh as-Sadūq, *At-Tawḥīd*, pp. 9-10, p. 12. al-Majlisi, *Biḥār al-Anwār*, Vol. 3, p. 311, "Kitāb at-Tawḥīd".

[1] *Ibid.*, Vol. 1, p. 18. al-Majlisi, *Biḥār al-Anwār*, Vol. 3, p. 311.

> explanations are rendered short of delving into His kingdom. Unknown curtains obstruct the understanding of the lowest levels of His hidden knowledge, and the keenest insights are totally lost in comprehending the most (seemingly) superficial of His subtleties.

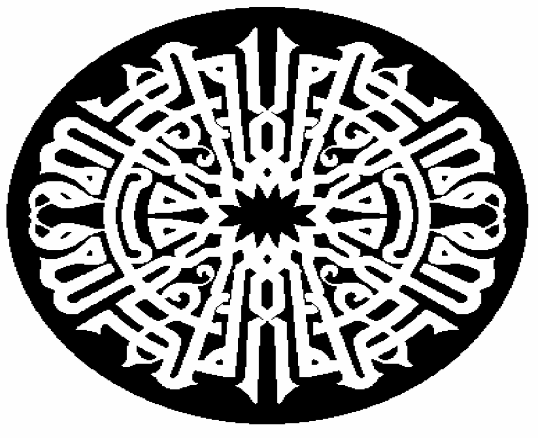
So Glorified is Allāh Who cannot be reached by the most ambitious of wills, nor can He be grasped by the deepest of insights. Exalted is He for Whom there is no measure of time, nor any fixed duration, nor any limited description. Praised is He Who has no beginning at all nor any end, nor any extinction. Glorified is He as He has described and Glorified Himself. Those who attempt to describe Him can never do so. He delineated the boundaries of all things when He created them without having modelled them after any pre-existing models, thus distinguishing Himself from their similitude. Never has He resided in them, so it could be said that He is contained therein, nor has He been apart from them, so a place outside them could be sought for Him. Rather, He, all Praise is due to Him, encompasses them in His knowledge and perfects their design and computes them. Even things beyond the curtains of the atmosphere are never hidden from His knowledge, nor are those obscurities within the depth of the dark, nor are those in the high heavens, nor are those in the lowest layers of the earth: For each and every thing in them there is a custodian and a keeper, each one of them surrounds the others, while His knowledge encompasses them all.

He is the One and Only God on Whom all depend for their existence and subsistence, the One Whom the passage of time never alters, nor does the creation of things tire Him. Whatever He wills, He says to it, “Be!” and it is. He created everything without following a pre-existing model or a precedent, and without encountering any fatigue or a prior planning. Whoever makes something makes it out of something else, whereas Allāh created everything out of nothing. Every scholar acquires knowledge after being ignorant, while Allāh is never ignorant, nor has He ever acquired knowledge out of what He creates. He encompasses all things in His knowledge before creating them. Nothing is added to His knowledge because of their coming into existence: His knowledge is the same before and after

He brought them into existence. He never created what He created in order to enhance His control, nor out of fear of its decay or loss, nor to seek help out of it against His adversary, nor to seek the upper hand over a progressive competitor, nor seeking to be the equal of a dominating partner; all creation is nurtured by Him; everyone and everything are humbled slaves before Him.

Glorified is He Who never feels weary on account of creating what He creates, nor in nurturing whatever He creates, nor does He, out of inability or slackness, terminate what He creates. He knows what He creates and creates what He knows. Whatever He creates He creates neither out of deliberating on any new knowledge, nor does any doubt entertain Him on account of what He creates. Rather, He creates out of His inviolable decision, firm knowledge, and exact command. He made Himself unique in His Mastership, peerless in unity, grandeur and sublimity. He remains peerless in praise and exalted in glory. He is far above parenthood, purified from and sanctified against any cohabitation.

He is too Great and too Mighty to seek any partners. Thus, none among what He creates opposes Him, nor is there any equal peer like Him from among His possessions, nor is there any partner in His Kingdom. He is the One, the Unique, the One sought by all, the Eternal, the Everlasting, the Lord of the cosmos Who has always been and shall always be, the eternally all alone before the beginning of time and after the end of all affairs. He will never terminate nor expire. Thus do I describe my Lord, the ignorant and the sinner that I may be and the weakling, so bear witness to it, O Reader, as I have stated it; there is no god except Allāh; Great is He and how Great! Glorified is He and how Glorified! Almighty is He and how Almighty! He is far above what the unjust ones say about Him, far, far above that!



PART THREE

HOW TO SUPPLICATE TO ALLĀH

Supplication is one of the methods for getting to know and be closer to the Almighty. It is a treasure house of knowledge about Him and about seeking His pleasure. But before addressing the issue of how to supplicate to Allāh, we need to tackle the subject of how are we to worship Him once we have come to know Him as much as humanly possible.

After Allāh, the Glorified and the Exalted One, had created us, after we admitted His Oneness and Might, and after He had taken from us a covenant and made us bear witness against our own selves that He is our Creator, He returned us to the loins of Ādam, made us in the loins of humans, each in the loins of his forefathers, then He brought us into this world whenever He willed, defining His reason for creating us, which is: to worship Him, and only Him. After having sent us prophets and messengers during various ages to warn us against worshipping anyone but Him and chosen the best of His messengers for us, namely our master Muhammed ﷺ, the best of creeds, namely Islam, and the best of divine books, namely the Holy Qur'ān..., after all of that, it becomes incumbent on us to answer

questions such as: How are we to adore Allāh? What are the best means to achieve this end?

The answers to these questions are provided by the best of creation, messengers and prophets, our master Muhammed ﷺ. Having been asked once what adoration was, he answered, "Supplication is adoration," then he recited the Qur'ānic verse saying, "And your Lord says: Call on Me, I will answer you; surely those who are too proud to worship Me shall soon enter hell abased" (Qur'ān, 40:60).

In order to emphasize the fact that supplication is the zenith of adoration as the Holy Qur'ān states, we would like to present some Qur'ānic verses that highlight this fact and underscore the significance of supplication:

> Say: My Lord would not care for you were it not for your *du`a'* (supplication). (25:77)
>
> And who speaks better than he who calls unto Allāh while he himself does good [deeds] and says: I am surely of those who submit (to Allāh in Islam)? (41:33)
>
> Those to whom they call on, they themselves seek the means of access to their Lord—whoever of them is nearest—and they hope for His mercy and fear His chastisement. (17:57)
>
> And withhold yourself with those who call on their Lord morning and evening desiring His goodwill. (18:28)
>
> Their sides draw away from their beds; they call on their Lord in fear and in hope. (32:16)
>
> They used to hasten, one with another, in doing deeds of goodness and in calling on Us, hoping and fearing. (21:90)
>
> To this then go on inviting, and go on steadfastly on the right way as you are commanded, and do not follow their low desires. (42:15)
>
> And I will call on my Lord; maybe I shall not remain unblessed in

calling on my Lord. (19:48)

He is the Living, there is no god but He; therefore, call on Him, being sincere to Him in obedience. (40:65)

Praise to Allāh Who has given me despite old age Ishmael and Isaac; most surely my Lord is the One Who hears prayers. (14:39)

And when My servants ask you concerning Me, surely I am very near; I answer the prayer (supplication) of the suppliant when he calls on Me. (2:186)

These are only samples of what the Holy Qur'ān contains of verses stressing the importance of supplication for the creation, clarifying for them the status supplication enjoys with their Creator.

A SUPPLICATION CONTAINING ALLĀH'S GREATEST NAME

Imām al-Hussain ibn Ali ibn Abū Tālib عليه السلام is quoted narrating the following incident:

"We were making our *ṭawāf* around the Ka`ba when we heard someone reciting these verses of poetry:

O You Who answers the distressed and those who, in the depth of the darkness, utter their supplication,
O You Who removes the causes of the trials, the pain, together with the tribulation,
Around Your Sacred House are Your guests who have come from everywhere,
Supplicating while the eyes of Allāh never sleep, always aware,
I plead to You to grant me Your Forgiveness for the sins I have committed, by Your Grace,
Your creation knows You, Lord, to be Most Gracious, so I plead to You by the Light of Your Face!

If Your pardon never reaches a sinner nor does it bless,
Who is there to be gracious unto those who transgress?

“My father, Ali ibn Abū Tālib عليه السلام,” the Imām عليه السلام continues, “said, `O Hussain! Do not you hear someone grieving about his sin, complaining to his Lord? Go and bring him here.' So I hurried till I was able to reach the man. I found him to be a handsome man, his body looked free of deformity, his clothes seemed to be very clean, and I could smell the fragrance he was wearing. I also noticed that his right side was paralyzed. I approached him and ordered him to present himself before the Commander of the Faithful عليه السلام. He came and the Commander of the Faithful عليه السلام asked him, `Who are you, and what is your story?' The man said, `O Commander of the Faithful! What is the case of a man who opted to do what is punishable while not performing what he is enjoined to perform?' The Imām عليه السلام asked him again, `What is your name?' The man answered, `Munāzil son of Laiq.' The Imām عليه السلام asked him, `What is your story?' He said, `I used to be quite famous among the Arabs for merry-making and sinning in my youth, without waking from my slumber. Now if I repent, my repentance will not be accepted from me, and if I try to amend my steps, I will not be able to do that either. So I prolong my transgression during the [sacred] months of Rajab and Sha'bān. My father used to be quite affectionate and compassionate towards me. He used to warn me against the outcome of my ignorance and the terrible end awaiting the transgressors. He used to say, `O son! Allāh sometimes manifests His might when He expresses His Wrath; so, do not tread the avenues of those who will be penalized with the Fire, for how often people have complained about you, and so have the sacred angels, and the sacred months, the nights, and the days?' Yet whenever he persisted in admonishing and reprimanding me, I persisted in beating him. One day, when my conduct pressured him too much, he said, `By Allāh I am going to fast and will not break my fast, and I shall offer prayers and will not sleep...' He fasted for one week, then he rode a lean camel and went to Mecca for the pilgrimage and said, `I shall go to the House of Allāh, and I shall plead to Allāh to side with me against you.' He reached Mecca on the day of the Great Pilgrimage, took hold of the curtains of the Ka`ba and invoked Allāh against me saying,

O One to Whom pilgrims come from far and wide,
Those who come walking, and those who ride,
Hoping to win the Grace of the One, the Dignified
The One who Sustains, from Whom none can hide,
This Munāzil never seems to cease, though I chide,
So affect retribution; Your Judgment none can override,
And do inflict pain on him, and do paralyze his side,
You were never born, nor bears, but is always Glorified!

"I swear by the One Who raised the heavens and caused the water to form springs that he hardly finished his statement when my right side was completely paralyzed, and I remained like a piece of wood lying somewhere in the precincts of the Sacred House. People used to come and go and say about me, `This is a man the plea of whose father Allāh has answered.'"

Imām Ali عليه السلام asked him, "What did your father do?" He said, "O Commander of the Faithful! I requested him to invoke Allāh on my behalf in the same way he invoked Him against me, now since he reconciled and was pleased with me. I placed him on a she-camel and we rushed to reach the valley of Arak when a bird suddenly flew from a tree and scared the she-camel. My father fell and died on the way." Ali عليه السلام said, "Shall I teach you certain invocations which I have learned from the Messenger of Allāh صلى الله عليه وآله and about which he said that nobody recites them without Allāh Almighty removing his distress from him?" He said, "Yes, please do!" Imām al-Hussain عليه السلام stood up and taught him the invocation. He recited it and was healed from his ailment and his complete health returned to him. I asked the man, "What did you do?" He said, "When all eyes calmed down, I recited it, then repeated it a second time, then a third, whereupon I heard someone saying, `Suffices you Allāh, for you have invoked Him by His Greatest Name which, if anyone implores Him by it, He will answer him, and if anyone requests him for something, He will grant it!' So I slept and I saw the Messenger of Allāh صلى الله عليه وآله in my vision, and he said to me, `Truly Ali, my cousin, has told you the truth: it does contain Allāh's Greatest Attribute which, if one pleads to Him by it, He will oblige, and if one asks Him for something, He will grant it.' Then I saw him a second time in a vision, so I said to

him, `O Messenger of Allāh! I love to hear you reciting that invocation!' He said,

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ يا ذا الجَلالِ وَالإِكْرامِ يا حَيُّ يا قَيُّومُ، يا حَيُّ لا إِلهَ إِلاّ أَنْتَ، يا هُو يا مَنْ لايَعْلَمُ ماهُوَ وَلا كَيْفَ هُوَ وَلا أَيْنَ هُوَ وَلا حَيْثُ هُوَ إِلاّ هُوَ، يا ذا المُلْكِ وَالمَلَكُوتِ، يا ذا العِزَّةِ وَالجَبَرُوتِ، يا مَلِكُ يا قُدُّوسُ، يا سَلامُ، يا مُؤْمِنُ، يا مُهَيْمِنُ، يا عَزِيزُ، يا جَبّارُ، يا مُتَكَبِّرُ، يا خالِقُ، يا بارِئُ، يا مُصَوِّرُ، يا مُفِيدُ، يا مُدَبِّرُ، يا شَدِيدُ، يا مُبْدِئُ، يا مُعِيدُ، يا مُبِيدُ، يا وَدُودُ، يا مَحْمُودُ ، يا مَعْبُودُ، يا بَعِيدُ، يا قَرِيبُ، يا مُجِيبُ، يا رَقِيبُ، يا حَسِيبُ، يا بَدِيعُ، يا رَفِيعُ، يا مَنِيعُ، يا سَمِيعُ، يا عَلِيمُ، يا حَلِيمُ، يا كَرِيمُ، يا قَدِيمُ، يا عَلِيُّ، يا عَظِيمُ، يا حَنّانُ، يا مَنّانُ، يا دَيانُ، يا مُسْتَعانُ، يا جَلِيلُ، يا جَمِيلُ، يا وَكِيلُ، يا كَفِيلُ، يا مُقِيلُ، يا مُنِيلُ، يا نَبِيلُ يا دَلِيلُ، يا هادِي، يا بادِي، يا أَوَّلُ، يا آخِرُ، يا ظاهِرُ، يا باطِنُ، يا قائِمُ، يا دائِمُ، يا عالِمُ يا حاكِمُ، يا قاضِي، يا عادِلُ، يا فاصِلُ، يا واصِلُ، يا طاهِرُ، يا مُطهِّرُ، يا قادِرُ، يا مُقْتَدِرُ، يا كَبِيرُ، يا مُتَكَبِّرُ، يا واحِدُ، يا أَحَدُ، يا صَمَدُ، يا مَنْ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوا أَحَدٌ، وَلَمْ يَكُنْ لَهُ صاحِبَةٌ وَلا كانَ مَعَهُ وَزِيرٌ، وَلا اتَّخَذَ مَعَهُ مُشِيراً، وَلا احْتاجَ إِلى ظَهِيرٍ، وَلا كانَ مَعَهُ مِنْ إِلهٍ غَيْرُهُ لا إِلهَ إِلاّ أَنْتَ، فَتَعالَيْتَ عَمّا يَقُولُ الظّالِمُونَ عُلُوّا كَبِيراً، يا عَلِيُّ، يا شامِخُ يا باذِخُ يا فَتّاحُ يا نَفّاحُ يا مُرْتاحُ يا مُفَرِّجُ يا ناصِرُ يا مُنْتَصِرُ يا مُدْرِكُ يا مُهْلِكُ يا مُنْتَقِمُ، يا باعِثُ يا وارِثُ يا طالِبُ يا غالِبُ، يا مَنْ لايَفُوتُهُ هارِبٌ، يا تَوّابُ يا أَوّابُ يا وَهّابُ، يا مُسَبِّبَ الأَسْبابِ، يا مُفَتِّحَ الأَبْوابِ، يا مَنْ حَيْثُ مادُعِيَ أَجابَ، يا طَهُورُ يا شَكُورُ يا عَفُوُّ يا غَفُورُ، يا نُورَ النُّورِ يا مُدَبِّرَ الأُمُورِ، يا لَطِيفُ يا خَبِيرُ، يا مُجِيرُ يا مُنِيرُ يا بَصِيرُ يا ظَهِيرُ يا كَبِيرُ يا وِتْرُ يا فَرْدُ يا أَبَدُ يا سَنَدُ يا صَمَدُ، يا كافِي يا شافِي يا وافِي يا مُعافِي، يا مُحْسِنُ يا مُجْمِلُ يا مُنْعِمُ يا مُفْضِلُ يا مُتَكَرِّمُ يا مُتَفَرِّدُ يا مَنْ عَلا فَقَهَرَ، يا مَنْ مَلَكَ فَقَدَرَ يا مَنْ بَطَنَ فَخَبَرَ، يا مَنْ عُبِدَ فَشَكَرَ، يا مَنْ عَصِيَ فَغَفَرَ، يا مَنْ لاتَحْوِيهِ الفِكَرُ، وَلا يُدْرِكُهُ بَصَرٌ، وَلا يَخْفى عَلَيْهِ أَثَرٌ، يا رازِقَ البَشَرِ، يا مُقَدِّرَ كُلِّ قَدَرٍ، يا عالِيَ المَكانِ يا شَدِيدَ الأَرْكانِ، يا مُبَدِّلَ الزَّمانِ، يا قابِلَ القُرْبانِ يا ذا المَنِّ وَالإِحْسانِ يا ذا العِزَّةِ وَالسُّلْطانِ يا رَحِيمُ يا رَحْمنُ يا مَنْ هُوَ كُلَّ يَوْمٍ فِي شَأْنٍ يا مَنْ لا يَشْغَلُهُ شَأْنٌ عَنْ شَأْنٍ يا عَظِيمَ الشَّأْنِ، يا مَنْ هُوَ بِكُلِّ مَكانٍ يا سامِعَ الأَصْواتِ يا مُجِيبَ الدَّعَواتِ يا مُنْجِحَ الطَّلَباتِ، يا قاضِيَ الحاجاتِ، يا مُنْزِلَ البَرَكاتِ يا راحِمَ العَبَراتِ، يا مُقِيلَ العَثَراتِ يا كاشِفَ الكُرُباتِ يا وَلِيَّ الحَسَناتِ يا رافِعَ الدَّرَجاتِ يا مُؤْتِيَ السُّؤْلاتِ يا مُحْيِيَ الأَمْواتِ، يا جامِعَ الشَّتاتِ، يا مُطَّلِعاً عَلى النِّيا تِ ، يا رادَّ ماقَدْ فاتَ، يا مَنْ لاتَشْتَبِهُ عَلَيْهِ الأَصْواتُ، يا مَنْ لاتُضْجِرُهُ المَسْأَلاتُ، وَلا تَغْشاهُ الظُّلُماتُ، يا نُورَ الأَرْضِ وَالسَّماواتِ، يا سابِغَ النِّعَمِ، يا دافِعَ النِّقَمِ، يا بارِئَ النَّسَمِ، يا جامِعَ الاُمَمِ يا شافِيَ السَّقَمِ يا خالِقَ النُّورِ وَالظُّلَمِ، يا ذا الجُودِ وَالكَرَمِ يا مَنْ لايَطَأُ عَرْشَهُ قَدَمٌ، يا أَجْوَدَ الأَجْوَدِينَ، يا أَكْرَمَ الأَكْرَمِينَ، يا أَسْمَعَ السّامِعِينَ، يا أَبْصَرَ النّاظِرِينَ، يا جارَ المُسْتَجِيرِينَ، يا أَمانَ الخائِفِينَ، يا ظَهْرَ اللا جِينَ، يا وَلِيَّ المُؤْمِنِينَ، يا غِيا ثَ المُسْتَغِيثِينَ، يا غايَةَ الطّالِبِينَ، يا صاحِبَ كُلِّ غَرِيبٍ، يا مُؤْنِسَ كُلِّ وَحِيدٍ، يا مُلْجَأَ كُلِّ طَرِيدٍ، يا مَأْوى كُلِّ شَرِيدٍ، يا حافِظَ كُلِّ ضالَّةٍ، يا راحِمَ الشَّيْخِ الكَبِيرِ، يا رازِقَ الطِّفْلِ الصَّغِيرِ يا جابِرَ العَظْمِ الكَسِيرِ، يا فاكَّ كُلِّ أَسِيرٍ، يا مُغْنِيَ البائِسِ الفَقِيرِ، يا عِصْمَةَ الخائِفِ المُسْتَجِيرِ، يا مَنْ لَهُ التَّدْبِيرُ وَالتَّقْدِيرُ، يا مَنِ العَسِيرُ عَلَيْهِ سَهْلٌ يَسِيرٌ، يا مَنْ لايَحْتاجُ إِلى تَفْسِيرٍ، يا مَنْ هُوَ عَلى كُلِّ

شَيْ قدِيرٌ، يا مَنْ هُوَ بِكُلِّ شَيْ خَبيرٌ، يا مَنْ هُوَ بِكُلِّ شَيْ بَصيرٌ، يا مُرْسِلَ الرِّيا ح، يا فالِقَ الإصْباح، يا باعِثَ الأرْواح، يا ذا الجُودِ وَالسَّماحِ، يا مَنْ بِيَدِهِ كُلُّ مِفْتاح يا سامِعَ كُلِّ صَوْتٍ، يا سابِقَ كُلِّ فَوْتٍ يا مُحْيِيَ كُلِّ نَفْسٍ بَعْدَ المَوْتِ، يا عُدَّتِي فِي شِدَّتِي، يا حافِظِي فِي غُرْبَتِي، يا مُوْنِسِي فِي وَحْدَتِي، يا وَلِيِّي فِي نِعْمَتِي، يا كَهْفِي حِينَ تُعْيِيني المَذاهِبُ، وَتُسَلِّمُنِي الأقاربُ، وَيَخْذُلُنِي كُلُّ صاحِبٍ يا عِمادَ مَنْ لاعِمادَ لَهُ يا سَنَدَ مَنْ لاسَنَدَ لَهُ، يا ذُخْرَ مَنْ لا ذُخْرَ لَهُ، يا حِرْزَ مَنْ لا حِرْزَ لَهُ، يا كَهْفَ مَنْ لا كَهْفَ لَهُ، يا كَنْزَ مَنْ لا كَنْزَ لَهُ، يا رُكْنَ مَنْ لا رُكْنَ لَهُ يا غِيا ثَ مَنْ لاغِيا ثَ لَهُ، يا جارَ مَنْ لا جارَ لَهُ يا جارِيَ اللَّصِيقَ، يا رُكْنِيَ الوَثِيقَ، يا إلهِي بِالتَّحْقِيقِ، يا رَبَّ البَيْتِ العَتِيقِ، يا شَفِيقُ يا رَفِيقُ، فُكَّنِي مِنْ حَلْقِ المَضِيقِ، وَاصْرِفْ عَنِّي كُلَّ هَمٍّ وَغَمٍّ وَضِيقٍ، وَاكْفِنِي شَرَّ مالاأُطِيقُ، وَأَعِنِّي عَلى ما أُطِيقُ، يا رادَّ يُوسُفَ عَلى يَعْقُوبَ، يا كاشِفَ ضُرِّ أَيُّوبَ، يا غافِرَ ذَنْبِ داوُدَ، يا رافِعَ عِيْسى بْنِ مَرْيَمَ وَمُنْجِيَهُ مِنْ أَيْدِي اليَهُودِ يا مُجِيبَ نِداءِ يُونُسَ فِي الظُّلُماتِ، يا مُصْطَفِيَ مُوسى بالكَلِماتِ، يا مَنْ غَفَرَ لادَمَ خطِيئَتَهُ، وَرَفَعَ إدْرِيسَ مَكانا عَلِيا برَحْمَتِهِ، يا مَنْ نَجَّى نُوحا مِنَ الغَرَقِ، يا مَنْ أَهْلَكَ عاداً الأُوْلى وَثَمُودَ فَما أَبْقى، وَقَوْمَ نُوحٍ مِنْ قَبْلُ إنَّهُمْ كانُوا هُمْ أَظْلَمَ وَأَطْغى، وَالمُؤْتَفِكَةَ أَهْوى، يا مَنْ دَمَّرَ عَلى قَوْمِ لُوطٍ، وَدَمْدَمَ عَلى قَوْمِ شُعَيْبٍ، يا مَنْ اتَّخَذَ إبْراهِيمَ خَلِيلاً، يا مَنْ اتَّخَذَ مُوسى كَلِيماً، وَاتَّخَذَ مُحَمَّداً صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَعَلَيْهِمْ أَجْمَعِينَ حَبِيبا، يا مُوْتِيَ لُقْمانَ الحِكْمَةِ، وَالواهِبَ لِسُلَيْمانَ مُلْكا لايَنْبَغِي لاَحَدٍ مِنْ بَعْدِهِ، يا مَنْ نَصَرَ ذا القَرْنَيْنِ عَلى المُلُوكِ الجَبابِرَةِ، يا مَنْ أَعْطى الخِضْرَ الحَيا ةَ، وَرَدَّ لِيُوشَعَ بْنَ نُونِ الشَّمْسَ بَعْدَ غُرُوبِها، يا مَنْ رَبَطَ عَلى قَلْبِ اُمِّ مُوسى، وَأَحْصَنَ فَرْجَ مَرْيَمَ ابْنَةِ عُمْرانَ، يا مَنْ حَصَّنَ يَحْيى بْنَ زَكَرِيا مِنَ الذَّنْبِ، وَسَكَّنَ عَنْ مُوسى الغَضَبَ، يا مَنْ بَشَّرَ زَكَرِيا بِيَحْيى، يا مَنْ فَدى إسْماعِيلَ مِنَ الذَّبْحِ بِذِبْحٍ عَظِيمٍ، يا مَنْ قَبِلَ قُرْبانَ هابِيلَ وَجَعَلَ اللَّعْنَةَ عَلى قابِيلَ، يا هازِمَ الأحْزابِ لِمُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَآلِهِ، صَلِّ عَلى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَلى جَمِيعِ المُرْسَلِينَ وَمَلائِكَتِكَ المُقَرَّبِينَ وَأَهْلِ طاعَتِكَ أَجْمَعِينَ، وَأَسْأَلُكَ بِكُلِّ مَسْأَلَةٍ سَأَلَكَ بِها أَحَدٌ مِمَّنْ رَضِيتَ عَنْهُ، فَحَتَّمْتَ لَهُ عَلى الإجابَةِ، يا اللهُ يا اللهُ يا اللهُ، يا رَحْمنُ يا رَحْمنُ يا رَحْمنُ، يا رَحِيمُ يا رَحِيمُ يا رَحِيمُ، يا ذا الجَلالِ وَالإكْرامِ، يا ذا الجَلالِ وَالإكْرامِ، يا ذا الجَلالِ وَالإكْرامِ، بِهِ بِهِ بِهِ بِهِ بِهِ بِهِ، أَسْأَلُكَ بِكُلِّ اسْمٍ سَمَّيْتَ بِهِ نَفْسَكَ، أَوْ أَنْزَلْتَهُ فِي شَيْ مِنْ كُتُبِكَ، أَوْ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الغَيْبِ عِنْدَكَ، وَبِمَعاقِدِ العِزِّ مِنْ عَرْشِكَ، وَبِمُنْتَهى الرَّحْمَةِ مِنْ كِتابِكَ، وَبِما لَوْ أَنَّ مافِي الأَرْضِ مِنْ شَجَرِ أَقْلامٌ وَالبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ بِسَبْعَةِ أَبْحرٍ مانَفِدَتْ كَلِماتُ اللهِ إنَّ اللهَ عَزِيزٌ حَكِيمٌ، وَأَسْأَلُكَ بِأَسْمائِكَ الحُسْنى الَّتِي نَعَتَّها فِي كِتابِكَ فَقُلْتَ : ﴿وَلِلهِ الأَسْماء الحُسْنى فَادْعُوُه بِها﴾، وَقُلْتَ : ﴿ادْعُونِي أَسْتَجِبْ لَكُم﴾ ، وَقُلْتَ : ﴿وَإذا سَأَلَكَ عِبادِي عَنِّي فَإنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إذا دَعانِ﴾ ، وَقُلْتَ : ﴿يا عِبادِيَ الَّذِينَ أَسْرَفُوا عَلى أَنْفُسِهِمْ لاتَقْنَطُوا مِنْ رَحْمَةِ اللهِ إنَّ اللهَ يَغْفِرُ الذُّنُوبَ جَمِيعاً إنَّه هُوَ الغَفُورُ الرَّحِيمُ﴾ .وَأنا أَسْأَلُكَ يا إلهِي، وَأَدْعُوكَ يا رَبِّ، وَأَرْجُوكَ يا سَيِّدِي، وَأَطْمَعُ فِي إجابَتِي يا مَوْلايَ كَما وَعَدْتَنِي وَقَدْ دَعَوْتُكَ كَما أَمَرْتَنِي، فَافْعَلْ بِي ماأَنْتَ أَهْلُهُ يا كَرِيمُ، وَالحَمْدُ للهِ رَبِّ العالَمِينَ وَصَلَّى اللهُ عَلى مُحَمَّدٍ وَآلِهِ أَجْمَعِينَ.

Lord! I plead to You in Your Name: In the Name of Allah, the most Gracious, the most Merciful. O One Who has all glory and

munificence, the ever-living, the One Who sustains everyone, the living Who is the One and only God, You, Lord, the One Who is the only One Who knows what He is, how He is, where He is! O One Who owns the kingdom and the domain, the dignity and the greatness, the King, the Holy One, the peace, the grantor of peace, the One in control, the most Exalted, the most Might, the proud, the creator, the initiator, the One Who forms, who benefits His creation, Who administers the affairs, Who is firm, Who initiates and Who repeats, the most affectionate One, the most kind, the most praised, the One Who is adored, the One Who is distant yet is near, the One Who answers the call, Who is ever-watching, Who holds everyone to account, Who perfecs what He does, Who is so high, the One Whom nobody can harm, Who hears, Who knows, who is clement, generous, timeless, lofty, Great! O One Who is affectionate, Who grants boons, Who loans His servants, Who is sought for help, Who is so great, so beautiful! O One on Whom everyone and everything depends, the most great, the most beautiful, the One on Whom everyone and everything relies, Who suffices those who depend on Him, Wo straightens what is crooked,Who enables His servants to achieve their pursuits, the most noble One, the One Who guides, Who initiates, the first and the last, the evident and the hidden, the standing, the everlasting, the One Who knows everything, Who is wise, Who judges, Who is just, Whose judgment is final! O One Who connects what is separated, Who is pure, Who purifies, Who is able and capable, magnanimous, proud, the One and Only, the lone One, the One on Whom all depend, Who never gave birth, nor was He ever born, nor is there any peer to Him, nor did He take a female (for a wife), nor a vizier, nor an advisor, nor did He ever need anyone to support Him, nor is there ever a god besides Him; there is no god but You; so, Sublime You are above what the unjust ones say, a great sublimity, O high, lofty, giver without count, the One Who opens, Who grants, the One at ease Who removes one's distress, who supports, who is always victor, Who saves, Who annihiliates, Who avenges, Who brings life back, Who inherits everyone, Who demands, Who wins, the One from Whom nobody can flee! O One Who grants rewards, Who always returns to those who seek Him, O giver Who causes the causes, Who opens the doors, Who responds whenever He hears a plea, Who is pure, appreciative, forgiving, the light of light, the administrator of all affairs Who knows everything, Who grants asylum, Who lights the path, Who is all-seeing, supportive, big, the One and Only God! O single

One, eternal One, one's support Who suffices, heals, fulfills His promise, grants health, benevolent, beautifies, grants blisses, boons, initiates the giving, Who alone is so Exalted, He vanquishes, Who owns everything, so He measures sustenance, Who is so close to everyone, so He knows the innermost, Who is adored, so He appreciates, Who is disobeyed, yet He forgives, One Whom intellects cannot grasp, Whom vision cannot realize, from Whom no track can ever hide, the One Who sustains all humans, Who measures every measure, Whose place is so high, Whose corners are so formidable, Who changes time, Who accepts offerings, Who grants boons and benevolence, Who has the dignity and the authority! O Merciful One, the One Who every day administers the affairs, Who is never distracted by an affair from another, the Great One Who is everywhere, Who hears all voices, Who responds favorably to pleas, Who unables His servants to achieve their pursuits, Who dispenses their affairs, Who descends His blessings, Who has mercy on their tears, Who amends their slips, Who removes their distress, Who is the origin of all good thigns, the One Whose degrees are so high, Who is the ultimate end of pursuits, Who brings life back to the dead, Who gathers whatever disperses, Who is fully knowledgeable of intentions, Who brings back what is bygone, the One Who is not confused by sounds, Who is not bored by so many pleas, Who is never hidden by the dark, Who is the light of the earth and of the heavens, Who pours His blessings, Who protects others from His wrath, Who creates the breeze, Who gathers the particles, Who heals the sick, Who creates light and darkness, the One Who is all generosity and no foot can ever step on His Throne! O most generous of the generous ones, the most outgiving One, the One Who hears the most, Who sees the most, Who is the refuge of those who seek His refuge, the safety of those who are fearful, the support of those who resort to Him, the Master of the faithful, the help of those who seek His help, the ultimate end of those who seek, the One Who is the friend of every stranger, Who entertains everyone who is lonesome, the refuge of every fugitive, the shelter of everyone who is pursued, the protector of every thing that strays, the One Who is merciful to the old man, Who sustains the little child, Who mends the broken bones, Who releases those jailed, Who enriches the poor destitute, Who protects everyone who is afraid and who seeks His support, the One Who administers and manages, the One before Whom every difficult thing is easy, the One Who needs no explanation and can do anything at all, the One Who fully knows

everything, the all-Seeing, the One Who sends the winds, Who splits the aurora, Who brings the souls back to life, Who is all goodness and forbearance, the One in Whose hand there is the key to everything, the One Who hears all voices from Whose knowledge nothing is hidden and Who brings back to life all the dead! O my rations when I am in hardship, my protector when I am estranged, the One Who keeps me company when I am alone, my Master of bliss, my ultimate resort when choosing a path wears me out, when even my relatives abandon me and every friend betrays me! O One Who is the support of everyone who has no support, the backing of everyone who is not backed, the reserve of everyone who has no reserve, the protection of everyone who has no protection, the safe haven of one who has no safe haven, the treasure of one who has no treasure, the corner of one who has no corner, the refuge of one whom nobody grants asylum, the neighbor of one who has no neighbor! O my neighbor who is part of me, my reliable corner, my God by conviction, the Lord of the Old House, the most kind, the most affectionate: I plead to You to release me from the tight ring, to remove my every distress, concern and hardship, to keep away the evil of what I cannot bear, and to help me accomplish what I can! O One Who returned Joseph to Jacob, Who removed the harm of Job, Who forgave the fault of David, Who raised Jesus son of Mary and saved him from the hands of the Jews! O One Who responded to Johna's call in the dark, Who chose Moses with the Words, Who forgave Adam's fault, Who raised Idris high with His mercy, Who saved Noah from drowning! O One Who annihiliated the early people of `Ād and Thamūd, leaving none of them alive, and so did He do to the folks of Noah before them; they were even more unjust and oppressive, having sunk deeper in sin! O One Who destroyed the people of Lot, Who poured His wrath over the people of Shu`yab, Who took Abraham for a friend, Who spoke to Moses and chosen Muhammed, peace of Allāh and blessings with him and all his progeny, as the one He loves the most! O One Who bestowed wisdom on Luqman, Who granted Solomon a kingdom that was suitable for none else after him, Who granted victory to Double-Horns over mighty kings, Who granted life to al-Khidr, returned the sun back to Joshua son of Noon after it had already set, Who strengthened the heart of the mother of Moses and protected the honor of Mary daughter of Amram, Who protected John [the Baptist] son of Zacharias from sinning and calmed the anger of Moses! O One Who sent the glad tiding of John to Zacharias, Who

ransomed Ishamel with a momentous sacrifice, Who accepted Able's offering and condemned Cain, Who granted Muhammed, peace and blessing of Allah with him and his progeny, victory over the coalitions…, I plead to You to bless Muhammed and the progeny of Muhammed as well as all Your messengers, the angels near to You and all those who obey You, and I plead to you in every plea with which those with whom you are pleased pleaded to You, so You decreed imminent positive response for it! O Allah, O Allah, O Allah, O most Gracious One, most Gracious One, O most Gracious One, O most Merciful One, O most Merciful One, O most Merciful One, the One with all Glory and Exaltation, with all Greatness and Munificence, with all sublimity and honrs, by it, by it, by it, by it, by it, by it, by it do I plead to You in every Name whereby You call Yourself or of which You revealed a portion in Your Books or kept it in the world of the unknown with You, and I plead to You in the knots of honor of Your Arsh, in the ultimate end of mercy in Your Book, in that which, had all the trees on earth been turned into pens and the seas into ink supplied by seven other seas, the words of Allah are not exhausted; surely Allah is the most Exalted One, the most Wise. And I further plead to You in Your most beautiful Attributes which You described in Your Book saying: "To Allah belong all the most beautiful Attributes," and You said, "Call on Me, and I shall answer your call," and You said, "If My servants ask you about Me, I am near (to them): I answer the call of a caller who calls on Me," and You said, "O my servants who have been extravagant with their souls, do not despair of Allah's mercy; surely Allah forgives all sins; surely He is the oft-Forgiving, the most Merciful…," and here I am, Lord, pleading to You, calling on You, begging You, Lord, coveting Your positive response, O Master, just as You promised me, and I have called on You as You commanded me; so, fare with me in a way that suits You, O most generous One, and all praise belongs to Allah, the Lord of the Workds, and Allah blesses Muhammed and all his progeny.

"So I woke up and I was healed." Ali عليه السلام said, "Uphold this supplication, for it is one of the treasures of Paradise."

ĀDAM AND EVE

To discuss Ādam عليه السلام, father of the human race and the first prophet to mankind, is, in fact, to open a huge Pandora's box. Numerous

questions will inevitably have to be dealt with not only about him but also about the other beings with whom he came in contact. We have no choice except to tackle cumbersome issues relevant to his creation, archenemy Eblis (or Iblis), the angels, the jinns, Paradise, heaven and hell, devils and demons, and how all this knowledge can affect our life. To avoid these questions is to surrender to the worst type of ignorance. Ignorance is one of the two deadliest of all enemies of man, the second being fear.

There was time when no Ādam was there at all, nor was there Paradise, *janna*, as it is called in the Holy Qur'ān, a word which means: a garden or an orchard. The earth before Ādam's time was populated by species called *jann* or *jinns*. These *janns* were embroiled in fights, shedding each other's blood and causing a great deal of mischief on earth. It is to their blood that the angels referred as cited in verse 30 of Sūrat al-Baqara (2:30). The angels were busy doing what Allāh had created them to do: adoring Him, praising and glorifying Him. The Almighty removed the veils from their eyes once and permitted them to look at the earth to witness the bloodshed going on there. What they saw horrified them; it was something they had never seen before. A band from among them was chosen to go to earth to discipline those beings, to kill the mischief-makers, to banish them from their homes, and to permit them to live only on islands, seas and oceans, and in forests, and so it was. Eblis was taken captive; his life was saved on account of his young age. Eblis grew up among the angels, doing what the angels were doing, so much so that they mistook him for one of them till he committed his disobedience and was cast away from the kingdom of heaven. This is his story in brief, and more light will be shed on it on the following pages.

Sa`īd ibn al-Musayyab ibn Hazan ibn Abū Wahab al-Makhzūmi al-Qarashi, "Abū Muhammed", was one of the *tābi`īn* (second generation narrators of *ḥadīth*), and one of the seven *faqīhs* of Medīna during the first Hijri century. He was born in 13 A.H./632 A.D. and died in 94 A.H./712 A.D. and was an ascetic, traditionist and a man of piety. Below is a statement by this Sa`īd ibn al-Musayyab which deals with these beings:

> Angels are neither males nor females; they do not give birth, nor do they eat or drink. The jinns give birth to males or females [and, hence, multiply as humans do]; they live and die. Satans are males and females; they multiply by birth, but they do not die: they stay alive in this world till the end of time as is the case with Eblis.

Now let us discuss each of these species of beings separately.

Angels

Angels are very energetic and intelligent beings created from light. They cannot be seen by all humans; their light is too strong for our weak eyes, it blinds them. They will be seen when the veil from our eyes is removed at the moment of death; read the following verse in testimony of this fact:

> ... Now We have removed your veil from you, so your sight today is sharp. (50:22)

The "veil" referred to in this verse is the one the Almighty placed between us and other beings such as the angels and the jinns. Only prophets and messengers of Allāh and their deputies, as well as a number of ordinary people elevated by Allāh to a high spiritual station, can see them when they appear in human form[1]. The angel who appeared to Virgin Mary looked as human as any man. Arch-angel Gabriel appeared to our Prophet ﷺ and to past prophets عليهم السلام mostly in a human form.

Before the time of Noah, people used to be pious and God-fearing, so much so that angels used to come to them in human form, looking and smelling the best, to shake hands with them. A testimony to the truth of this statement lies in an incident that took place during Prophet Muhammed's lifetime. One of his renown companions was `Imrān ibn al-Haeen[2] whom the angels used to visit and with whom

[1]According to some accounts, Gabriel appeared sometimes to Prophet Muhammed ﷺ in the form of a bird.

[2]His full name is: `Imrān ibn Haeen ibn `Ubayd. He was one of the

they used to keep company. Then they ceased visiting him, and he sorely missed them. He; therefore, went to the Prophet ﷺ and said, "O Messenger of Allāh! Men used to come to me better than whose faces I have never seen, nor have I smelled better than their fragrance. But they stopped visiting me." The Messenger of Allāh ﷺ asked him, "Did you receive a wound the incident involving which you kept to yourself?" The Prophet ﷺ was referring to a wound received in defense of Islam, on the line of duty of *jihād*. `Imrān answered him by saying, "Yes; it so happened." The Messenger of Allāh ﷺ then said to him, "Had you kept its story to yourself and safeguarded its secret, the angels would have kept visiting you till your death."[1] This incident demonstrates to us how much Allāh appreciates the doing of good and not talking about it.

A good Muslim may be able, if he tries hard enough, to communicate with his guardian angels, those in charge of protecting him from any potentially fatal incident till the time of his death with which they are familiar. Communicating with the angels is not at all impossible if you ascend a certain spiritual ladder. Here in America, communication with higher beings is a science referred to as "channeling", the opening of a channel of communication between us and these beings. The world is actually full of beings, but our eyes are too weak to see them, our intellects are too feeble to understand them, and our means of transportation are still too rudimentary to reach them.

Abū Dharr al-Ghifāri[2] رضي الله عنه has quoted the Messenger of Allāh ﷺ as

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scholars of the *ṣaḥāba* رضي الله عنهم. He accepted Islam in 7 A.H./629 A.D. when the Jewish fortress of Khayber in Medīna was overrun by the Muslims. He was the standard bearer of the tribe of Khuzā`ah when Mecca was conquered by victorious Muslim troops. Ziyad appointed him governor of Basra where he died in 52 A.H./672 A.D.

[1]al-Zamakhshari, *Rabee` al-Abrār*, Vol. 1, p. 307.

[2]His full name is Jundab ibn Junādah ibn Sufyān ibn `Ubayd, a great *ṣaḥābi* of Prophet Muhammed ﷺ. He was generous and truthful. He never treasured wealth at all, be it small or big. He lived in Damascus and

saying, “I can see what you cannot, and I can hear what you cannot. The heavens has screamed, and it is justified, for there is no space in it, even as much as a span, except that there is an angel in it standing, kneeling, or prostrating.” In another version of this tradition, the Prophet ﷺ is quoted as saying, “There is no place in it, as much as four fingers, except that there is an angel in it prostrating to Allāh. By Allāh! Had you known what I know, you would have laughed very little and cried much, and you would not have enjoyed women in bed; you would have come out to your courtyards tearfully crying to Allāh. By Allāh, I wish I had been a chopped tree.”

Individuals blessed with high spiritual knowledge will be able to identify many of the types of angels during the temporary period of the *barzakh*, that is, the life in the grave. It is the intermediate stage between our present life and the eternal one that will follow the Judgment, at the time of the Great Gathering, when everyone will be tried, when each person will have to go either to heaven (Paradise) or to hell after all disputes and claims are settled by the Supreme Judge, the Judge of judges. The denzines of hell are certainly created differently from the custodians of Paradise: fire does not affect them; they are the most ruthless of all angels.

Angels vary a great deal in ranks, but they all have a lot in common: They are very intelligent beings who are totally obedient to the Almighty. They do exactly what He commands them to do without any hesitation. Their chiefs, the arch-angels, enjoy a degree of freedom of choice as long as it does not contradict the will of the Almighty. Their greatest are: Gabriel, Michael, Isrāfil, and Israel. Gabriel supervises and sometimes directly gets involved in conveying the Almighty's instructions, commands, and other messages to the prophets and messengers sent to the human family.

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undertook a mission urging the poor to demand their legitimate rights from the rich. He died in 32 A.H./653 A.D. in the Rabadha Desert to which he was banished by third caliph Othman ibn `Affān, after being instigated to do so by Mu’awiyah ibn Abū Sufyān, who could not tolerate his preachings.

He is regarded as the angel of mercy, since these prophets and messengers are sent as mercy from the Almighty to mankind. The status Gabriel enjoys with Allāh is quite supreme; he is the best of all angels; he is closer to and is loved by Allāh more than any other angel; he is referred to as the "peacock of the angels" **طاووس الملائكة**. Whenever he came to visit Prophet Muhammed ﷺ to convey to him a divine message from his Lord, Gabriel most often assumed a human form. Whenever the Prophet ﷺ talked about Gabriel, he always referred to him as his Brother. And surely Allāh knows best.

Next to Gabriel عليه السلام in the rank of greatness is Michael عليه السلام. As his name suggests, Michael عليه السلام is in charge of keeping track of the countless computations and measures. He balances the innOmerable changes that take place in the cosmos every fraction of a second. Imagine the magnanimity of such a task! Do you have any idea about the number of stars and constellations, the orbits within which each turns, its weight, size, velocity, speed, and relationship to and distance from others? Can you imagine the drops of water, be they in the form of rain, or as oceans and rivers, wells and springs, how these waters evaporate then come down to earth in the form of rain without changing the weight of our planet? Can you imagine the air we and other earthly beings breathe, and can you imagine the task of tracing it, where it comes and where it goes, how it gets affected or contaminated by other gases, be they on the surface of the earth, above or underneath it, and all the living beings that inhale and exhale it? Can you imagine the number of the trees and their leaves, their species and interrelations? And what about the animals, the birds, the species of fish, the creatures that live in the oceans and the seas?! No mind can grasp all of that, but Michael, assisted by countless other angels, is empowered by his Creator to do a job so perfect and so complete, it baffles the mind. The credit goes to his Maker. A maker is known, identified and appreciated according to what he makes. Knowing Allāh is knowing what He makes, fashions, creates, forms, regulates, sustains..., etc. Add to this list the responsibility of keeping track of what is done by each and every human and other living beings.

To discuss only the subject of the angels charged with protecting,

praying for, and recording the deeds of each one of us is to write a good size book. And do you think that the animals are left out, that they are not being watched or supervised or kept track of?! Do you think that they are exempted from accounting for what they do? If your answer is positive, then you are dead wrong: read the following verse from Sūrat al-Takwīr which clearly tells you that animals, not only humans, will have to account for what they do: "And when the wild animals are made to go forth (assemble)" (Qur'ān, 81:5). The original Arabic word for what is loosely and feebly translated here in this verse as "made to go forth" is *ḥushirat* **حشرت**, a past participle of the present tense *yaḥshur* **يحشر**, gathers, assembles, herds. But their judgment will be nothing compared to ours. On the Day of Judgment, most humans will wish they had been animals, plants, or even inanimate objects...

Arch-angel Isrāfil ﷺ is known for his trumpet the first blow of which is referred to above. The second blow of the trumpet, or horn, will signal the returning of the souls back to their newly reconstructed bodies, much, much stronger and forever durable bodies. The time period between the first blow and the second is said to be forty years[1]. We do not know if these years are calculated similarly to our earthly calculation system of days and hours or not. The Almighty will have during that period of time recreated all the bodies. Needless to say, the soul is indestructible; it does not die; only the body does. The latter will this time be quite durable, quite strong, and it will look the same like our present one, according to some Muslim theologians. Other theologians are not sure if our bodies in the hereafter will be similar to our worldly forms, saying that there are not many evidences pointing out to the exact form of the human body that will enable us to live eternally, either in bliss or in damnation. The new body, they cocede, however, will not be as perishable as our present one, and nobody will need to go to the doctor, to the dentist, or to the optometrist!

What does Isrāfil ﷺ do besides blowing the trumpet? Surely he

[1]al-Jazā'iri, *An-Noor al-Mubeen*, p 60.

would not be sitting idle, doing nothing. As his name suggests, it is derived from *isrāf* اسراف, extravagance, extremism, going to extremes, seeking no middle course, no compromise. All those who are guilty of extravagance need someone to deal with them, be they humans or non-humans, jinns or demons. All those who rob people of their hard earned livelihood under the name of "interest" or "usury", and all those who permit themselves to kill tens of thousands of others so that they themselves will be safe, and all those who steal other people's land and make it their home, and all those who starve Muslims and strangle them economically and politically..., and all those rulers who call themselves Muslims, yet who are the worst enemies of Islam: They hoard wealth for themselves, relatives and friends, depriving the rest of their people of it; and all those who agree to be beasts of burden on whose submissive backs the enemies of the Muslims get a free ride, and the ride takes them wherever they want to go, even if that means to the detriment of the interests of their own people; and all those who build their thrones on the skulls of their subjects, who kill their scholars, who banish their intellectuals, who torture those who dare to criticize their savagery; and all those who despise others in general and Muslims in particular, and many, many such evil ones on whom we invoke the curse of the Almighty... have to be dealt with sooner better than later. To deal with such evil humans, with their feuds and in-fights, with the mischief they create on earth, with their wars and crimes..., is a task too big to conceive. But the task of handling the devils and demons, be they from among the humans or from among the jinns, and to put an end to the mischief they cause on earth[1], with their attempts to alter the balance of nature, the perfect order the Almighty has created..., may be a greater one, indeed. Yet Isrāfil عليه السلام is qualified to head his team, to organize their activities, and to make sure that things remain under control. Whenever Allāh wishes to wipe out an ungrateful and mischief-making nation, such as one which permits men to marry men or women to marry women without feeling ashamed of it, from the face

[1]I could not find any clue suggesting that the *jinns* live anywhere else besides planet earth and its atmosphere, but I it will not be the first time I am proven to be wrong, nor will it be the last!

of earth, Isrāfil is always ready to do the job, and by God we wish he will do it soon! We supplicate to the Almighty to annihilate all those who bear grudge and animosity towards the Muslims of the world, to wipe them out and purge the earth of them, *Allāhomma Āmeen*.

Archangel Israel heads the team of angels charged with taking away the souls of living beings. We do not know whether these are confined to humans or whether they include others. Whenever someone's turn to die comes close, two angels are sent to him to do the job. Some scholars say that these two angels are actually created and assigned to countdown one's life as soon as he leaves his mother's womb. The process of dying is not a pleasant experience for most people. Angels who know that they are assigned to separate a sinner's soul from his body will pull life out of each and every living cell of his body, a very, very painful thought if you can only imagine it. In the words of prophet Moses, it is like skinning an animal while it is still alive. Imagine! Hardly any two humans die the same death. The method of each one's death will largely depend on his or her way of life, on the extent of righteousness, fear of the Almighty, and goodness to others, or on wickedness, malice, avarice, greed, the desire to acquire power at any cost, the hatred towards any other believer, the doing of the opposite of what Allāh has enjoined us to do... All these factors will be taken into consideration before the angels are assigned to do the job.

If a dying person is one with whom Allāh is pleased, the angels of death will come to him in human form. He will feel very comfortable on seeing them, and he will recognize them as the angels of death and will be respectful to them. They are faithful servants of the Almighty, and anyone who serves the Almighty faithfully deserves to be respected. But sinners will have no joy at the moment of death. Rough, ugly, demon-like angels will come to take their souls away, and they will do so in the most painful manner, beating their faces and backs (as in 8:50-51 below) as they pull life out of them. It will be most horrifying. The Holy Qur'ān describes the horrors of such soul snatching in many verses; here are some of them:

> Had you only seen when the angels cause those who disbelieve to die, smiting their faces and their backs and (saying): Taste the punishment of the burning! This is for what your own hands have committed before, and because Allāh is not in the least unjust to the servants. (8:50-51)
>
> Had you only seen when the unjust are in the agonies of death, (how) the angels spread forth their hands (saying): Give up your souls! Today shall you be recompensed with an ignominious chastisement because you spoke against Allāh other than the truth and (because) you showed pride against His Signs. (6:93)
>
> But how will it be when the angels cause them to die, smiting their backs? That is so because they follow what displeases Allāh and are averse to His pleasure; therefore, He has made their deeds null. (47:27-28)

A close look at these verses in the light of *tafsīr*, exegesis, will cause anyone to shudder. People who live a clean and decent life, who help others, who pray for others, who console others, who do not envy others, who disseminate knowledge and guidance to others, who suffer so that others may live happily, who sacrifice themselves and everything they have for lofty morals and objectives... will have no reason to worry about when it is time for them to leave this fleeting life and start the first leg of their very, very long journey to eternity. That first step is called the *barzakh*, the waiting time that follows life as we know it and precedes resurrection and the Day of Judgment. Islam's concept of this *barzakh* seems to be close to that of the purgatory according to Catholics. It is a new life in the grave during which one is made to pay for his sin so his would will be purged and be prepred to receive salvation.

This life is your one and only opportunity, dear reader, to do good, to be kind to others, to benefit others, to pray for others, to earn as many good deeds as Allāh enables you to. Once you lose this opportunity, it will be too late to regret it. Do not be self-centered; instead, let self-denial be your motto. Do not talk about yourself if you do not have to. Whenever you mention someone's name, say something nice about him or her and supplicate to Allāh to bless and reward him or her. If there is nothing nice that can be said, say

nothing! If you want to condemn someone for having done something bad, concentrate your condemnation not on that individual but on the bad deed itself, and you do not have to mention the name of its doer, for the latter may repent and regret and be given a chance to make amends. Why do you let your steps lead you to hell because of others?! Let *them* go there, not you! Best yet, talk about Allāh, about His creation, His wonders, His miracles, His angels, His Books, His Day of Judgment, His Muslim *ummah*... These and many more subjects are a lot more worthy of your discussion than what this person or that has done or is doing, said or saying.

Let us go back to discuss arch-angel Israel, death, and the grave. Such a discussion leads one to wonder how he or she can be prepared for that inevitable moment. How can the agony and the pain of death be minimized or even eliminated altogether? The reader who wishes to pursue this subject is advised to read the famous book *Thawāb al-A`māl wa `Iqāb al-A`māl* by the great mentor "Abū Ja`far" Muhammed ibn Ali ibn al-Hussain ibn Babawayh al-Qummi as-Sadūq (d. 381 A.H./991 A.D.) ﷺ where the rewards of good deeds and the penalties for the bad ones are detailed. For the benefit of the reader who cannot read this Arabic reference for any reason, we would like to provide him with some of the knowledge contained in it, perhaps it will lead him to earn great rewards, and perhaps he will recite Sūrat al-Fātiḥa for the soul of the author of this book and for his parents. This way, you will earn rewards, too. When it comes to reciting Sūrat al-Fātiḥa, nobody loses.

In order to save some space, the *isnād* of the following text has been eliminated:

Whoever visits the grave of a believer and seven times repeats the recitation of Sūrat al-Qadr (Chapter 97 of the Holy Qur'ān) will be forgiven, and so will the believer in the grave. When the soul of a believer is taken away, both angels (who take it away) will ascend to heaven and say, "Lord! Your servant so-and-so was always swift in obeying You, slow in his disobedience of You, and we have taken

his soul away; so, what do You order us now to do?" The Almighty will say, "Go down to earth and stay at the grave of My servant and praise, glorify, and unify Me there, and write down the rewards of doing so for My servant till I resurrect him from his grave." How did those angels know so much about that believer? Each one of them, as books dealing with the subject of death and the life hereafter tell us, will enter the deceased persons' body from underneath the skin of one of his feet's toes to examine every part of his body and record the sins he had committed relevant to that part. Once the recording is done, a book of deeds is written and is attached to the deceased person. The conclusion, whether the angels are sure he has a very good chance of going to Paradise, or whether they are sure he will not, is placed at the top of this book of deeds. This is how they determine their conclusion. Needless to say, Allāh has the privilege to over-ride their conclusions. And do not forget the subject of intercession: There are some holy men who may intercede with the Almighty on behalf of this sinner or that.

When a believer is resurrected from his grave, someone looking like him will also come out and will walk in front of him, leading him the way. Whenever the believer witnesses one of the horrors of the Day of Judgment, his like image will say to him, "Do not grieve, nor should you fret; rather, receive the glad tidings of happiness and honors from Allāh, the Exalted One, the Great." He will continue to assure him of happiness and honors from Allāh, the Exalted One and the Great, till he stands before Allāh Almighty Who will try him an easy trial then order His angels to escort him to Paradise. It is then that the believer will say to his like image, "May Allāh have mercy on you! How beautifully you have come out with me from my grave, and how you have kept giving me the glad tiding of happiness and honor from Allāh, the most Exalted One and the most Great, till I saw it with my own eyes! Who are you?!" His like image will say, "I am the pleasure which you brought your brother in the life of the world. Allāh created me so that I may convey to you such glad tidings."[1]

[1]as-Sadūq, *Thawāb al-A`māl wa `Iqāb al-A`māl*, p. 238.

Even consoling a bereaved Brother or Sister in Islam is rewardable, according to *ḥadīth*, with an outfit on the Day of Judgment to cover one's nakedness and to give him/her comfort, reassurance and hope for salvation.

Abān ibn Taghlib[1] narrates a tradition wherein he cites Imām Ja`far

[1]He is "Abū Sa'īd" Abān ibn Taghlib ibn Rubah al-Kindi, of Kūfa. His date of birth is unknown, but he died in 141 A.H./758 A.D. and was a famous Qurānic reciter. He distinguished himself as being a *faqīh*, jurist, a scholar of exegesis and traditions, *ḥadīth*. He was a close companion of Imāms Ali "Zayn al-`Ābidīn" ibn al-Hussain, Imām Muhammed al-Bāqir and Imām Ja'far as-Sādiq عليه السلام, and he studied various branches of science particularly *ḥadīth* from them and attained a prominent position in the school of Imām as-Sādiq. Abān is famous for having quoted extensively from Imām as-Sādiq. It is reported that he narrated thirty thousand *aḥādīth* from him. He is also considered to be the most outstanding Qur'ānic reciter of his time, and his style of Qur'ānic recitation is very famous among reciters. Abān was considered as master in sciences relevant to the Qur'ān, traditions, jurisprudence, literature, syntax and philology. Shaikh (mentor) at-Tūsi قدس سره has reported that once Imām as-Sādiq عليه السلام appointed Abān to conduct a scholarly discourse against one of the pretenders. Imām as-Sādiq عليه السلام said to him, "Sit in the Masjid of the Prophet صلى الله عليه وآله, and in the religious issues give verdict to the people. I love to have followers like Abān ibn Taghlib." Sunni scholars such as Ahmad ibn Hanbal, Yahya ibn Mu`īn, Abū Hātim and an-Nisā'i have all endorsed him. Al-Dhahbi has recorded his biography in his own *Mīzān* saying, "Abān ibn Taghlib of Kūfa is a persistent Shī`a. He, *nevertheless*, is truthful; so, we will rely on his truthfulness, and let him be punished for his innovation." Notice the ugly prejudice, folks! Such prejudice surely stands in the way of a true Islamic brotherhood which is so badly needed these days. Muslims should not discriminate against each others, or against non-Muslims, simply because they think or belief differently. Differences of opinion are not only permitted in Islam, they are encouraged; they stimulate research and scholarship. Al-Dhahbi also says that Ahmed ibn Hanbal, Ibn Ma`īn and Abū Hātim put their trust in Abān. Al-Dhahbi goes on to describe Abān's credentials, counting him as an authority relied on by Muslim and authors of the four Sunan books, namely Abū Dāwūd, at-Tirmidhi, an-Nisā'i and Ibn Majah, marking his name with the latter's initials. Refe to his narraton of *ḥadīth* in Muslim's *Ṣaḥīḥ*, in the four Sunan books through al-Hakam

as-Sādiq as saying, “Whoever dies during the time from Thursday's sunset till the time of *zawāl* (the time before noon) of the next Friday will be protected by Allāh from the grave's constriction.”[1] It is a good habit to learn to spend the time going to work every day reciting the Fātiḥa on the way to work and the Qadr on the way back home. Then, at the end of the day, you should offer the rewards of such recitation to the souls of all believing men and women, the living and the dead which will include you, too, of course. You will be rewarded with rewards the extent of which is known only by Allāh.

Let us now go back to the subject of the angels and try to find out whether the archangels, the greatest of Allāh's angels, die at all, including the angel of death himself. When the verse saying, “Every soul shall taste of death” (Qur’ān, 3:185) was revealed, the angels said, “Death has been decreed for all humans.” And when the verses saying “Everyone on it must pass away. And there will endure forever the person of your Lord, the Lord of glory and honor” (Qur’ān, 55:26-27) were revealed, the angels said, “Now we, too, must die.” Death will come to everyone when Isrāfil blows his trumpet the first time. Sound kills. This is a scientific fact. When the verse saying, “And the trumpet shall be blown, so all those that are in the heavens (the angels) and on earth (humans, jinns, animals, etc.) shall be stunned except such as Allāh please...” (Qur’ān, 39:68)

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and al-A’mash, in addition to Fudayl ibn Omer. Sufyān ibn ‘Ayīnah, Shu’bah and Idrīs al-Awdi quote him as recorded in Muslim’s book. The books compiled by Abān are now missing, but the books ascribed to him in the catalogues are as follows: 1. *Ma`āni al-Qur’ān*, 2. *Kitāb al-Qirā'āt*, 3. *Al-Gharīb fil-Qur’ān*, 4. *Al-Faḍā’il* and 5. *Kitāb Ṣiffīn*.

[1] *Ibid*., p. 231. The grave's constriction is one of the horrors almost every deceased person will have to suffer. The deceased will experience such a psychological pain that is impossible to describe in any language in any manner. It is as though the corners of the grave crush his corpse and reduce it to ashes. May Allāh *Subḥanahu wa Ta`ālā* exempt us from having to endure it. There are numerous traditions dealing with this topic. Praise to Allāh, I have written about it Volume One of my 2-Volume *Dictionary of Islamic Terms* to which I refer the kind reader.

was revealed, Anas ibn Mālik says, some people asked the Messenger of Allāh ﷺ who those included in the exception referred to above, that is, "except such as Allāh please", were. He said, "They are Gabriel, Michael, and the angel of death (Israel). Allāh will then ask the angel of death, `O angel of death! Who remains?' and Allāh knows more than him. Isrāfil will say, `They are Gabriel, Michael, Isrāfil, and the angel of death (meaning himself) عليه السلام.' `O angel of death!' Allāh will say, `Take the life of Michael away,' and so will it be. He will fall into the form in which Allāh created him: like a huge mountain. Then Allāh will ask, and He knows more, `O angel of death! Who remains?' Israel will say, `Glory to You, Lord, the One with all Greatness and Honor! Gabriel remains.' And Gabriel enjoys the status which has been mentioned to you. Allāh will address Gabriel saying, `O Gabriel! One of Us will have to die,' whereupon Gabriel will fall down prostrating and saying, `Glory to You, Lord, and all the Praise! You are the Eternal One Who never dies, whereas Gabriel is a mortal and is to be annihilated by death.' It is then that Allāh takes Gabriel's life away, causing him to fall over Michael عليه السلام. The distinction he has over Michael عليه السلام is like that of a huge mountain over a very small one."[1]

Of course reference to angels having wings must not be taken literally. Angels do not need wings or feathers or even spaceships to move from one place to another. But it has been customary in world culture, not only in Islam, to imagine angels having wings in order to bring the picture closer to human comprehension.

In the Holy Qur'ān, we read the following:

> He (Allāh) said, "O Eblis! What prevented you from doing obeisance to one whom I created with My hands? Are you proud, or are you (one) of *the exalted ones*?" (38:75)

According to Abū Sa`īd al-Khudri, as we are told by as-Sadūq in his book *Faḍā'il al-Shī`a*, a man once came to the Messenger of Allāh

[1]al-Zamakhshari, *Rabee` al-Abrār*, Vol. 1, p. 310.

ﷺ and asked him about the verse cited above. "Who are *the exalted ones* referred to in this verse, O Messenger of Allāh, the ones whose status is higher even than that of the angels?" The Messenger of Allāh ﷺ said, "They are: I, Ali, Fātima, al-Hassan, and al-Hussain. We were in the pavilion of the `Arsh making *tasbeeh* (praising the Almighty), and the angels were repeating after us, one thousand years before Allāh, the Exalted and the Almighty, created Ādam. When Allāh, the Exalted and the Almighty, created Ādam, He ordered the angels to prostrate to him, and He did not order us to do likewise. All the angels prostrated except Eblis. Allāh, Praised and Exalted is He, then asked Eblis, `Are you proud, or are you among the five persons whose names are inscribed in the pavilion of the `Arsh?'"[1]

Those who do not take the time to learn about the fascinating world of the spirits, that is, the spiritual realm, will have a very hard time when they get there and see it for themselves. They will be unprepared, and they will be taken by surprise, puzzlement and confusion. Those endowed with spiritual knowledge will find no difficulty identifying spirits when they see them. There will be so much personification in the life to come that it really is a must to learn about that place before you get there, and you know that nobody is exempted from getting there. Not only will there be new beings whom you had never encountered, but everything which in this life is intangible, immaterial, will in the hereafter take a certain form and shape. Prayers, the fast, the pilgrimage, the Holy Qur'ān, the good and the bad deeds, repentance, ablution.... all will look like living beings; they will come and go; they will speak, and they will testify, and so will each of your five senses, bodily parts and skin. They will testify either for or against you. If you are good, they will plead to the Almighty on your behalf, and they will try their best to save your skin from the fire of hell. Each of the verses of the Holy Qur'ān will be personified and will have a certain form. Āyat al-Kursi (2:255) will be one of the mightiest of such personifications.

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[1]Sayyid Ni`mat-Allāh al-Jazā'iri, *An-Noor al-Mubeen fī Qaṣaṣ al-Anbiyā' wal Mursaleen* **النور المبين في قصص الأنبياء و المرسلين**, pp. 63-64.

Supplications will take a form. Hell will be a live being that speaks, screams, spits fire, curses and condemns, complains and roars. And so will be each of its flames. And those assembled for the judgment, all of them, will hear Hell speak, and most of them will not like what they will hear. One of the things Hell will say is this: "Where are those who used to go to mosques and talk about their own worldly affairs?! Where are those who used to build mosques only for show?! Where are those who used to sever their ties with their kinfolks?! Where are those who used to confiscate what belonged to the orphans?!" All this is recorded in reliable references; to go on may take us out of this book's scope.

In one of his sermons, the Commander of the Faithful Imām Ali ibn Abū Tālib عليه السلام has said the following about the angels:

"He (Allāh) split between the high heavens, filling them with many kinds of His angels: Some of them are prostrating who never kneel down, some kneeling who never stand, some fixed in their positions which they will never abandon, some praising Him without ever feeling tired of doing so, and their eyes never sleep, nor their intellects ever wane, nor their bodies ever weaken, nor their memory ever lapses. Some of them are His trustees with regard to His inspiration, bearers of His messages to His messengers; they wait for His decrees and commands. And some are protectors of His servants while others are the custodians of the gates of His Paradise. The feet of some of them are fixed in the lower heavens with their necks extending to the high heavens; their corners extend beyond the lands, their shoulders parallel the legs of the `Arsh, their eyes too humble to look at it. They wrap themselves with their wings underneath it; veils separate them from the `Arsh, veils of dignity and curtains of might. They never conceive their Lord in their imagination, nor do they apply to Him what is applied to His creation. They do not seek Him in a specific place, nor do they compare Him to anything at all."[1]

[1]This text is recorded by the Mu`tazilite scholar Ibn Abūl-Ḥadeed in his voluminous commentary on *Nahjul-Balāgha*. This exact wording exists in

Having learned this much about the angels, we have now to turn our attention to the jinns to find out who they are and what they do.

The Jinns

The subject of jinns is intriguing, and probably the most intriguing is the discussion of the worst of the jinns: Satan who is known as: Eblis (or Iblis), Azazel, or Lucifer. Allāh tells us in 55:15 that "He (Allāh) created the jinns of a flame of (smokeless) fire." There were two species of the janns who probably could not live anywhere except on earth: One was created of air and the other of water[1]. Ādam was created of earth, hence he lived on earth and was fed by vegetables and fruits grown on it. All jinns, with the exception of Eblis and his evil offspring, live and die as humans do. The discussion of Eblis, Satan, and his tribe will *Insha-Allāh* be dealt with later.

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al-Zamakhshari's book *Rabee` al-Abrār* **ربيع الأبرار**, Vol. 1, pp. 312-313. Speaking of *Nahjul-Balāgha*, the author of this book was blessed with the chance to edit this great book, so great it is regarded by millions of Muslims as being next only to the Holy Qur'ān. His edition was published in New York in 2005 and since then it has been reprinted *seven* times. The New York edition of *Nahjul-Balāgha* falls in 990 pages and you can order your copy through the Internet where a number of booksellers are selling it, especially www.amazon.com, www.barnesandnoble.com and many others. Its title is: *Nahjul-Balagha: Peak of Eloquence* by Imam Ali ibn Abū Talib with commentary by Martyr Ayatollāh Murtada Mutahhari, edited by the author of the book in your hands and published by Tahrike Tarsile Qur'ān, Inc. of Elmhurst, New York, U.S.A. The paperback edition bears this ISBN: 978-1-879402-34-8 and the casebound edition bears this ISBN: 978-1-879402-35-5. Its Library of Congress Catalog Number is 2005900698. This edition has been translated into French and is available for sale in France and other French-speaking countries, and it will be great to translate it into Spanish, too, although there are existing Spanish text of *Nahjul-Balāgha*.

[1]Sayyid Ni`mat-Allāh al-Jazā'iri, *An-Noor al-Mubeen fī Qasas al-Anbiyā wal Mursaleen* **النور المبين في قصص الأنبياء و المرسلين**, p. 48.

Do you remember Sūrat al-Jinn (Chapter 72 of the Holy Qur'ān)? It narrates for us an encounter between Muhammed ﷺ, the Messenger of Allāh, and the jinns who went to meet the Prophet ﷺ in response to what they had heard from a group of other jinns. The latter happened to be passing by as they heard the Messenger of Allāh ﷺ reciting the Holy Qur'ān. This incident is narrated by the renown *ṣaḥābi* Abdullāh ibn Mas`ūd as well as by `Alqamah ibn Qays. Abdullāh ibn Mas`ūd narrates saying, "One night, while we were in Mecca, we missed the Messenger of Allāh ﷺ. We, therefore, thought that he was either killed or raised to heaven. We went out looking for him in the valleys till we met him leaving Hera cave behind him. We said to him, `O Messenger of Allāh! Where were you?!' He said, `A deputy from the jinns came to me, so I went with them to recite the Qur'ān for them.' He took us and showed us their footprints and the fires they had lit at the meeting place.'" More details of this encounter are available in the books of *tafsīr* including the names of those jinns and that they were coming from the Jazeera area in northern Iraq and going to Yemen. Those jinns were fascinated by what they had heard, so they informed their people who selected a committee representing their various nations to meet with the Prophet ﷺ.

Anyone who has read the Holy Qur'ān must have come across the incident involving prophet Solomon (Sulayman) who asked those in his company who among them would bring him Balqees's throne, and an *`ifreet* from the jinns, an audacious jinn, offered to bring it to him before his meeting was over, as we are told in verse 39 of Sūrat an-Naml (Ants, Ch. 27). But a learned human, namely Āsif ibn Barkhiya, offered to (and did) bring it to him in the twinkling of an aye. This proves the power of knowledge.

Who is this Āsif ibn Barkhiya? It is said that his name is Āsif, Astum, Natura, Asāf, Yilikha ben Barkhiya or Barkiya ibn Sham'iya ibn Mikiya. In Hebrew, his name is Benyahoo (or Ben-Yahoo). He was son of a sister of Solomon, his vizier, trusted friend and, according to some Arabic sources consulted for this text, commander of troops in charge of guarding Solomon's magnificent palace and other numerous mansions. He, therefore, used to enter the

palace and any mansion day or night at will, being very highly trusted by Solomon who made him his scribe, advisor and executor of major state affairs of a vast kingdom over which Solomon ruled in the 11th century B.C. for 40 years. Āsif was blessed with a very pious, virtuous, learned and morally elevated character, so much so that Solomon chose him to be his *waṣi*. He was not a prophet but a very highly spiritual man who proved his superiority to an *`ifrit* from among the jinns when he was able to bring the throne of Balqees, the Queen of Saba' (Sheba), from Yemen to Palestine in a twinkling of an eye. How could he do that? Āsif had in his knowledge one letter (portion) of Allāh's Greatest Name **اسم الله الأعظم** which he pronounced, causing the earth to cave in, enabling him to stretch his hand and grab the throne. This process of causing the earth to cave in is called **خسف الأرض** *khasf al-arḍ*. It is almost similar to a process whereby one crosses a vast distance equally fast which is called **طي الأرض** *ṭayy al-arḍ*, earth folding.

The Holy Qur'ān narrates to us this incident in verse 40 of Sūrat an-Naml, chapter of the ants, where Āsif is referred to as "one who had knowledge of the Book" thus:

One who had knowledge of the Book said, "I will bring it to you within the twinkling of your eye!"... Then when (Solomon) saw it placed firmly before him, he said, "This is by the grace of my Lord to test me whether I am grateful or ungrateful! And if any is grateful, truly his gratitude is (a boon) for his own soul, but if any is ungrateful, truly my Lord is free of all needs, supreme in honor! ..." (Qur'ān, 27:40)

Solomon was no less knowledgeable than Āsif, but he simply wanted to show everyone the powers his nephew had. Imām Muhammed al-Bāqir عليه السلام has said, "The Greatest Name of Allāh is comprised of seventy-two letters plus one which only Allāh, the Praised and Exalted One, has kept with Him in the unknown world." Imām Ja`far as-Sādiq عليه السلام has said, "Āsif brought the throne of Balqees via earth folding **طي الأرض**." Imām Ali al-Hādi عليه السلام has said, "The 'one who had the knowledge of the Book' was Āsif ibn Barkhiya. Solomon عليه السلام was not at all incapable of the knowledge

which Āsif had, but he loved the jinns and mankind to know his status, that he is to be the authority after him, and this is of the knowledge of Solomon عليه السلام, peace with him, which he had entrusted to Āsif by the command of Allāh Almighty. The most Exalted One bestowed on him such knowledge so there would be no dispute about his being the imām, leader, after Solomon عليه السلام; it was a clear evidence."

Abū Hamzah al-Thumāli[1] is quoted as having said, "I came once seeking permission to meet with (Imām) Abū Ja`far (Muhammed al-Bāqir عليه السلام), peace with him, and I was told that some people were already in his company, and that I would be permitted to meet him once they had left. When they did leave, I saw them, and I did not recognize any of them, nor did I feel comfortable at all at seeing them. Then I was permitted to enter. I said to him, `May I be your

[1]"Abū Hamzah" al-Thumālī **أبوحمزة الثمالي** , namely Thābit ibn Dīnār, was a close companion of Imāms Ali Zain al-`Ābidīn, Muhammad al-Bāqir and of Ja'far as-Sādiq عليه السلام, a man of piety and righteouness. Al-Najjāshi, the genealogist, said: "He was the best of our companions and the most reliable of them in narration and tradition." It was reported on the authority of Imām Ali ar-Riḍa عليه السلام who said, "Abū Hamzah during his time is like Sulaymān (Solomon) during his time." His supplication was accepted. His sons died martyrs with the great revolutionist, Zayd ibn Ali رضي الله عنه. He died in the year 150 A.H./767 A.D. Among his works were:

- *Kitāb fī Tafsīr al-Qur'ān al-Karīm* (An exegesis of the Qur'ān)
- *Kitāb an-Nawādir* (a book on rare very interesting incidents)
- *Kitāb al-Zuhd* (a book on asceticism).

Abū Hamzah al-Thumāli has related that during the month of Ramaḍān, Imām Ali Zain al-`Ābidīn عليه السلام used to spend a greater part of the night in prayers, and when it was the time of starting the fast, he would recite a supplication which later came to be known as Du'a Abi Hamzah al-Thumāli (supplication of Abū Hamzah al-Thumāli). This supplication has been recorded in the book titled *Miṣbāḥ al-Mutahijjid* by Shaikh (mentor) at-Tūsi.

sacrifice! Is this the time of Banū Umayyah whose sword drips with blood?' He said, `O Abū Hamzah! That was a Shī`a delegation from among the jinns who came to ask me about their creed.'"[1] This documented incident proves that Muslim jinns, like humans, are also divided in their Islamic creed into Shī`as and Sunnis. If there is a spirit of Islamic brotherhood, *Inshā-Allāh* there is nothing wrong with this division. Islam is like a tree that has one stem and two main branches.

The jinns are intelligent beings who cannot be seen by everyone: They are created of smokeless fire that blinds the mortals except some mortals who, by any standard, are spiritually higher than others. But some righteous people can, indeed, see them and even befriend them; they will come to humans in different forms than those in which the Almighty created them first. They have the ability to change their forms. And they do not all look alike: some are "beautiful" according to humans' standards of beauty, whereas most of them are not. Besides God's prophets and their deputies (*waṣis*), those endowed with a high degree of supernatural power, parapsychologists, can see and talk to them and even draw a great deal of benefit for themselves and for others from such communication. Jinns reside wherever humans do not live around: deserts, oceans, uninhabited islands, forests..., etc. Some of them are good, but most of them are bad, as is the case with our human species. Jinns are also various species; here is a brief description of some of them:

One of their species is called *shiqq*. These are bedeviled jinns who look semi-humanoid, and they love to intercept travellers and aggravate them. Three of their species are so dangerous, those who are exposed to them may lose their sanity; they are: *tabi`, qareen*, and *khābil*. Those who reside in the seas and oceans are known as *dilhab*. Another species, *ri'ee*, also called *`arrāf*, are harmless; they love to share some of their knowledge with humans, so they select the most brilliant men from among the humans for their company.

[1] al-Majlisi, *Bihār al-Anwār*, Vol. 5, p. 433.

Among the other harmful species of the jinns are: *`abqar* and *sa`lāt*, and they like to live in orchards and groves. Another species, *ghool*, prefers to assume various forms and shapes in order to inflict harm on humans. *Mārid* is also a harmful species of jinns, and so are the *nisnas* who look like the *shiqq* in form and shape; they have faces which look like humans but not exactly so. *Hātif* is a species of the jinns that prefers to use sound to do their mischief, preferring to be seen by humans only as forms rather than beings. *Hājis* jinns apply the method of intuition to communicate with humans, insinuating evil thoughts to them the same way Satan and his evil tribe do. All these species are mentioned in Vol. 1 of the encyclopedia titled *Rabee` al-Abrār* by the great Sunni scholar al-Zamakhshari[1].

Evil jinns are by far less harmful than devils, descendants of Satan. Abū Sulayman[2] has said, "The evil ones from among the jinns are harder for me to deal with than the Satans bedeviling humans. Satans may cling to me and cause me to commit a sin. But if I seek refuge with Allāh against an evil jinn, he will be too frightened of the Name of Allāh to come near me. Reciting Sūrat al-Falaq (Ch. 113) and Sūrat an-Nās (Ch. 114) will protect you from the mischief of both species of these evil beings." By the way, this man, Abū Sulaymān, was always sought by people for counsel and advice due to his wisdom, knowledge, and piety. A man once came to him and

[1]Abūl-Qāsim Mahmūd ibn Omer al-Zamakhshari, *Rabee` al-Abrār wa Nusoos al-Akhbār*, Vol. 1, p. 308. Al-Zamakhshari, a Mu`tazilite, is one of the most famous and highly respected Sunni scholars of the fifth Islamic century. He left for the Islamic library very precious books dealing with Arabic linguistics (although he was not an Arab), exegesis, *ḥādith*, and logic. He was born in Zamakhshar, a small town in Khawarizm, Iran, on a Wednesday, Rajab 27, 467 A.H./March 18, 1075 A.D. during the `Abbāsid dynasty and died in Jurjan, Iran, on Dhul-Hijja 9, 538 A.H./June 13, 1144 A.D. May Allāh have mercy on his soul and reward him on our behalf with the best of His rewards for all the scholarly work he did, *Allāhomma Āmeen*.

[2]His name is Abd ar-Raḥmān ibn Aḥmed ibn `Atiyyah al-`Ansi al-Madhḥaji al-Dārāni. He was a pious ascetic, a philosopher, and a thinker. He lived in Darya, Damscus, where he died in 215 A.H./830 A.D.

complained about the insinuations of the devil. Abū Sulaymān said to him, "Whenever you feel that Satan is near you enticing you to do something prohibitive, you should feel elated, for once you do so, he will immediately forsake you. There is nothing Satan hates more than seeing a believer feeling happy. When you feel sad, he will come to increase your grief manifold."[1]

Jinns always like to stick their nose in other people's business, especially if such people are humans whom they very much despise. Jinns live and die, marry and multiply. They have their own courts and judicial system, depending on their creeds, and they have ranks one higher than the other. They live much longer than humans, and they travel faster than the speed of light. They easily cross countries and penetrate walls and doors. Good jinns try to help humans in various ways. Those who do so are held in contempt by other jinns who will shun them and shut them out of their communities. Witchcraft is accomplished with the latter's help. Jinns can change their appearance very easily and look like humans or animals, and the mischievous among them try to share residence with humans or get them out of there. Sometimes when a jinn family likes a house, rest assured the human family living there will have to live somewhere else; not many jinns like to share. Jinns are mentioned throughout the Holy Qur'ān, and this is not the place to elaborate on them more than what is indicated here. Books have been written about them to which the reader is referred for more information although most of such books are still in Arabic waiting for someone to translate them. If you wish to be on your guard against their mischief, recite two Qur'ānic Sūrats: Sūrat al-Falaq (Ch. 113) and Sūrat an-Nās (Ch. 114, the last chapter of the Book of Allāh) as often as you can especially before you go to bed. And make sure you are clean before you sleep. Both Jinns and Satans target unclean people, those who do not Islamically cleanse themselves. Do not make yourself an easy target of these mischievous beings. To befriend some good jinns and to get them to do you favors is an entire science, a very interesting one. The author of this book has

[1]al-Zamakhshari, *Rabee` al-Abrār*, Vol. 1, p. 332. How beautiful!

had the good fortune of meeting some of those who succeeded in befriending not only some good jinns but also some angels, which is quite rare since angels have their own functions and jobs to do and their freewill is very limited.

A number of famous people have had first encounters with jinns. A number of the most wicked persons in the Islamic history have done likewise. Read about such encounters in Vol. 1 of al-Zamakhshari's encyclopedia titled *Rabee` al-Abrār*. Among those who encountered the jinns, the *ṣaḥābi* Abdullāh ibn Mas`ūd ﷺ was one. Both `Alqamah[1] and Harb[2] sons of Umayyah are said to have been killed by jinns. Jinns sometimes like to imitate humans; read in the reference cited above some of the poetry which they supposedly composed, though controversy revolves round such poetry, and you will find it not only similar to what other Arab poets may compose but even much superior in quality. Another victim of the jinns is Sa`d ibn `Abādah ibn Dulaym who was killed in 11 A.H./632 A.D. inside his bath-house. His corpse suddenly appeared before the rest of his family and a voice was heard reciting two lines of Arabic poetry saying,

قد قتلنا سيد الخز رج سعد بن عباده * ورميناه بسهمي ن، فلم نخطيء فؤاده

[1]`Alqamah ibn Safwān ibn Umayyah is grandfather of Marwan ibn al-Hakam, seal bearer of caliph Othmān ibn `Affān. During the time of *jāhiliyya*, he went out seeking to recover a debt owed to him. He met a *shiqq* jinn with whom he exchanged lines of poetry. The poetry composed by both of them, and the details of this incident, are all recorded on p. 206, Vol. 6, of *Kitāb al-haywān* by al-Jāhiz. Al-Jāhiz is "Abū Othmān" `Amr ibn Bahr ibn Mahboub al-Kināni al-Laythi who died in 255 A.H./869 A.D. and was a Mu`tazilite writer; he died and a book was still on his chest, a first class and a very prolific author.

[2]He was Harb ibn Umayyah ibn `Abd Shams, grandfather of Mu`āwiyah ibn Abū Sufyān ibn Harb. He died 36 years before the Hijra. To learn more about him, refer to p. 326, Vol. 3, of al-Mas`ūdi's *Murūj al-Dhahab*.

We killed the master of the Khazraj, Sa`d ibn `Abadah:
With two arrows did we shoot him, not missing his heart.[1]

These lines were heard but nobody was seen. Refer to a footnote on p. 4, Vol. 2, of *Al-Iṣābah* by Ibn `Abd al-Birr for more details. There are, however, some scholar who cast doubt about the whole incident saying that the jinns need no bows or arrows to kill; they have their own ways, and surely Allāh knows best.

Jinns may kidnap humans for no reason other than as an act of stupid entertainment. Among documented kidnapping cases is one involving `Amr ibn `Ādiyy al-Lakhmi[2] and another involving `Imārah ibn al-Walīd ibn al-Mughīrah al-Makhzūmi, brother of the famous military commander Khālid ibn al-Walīd. A man from the tribe of `Udhrah was once snatched by the jinns. Abdullāh ibn Fā'id wanted to know whether such an incident was someone's hallucination or imagination, so he went to see the Prophet ﷺ and to ask him about it. Prophet Muhammed ﷺ confirmed it.[3] Of course, there are those who dispute the authenticity of reporting this incident, and they may have valid reasons.

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[1]For their original Arabic text, refer to p. 317, Vol. 1, of al-Zamakhshari's *Rabee` al-Abrār* where more poetry composed by the jinns is recorded.

[2]His full name is `Amr ibn `Adiyy ibn Naseer ibn Rabee`ah al-Lakhmi. He was the first of the Lakhmi (or Lakhmid or Lakhmide) kings **اللخميون**, also called the Mundhiris **المناذرة**, who ruled Iraq during the time of *jāhiliyya*, making Heera, which was described at the time as Paradise on earth, their capital in 266 A.D. He became king following the death of his uncle Khuthaymah al-Abrash, and he resided at Heera, 3 kilo meters south of Kūfa on the bank of the Euphrates River. A Persian Sassanid army along with al-Munthir III ibn an-Nu'mān, one of their kings, and his army defeated the famous Byzantine general Belisarius at the Battle of Callinicum in 531 A.D. After the death of an-Nu`mān III, Arabs defeated the Persians in about 609 A.D. in the Battle of Dhi-Qār. Presently, Heera (or Hīra) is located within the borders of Iraqi Dhi-Qār governorate.

[3]al-Zamakhshari, *Rabee` al-Abrār*, Vol. 1, p. 318.

A parapsychologist friend of mine told me once that the largest concentration of jinns he had ever encountered was in the north-western area of Hijāz, Saudi Arabia, an area once inhabited by the people of `Ād. By the way, the people of `Ād were the residents of the *aḥqāf* أحقاف, high sands, and their capital was Iram the like of which, according to Qur'ānic verses, there was none at all anywhere else. Iram was located in southern Arabia near Hadramout between Yemen and Oman, as historian at-Tabari tells us in Vol. 1 of his *Tārīkh*. They were characterized by their mighty built bodies the length of which reached 50 meters. This is not exaggeration, folks. A company drilling for oil in Saudi Arabia's Empty Quarter area found a skeleton of a very, very tall man described to be one of those people of `Ād. The people of `Ād worshipped three idols: Sadaa', Samud (or Samood) and Habaa. The Almighty sent them Prophet Hūd عليه السلام whom they slighted, so He wiped them out of the face of earth.

Eblis and his tribe are not typical jinns: typical jinns live and die, whereas he and his tribe never die till the Hour. Let us shed some more light on this being who has filled the world with mischief.

Eblis: The Arch-Deceiver Jinn

Being familiar with your enemy is the very first step in defeating him. How Eblis works, who works for him or with him, how he approaches humans, how to deal with his temptations and insinuations..., are all topics which should be on the top of everyone's list of priorities.

Let us, first of all, explain the meaning of the word "Eblis", or "Iblis". Like "Satan", it is an Arabic word. Consulting the famous lexicon *Lisān al-`Arab* by Abul-Fadl Jamāl ad-Dīn Muhammed ibn Mukarram ibn Manzour, we find the following on p. 29, Vol. 6 (Dar Sādir, Beirut, Lebanon, 1300 A.H./1883 A.D. edition),

> Root word: *balasa* or *ablasa* (both past tense verbs) from the mercy of Allāh: He lost all hope for the mercy of Allāh, and he regretted, hence Eblis, a name attached to Azazel (his original name).

Azazel is the name of Eblis in the Old Testament[1]. "Eblis" is a noun used as a descriptive adjective. Consulting a good English-English dictionary, such as *The Random House College Dictionary* (Random House, Inc., New York, 1975), Azazel is described as "the scapegoat released on the Day of Atonement, or its destination, hell," and as one of the "fallen angels". "Satan" is an adjective used as a noun to connote him. Its origin is *shaytān* **شيطان**, someone irate, enraged, angry, furious, burning with the fire of anger. *Shiyāṭ* **شيا ط** means burning. In Greek, his name is Phosphorus. In Latin mythology, he is referred to as Lucifer, "the light-bearing". This same Latin word also describes planet Venus, the morning star. In Isaiah 14:12, Lucifer is said to be king of Babylon. This must have been used metaphorically, for certainly most of Babylon's kings were devilish, very evil, conceited and arrogant. Moreover, there is no such name among all those who ruled not only the city capital Babylon but all of the kingdom of Babylonia. Like the Pharaohs of Egypt, for many centuries contemporaries of the kings of Babylon, these kings demanded their subjects to worship them as their gods. The story of prophet Abraham and Nemrud[2] is an example.

Azazel is mentioned in traditions transmitted by renown traditionists such as Tawoos al-Yamāni (d. c. 106 A.H./724 A.D.) and Mujāhid[3] who both say that

> Before committing his sin, Eblis used to be one an angel named Azazel. He was one of the residents of the earth, and he belonged to a group of angels known as the jinns[4]. None among the angels

[1]See The Old Testament, The Book of Leviticus 16:8, 10, and 21. There, Azazel is portrayed as the personification of uncleanness.

[2]The name of Nemrud son of Kush son of Ham is also written as "Nimrod". He is described in the Old Testament, the Book of Genesis 10.8,9, and also in 1 Chronicles 1.10, as the "mighty hunter" due to his proverbial passion for hunting and haughtiness.

[3]His full name is Mujāhid ibn Jabr, Abū al-Hajjāj, a renown traditionist.

[4]The word "jinn", according to a number of sources, describes the angels who were charged with safeguarding the *janna*, the garden, where Ādam

was more diligent or more knowledgeable than him[1]. When he disobeyed Allāh, He cursed him and made him a Satan and named him Eblis.[2]

According to Ibn `Abbās and al-Mas`ūdi[3], before his fall, Eblis was beautiful, ennobled and honored, a ruler over the lower heavens stratum and the earth, and one of the keepers of the *janna*, Garden. When he fell from grace, the Almighty cursed him, deformed him and cast him away from His mercy. All of this is documented in at-Tabari's *Tafsīr*. All Eblis's offspring, therefore, are deformed and ugly, as a matter of fact, they are the ugliest of all *jinns*. Had humans only seen them, they would never have listened to them nor obeyed them.

There is another theory as to how Eblis came to be mixed with the angels. It is recorded by Sayyid Ali ibn Tāwūs on p. 33 of his book *Sa`d al-Su`ood*. He says that in the Tablets of prophet Enoch (Idris), there is a record of how the jinns were multiplying and how corrupt they were; so, Eblis pleaded to Allāh to save him from them and to let him be in the company of the angels instead, and that Allāh granted him his wish.

Eblis's *kunya* is "Abū Murra". When the Meccans wanted to assassinate the Messenger of Allāh ﷺ in a plot very well documented in history books, a man named al-Shaykh al-Najdi appeared to them. He, in fact, was none other than Eblis. Eblis had

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stayed for a very short while. According to some accounts, Ādam did not stay there for more than four to six hours of our own calculating.

[1]According to a number of sources, Satan is said to have been one of the teachers of the angels or, say, one of those who taught the angels and shared his knowledge with them.

[2]at-Tibrisi, *Mujma` al-Bayān fī Tafsīr al-Qur'ān* **مجمع البيان في تفسير القرآن**, Vol. 1, p. 191, where Sūrat al-Baqarah is explained.

[3]His full name is Sharīk ibn Abdullāh ibn Abū Namīr. He died in about 140 A.H./757 A.D.

simply taken the form of that man and come to the plotters with the suggestion to select one man from each Meccan tribe for the execution of their scheme so that Muhammed's blood would be lost among them and Banū Hāshim, his clansmen, would simply be unable to face all the other tribes on their own. The *kunya* of that Najdi was "Abū Murra". Eblis, therefore, was named likewise.[1]

The *jinns* eat and drink, marry, and have their own social system. Some of them live for thousands of years. The respite granted to Eblis is referred to in Qur'ānic verses such as these:

> He (Eblis) said: Lord! Grant me a respite till the time when they are raised (for judgment). He (Allāh) said: So surely you are of the respited ones, till the period of the time made known. (15:36-38)

This respite means an exemption from having to die, one that lasts till Isrāfil blows his trumpet for the second, not the first, time, with a time period of forty years between both blows.[2] Some scholars, however, are of the view that this respite will terminate at the "minor *qiyāma"*, that is, when Imām al-Mahdi (عج), the Awaited Savior, will reappear to put an end to all tyranny and mischief and to start a period of peace and tranquility never enjoyed before in the entire history of mankind. Naturally, such an enjoyment can never be complete without first putting an end to Eblis's mischief-making, and Allāh knows best.

What did Eblis do before committing his disobedience? Here is a tradition transmitted by Ibn `Abbās that sheds light on this subject:

> The first to dwell on earth were the jinns. They caused corruption on it and shed blood, killing each other. Allāh then sent Eblis to them with an army of angels to annihilate them. They were a tribal group called jinns. Eblis and the angels with him caused a bloodbath among them and eventually banished them to the

[1]al-Zamakhshari, *Rabee` al-Abrār*, Vol. 1, p. 323.

[2]at-Tibrisi, *Mujma` al-Bayān fī Tafsīr al-Qur'ān*, Vol. 2, p. 620.

> islands in the oceans and to the mountains. His success caused him to be proud and haughty. He said, "I have done something nobody has ever done before." Allāh was aware of how Eblis felt, but the other angels who were in his company were not.[1]

Jameel ibn Durraj once asked Imām "Abū Abdullāh" as-Sādiq عليه السلام about Eblis, whether or not he was an angel. "He was not an angel," said the Imām عليه السلام, "... He was from among the jinns, and he was in the company of the angels. The angels regarded him as one of them, but Allāh knew that he was not; so, when He ordered him to bow down to Ādam, he did what he did (i.e. refused and rebelled, thus falling down from Divine Grace)."[2]

Eblis knew exactly what he was made of; he knew that unlike the angels who were created of celestial light (*noor*), he, being a jinn, was created of fire: In the following Qur'ānic verse, he admits this fact:

> He (Allāh) said: What hindered you from making obeisance when I commanded you to? He (Eblis) said: I am better than him: You have created me of fire, while him have You created of dust. (7:12)

The Almighty Himself, Creator of everyone and everything, tells us that Eblis was one of the jinns in many verses; here is one of them:

> And when We said to the angels: Make obeisance to Ādam, they made obeisance save Eblis (did not). He was of the jinns, so he transgressed the commandment of his Lord. (18:50)

This verse has confused some people: On one hand, the Almighty says that He addressed the angels, and Eblis was among those addressed; so, will that not make him one of them? Not necessarily according to the way Arabs speak their language. On the other hand,

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[1]at-Tabari, *Tafsīr*, Vol. 1, p. 155, where Sūrat al-Baqarah (The Cow) is explained.

[2]al-`Ayyāshi, *Tafsīr*, Vol. 1, p. 34, where Sūrat al-Baqarah is explained.

the very same verse very clearly states that "he (Eblis) was of the jinns."

Ali ibn Ibrahim narrates a tradition traced to Imām Muhammed al-Bāqir عليه السلام who quotes the Commander of the Faithful Imām Ali ibn Abū Tālib عليه السلام stating the following:

> Seven thousand years passed since two species, the jinns and the *nisnas*, were on earth when Allāh the Exalted wanted to create a new creation. He unveiled the curtains of the heavens and said to the angels: "Look at the residents of the earth from among My creation; look at the jinns and the *nisnas*." When they saw all the sins they were committing, they deemed them monstrous and said, "Lord! You are the Exalted One, the Omnipotent, and there are Your weakling creatures being sustained by Your sustenance, yet they live in disobedience to You while You do not seek revenge for Yourself." When He heard the angels say so, He said to them, "I am going to create a successor to them on earth who will be the *hujja* (argument or proof) on earth." The angels then said, "Glory to You! Are You going to permit one who will cause corruption to live on it just as the *jāns* (jinns) have done? Make such a successor one of us, for we do not disobey You; rather, we always Praise, Glorify, and Sanctify You." The most Exalted One said, "I know what you do not; I wish to create a creation Myself and to bring out of his offspring prophets and righteous servants as well as guided Imāms whom I shall appoint as successors (of one another) over My creation and on My earth, and I shall purge My earth of the *nisnas* and exile the tyrant ones from among the disobedient jinns and let them reside in the air and throughout the earth, and I shall create a curtain between the jinns and My creation." The angels then said, "Lord! Do whatever You please." Allāh then distanced them from the `Arsh as far as the distance of five hundred years. They gathered around it and pointed at it, whereupon the Lord looked mercifully at them and set up for them the *ma`moor* House and said to them: "Circle around it and leave the `Arsh alone," so they circled it, and it is the House entered every day by seventy thousand angels who never return to it. Allāh, therefore, made the *ma`moor* House for the repentance of the residents of the heavens, then He made the Ka`ba (in Mecca)

for the repentance of the residents of the earth.[1]

Imām Ali ibn Abū Tālib عليه السلام has also said the following about Eblis as recorded in *Nahjul-Balāgha*:

> Conceit overcame him, so he boasted of the superiority of his origin over Ādam, and he became fanatical in his bias to his own. The enemy of Allāh, therefore, is the leader of fanatics, the ancestor of the proud, the one who set the foundations of fanaticism. He argued with Allāh with regard to His destiny, wearing the outfit of arrogance, taking off the robe of humility. Do you not see how Allāh, because of his pride, humiliated him and because of his arrogance abased him? He made him in the life of this world condemned, and He prepared for him in the hereafter the fire. Had Allāh desired to create Ādam of light that snatches the eye-sight and dazzles the minds, and had He made his fragrance breathtaking, He would have done just that. And had He done so, all would have submitted to him, and it would have been easier for the angels to tolerate him. But Allāh, the most Exalted One, tries His creation with a little of what they do not know in order to thus test them, in order to rid them of pride, in order to distance them from conceit; so, you should learn a moral lesson from what Allāh did to Eblis! He nullified all the good things he had done for such a very long time and all his endeavor, for he had adored Allāh for six thousand years, and we do not know whether they were years of this life's calculation or of that of the hereafter, all because of a moment's touch of pride!

Ali ibn Ibrāhīm[2], the renown *mufassir*, has said,

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[1]Ni`mat-Allāh al-Jazā'iri **نعمة الله الجزائري**, *An-Noor al-Mubeen fī Qasas al-Anbiya' wal Mursaleen* **النور المبين في قصص الأنبياء و المرسلين**, p. 49.

[2]He is "Abū Hassan" or "Abul-Hassan" Ali ibn Ibrāhīm ibn Hāshim al-Qummi, originally from Kūfa, Iraq, one of the greatest Shī`ite narrators in the science of the Holy Qur'ān in the third Hijri century (9th Century A.D.), one of the companions of Imām al-Hassan al-Askari and among the mentors of Dhiqatul-Islām Muhammed ibn Ya`qūb al-Kulayni. He distinguished himself for his vast knowledge, works and credibility. The *Tafsīr* book attributed to him was actually compiled by one of his students, namely "Abul-Fadl" al-Abbās ibn Muhammed ibn Qāsim ibn Hamzah, son

Pride is the very first transgression whereby Allāh was disobeyed by Eblis. Eblis said, "Lord! Exempt me from having to prostrate to Ādam, and I (in return) shall worship You in such a way no angel near to You nor a sent messenger ever will." Allāh said, "I have no need for your worship. I wish to be adored as I wish, not as you." But he refused to prostrate, whereupon Allāh said to him, "Get out of it, for you are accursed." Eblis said, "How so, Lord, while You are the Just One Who never oppresses? This means You will not reward me for all the good deeds I have done." Allāh said, "No, I will not, but ask me whatever you wish of the affairs of the life as

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of Imām Mousa ibn Ja`far al-Kādhim عليه السلام. He is described by the mentor of "*Al-kunā wal Alqāb* **الكنى و الألقاب**" (surnames and titles), Shaikh Abbās al-Qummi, as "One of the most prominent and senior narrators in Qum city and the first to disseminate the narratives of the people of Kūfa (where he had originally been born) in Qum. In fact, he is regarded as Qum's mentor and most prominent personality," as we read on pp. 561-66 (first edition), Vol. 2, of *Al-Kunā wal Alqāb* of mentor al-Qummi. Mentor [genealogist] al-Najjāshi says that he is "A personality with whom one feels comfortable when transmitting reliable narratives. His faith is firm, his belief is sound. He transmitted many narratives which he had heard from Shī'a mentors," as we read on p. 260 of al-Najjāshi's *Rijāl* (posted on the Internet by the Library of Ahl al-Sunnah). Al-Tibrisi [author of *Mujma`ul Bayān fī Tafsīr al-Qur'ān*) says this about him: "Ali ibn Ibrāhīm al-Qummi is one of the greatest narrators of *ḥadīth* and a contemporary of Imām al-Hassan al-Askari, peace and blessings of Allāh with him. Many of his narratives are quoted by Muhammed ibn Ya`qūb al-Kulayni," as we read in his biography as posted on the Internet by the Ansār al-Hussain Network. From among the top Sunni scholars, Abū Dāwūd mentions him in his *Rijāl* saying the following:

علي بن إبراهيم بن هاشم القمّي، أبو الحسن، ثقة في الحديث ثبت معتمد صحيح المذهب

"Ali ibn Ibrāhīm ibn Hāshim al-Qummi, Abū al-Hassan, is trustworthy in *hadīth*, confirmed, having a sound creed," as is recorded on p. 141 of *Rijāl ibn Dāwūd al-Halabi* by Ahl al-Bayt Library. Among his works are: **نور القرآن** *Noor al-Qur'ān*, **الناسخ والمنسوخ** *Al-Nāsikh wal Mansookh*, **التشريع** *Al-Sharāi'*, **التوحيد والشرك** *Al-Tawhīd wal Shirk*, **المغازي** *Al-Maghāzi*, **فضائل أمير المؤمنين (ع)** *Fadāil Ameerul-Mu'minīn*, **اختيار القرآن.** *Ikhtiyār al-Qur'ān* and **الأنبياء** *Al-Anbiyā'*. His year of birth is unknown, but he was born in the 3rd Hijri century/the 9th century A.D. and died in 307 A.H./919 A.D.

rewards for your good deeds, and I shall grant it to you." The first thing Eblis asked for was to remain alive till the Day of Judgment, and Allāh, the most Exalted One, granted him his request. Then he asked Him to give him authority over Ādam's offspring, and He granted him this one, too. Then he said, "Let me be as close to them as the blood in their veins," and Allāh said, "I grant you this one, too." Then Eblis said, "No son is born for them except that two are born for my service, and I shall see them while they cannot see me, and I shall appear to them in any form I wish." Allāh said, "I grant it to you. Then he said, "Lord! Grant me more!" Allāh said, "I have made for you and for your offspring a home in their [humans'] chests." Eblis then said, "Lord! You have given me enough!" It was then that Eblis said, as both verse 82 of Sūrat Saad (38:82) and verse 17 of Sūrat al-A`rāf (7:17) tell us, "By Your Might, I will surely make them live an evil life, all of them, except Your servants from among them, the purified ones" (Qur'ān, 38:82-83), and, "As You have caused me to remain disappointed, I will certainly lie in ambush for them on Your Straight Path, then will I certainly come to them from before them, from behind them, from their right side, and from their left, and You shall not find most of them thankful" (Qur'ān, 7:16-17).[1]

On rare occasions, however, Eblis offered sound advice to a select few, knowing that he could not fool them. He offered advice to Noah and Moses عليهما السلام:

When Noah عليه السلام invoked his Lord to condemn his people and to inflict retribution on them, Eblis came to him and said, "O Noah! Remember me in three situations, for I am closer during them to any of the servants of Allāh: Remember me when you are angry; remember me when you have to arbitrate between two contenders, and remember me when you sit with a woman and nobody else is with you."[2] When Noah عليه السلام landed from the ark after the flood was over, Eblis came to him and said, "Nobody on the face of earth has done me a bigger favor than you! You invoked Allāh against these sinners, so you relieved me of them. Shall I, then, teach you two merits? Beware of envy, for it did to me what it did. And beware of

[1]al-Qummi, *Tafsīr*, Vol. 1, pp. 42-43.

[2]Muhammed al-Ray-Shehri, *Mīzān al-Ḥikma*, Vol. 5, p. 94.

avarice, for it did to Ādam what it did."[1]

One of the pieces of advice Eblis offered prophet Moses once was the following: "Whenever you contemplate on offering charity, do it immediately, for whenever a servant of Allāh contemplates on paying something by way of charity, I, rather than any of my fellows, will keep him company in order to desist him from doing it."[2]

Which people make Eblis's job easier? As we have learned from the above, angry people are on the top of the list, for when anger overtakes someone, the latter will be too weak to use commonsense, let alone wisdom. He will be rash and erratic. The Commander of the Faithful Imām Ali عليه السلام wrote a letter once to al-Hārith al-Hamadāni in which he said, "Beware of anger, for it is a great host of Eblis." Besides anger, women play a major role in assisting Eblis in carrying out his schemes, I mean when people are overcome by their carnal desires for women who are not lawful for them. Eblis once said to Moses, "O Moses! You should never be in the company of a woman who is not permissible for you, for no man does so except that I, rather than any of my fellows, will keep him company.[3]

Ādam

Now let us discuss our father Ādam and his descendants, having elaborated on other beings. Ādam's offspring are called *nās*; a human is called *insān*; so, where have these words come from and what do they connote?

The answer lies in verse 115 of Sūrat Taha which states: "And surely We gave a commandment to Ādam before, but he *forgot*, and We did not find in him any determination" (Qur'ān, 20:115). Due to this

[1] *Ibid*., p. 94.

[2] *Ibid*.

[3] *Ibid*., p. 96.

forgetfulness, Ādam's offspring are referred to as the people who are afflicted with *nisyān*, forgetfulness, hence the word *nās*. A poet once said, "Had it not been for much forgetfulness, man would not have been called *insān*."

رجحه أبو تمام ـ وهو من هو في معرفة كلام العرب ـ وذلك في قوله:

لا تنسين تلك العهود وإنما *** سميت إنسانا لأنك ناسي**

This meaning is supported by the renown Abbāsid era Arab poet Abū Tammām (788 – 845 A.D.), namely Habīb ibn Aws, who is quite knowledgeable of the Arab tongue, composing this line of poetry in this meaning:

Do not forget these promises because
You were called human because you forget.

According to Ibn Ishāq[1], forty years passed since Allāh created Ādam's body. After that, He blew the soul into him. During that period, his body hardened till it became like a pot of baked clay without fire ever touching it.[2] It is to this hardened body that Allāh refers in this verse:

He created man from dry clay like earthen vessels. (55:14)

The next verse, 55:15, refers to His creation of the jinns: "And He created the jinns of a flame of (smokeless) fire."

When Allāh Almighty decided to create Ādam, He inspired to the earth, "I shall create of you a creation among whose progeny there will be some who will obey Me and some who will not. So I shall permit whoever obeys Me to enter Paradise, and whoever disobeys

[1]His name is Muḥammed ibn Isḥāq. He was born in Medīna and is regarded as one of the earliest Arab historians. He resided in Baghdad where he died in 151 A.H./768 A.D.

[2]al-Zamakhshari, *Rabee` al-Abrār*, Vol. 1, p. 327.

me I shall lodge into Hell." Then He sent Gabriel to planet earth to bring Him a handful of its soil. When Gabriel came to it to take a handful of its soil, the earth said, "I seek refuge with Allāh Who has sent you to take of me something of which the fire shall have a portion." So Gabriel went back to his Lord without taking anything. Allāh Almighty sent the angel of death, Israel. He came to the earth, and it likewise sought refuge with Allāh against his taking anything of it, so he said to it, "And I, too, seek refuge with Allāh against disobeying Him in anything." So he took a handful of its soil from its four corners, from its uppermost and best quality soil, from its salty soil, from its mud, from its red clay, from its black soil, from its white soil, from its smooth soil and from its rugged terrain. Thus did the offspring of Ādam come to have from among them those who are good and those who are bad, those who are righteous, and those who are rebellious, those who are beautiful, and those who are ugly. And this is why their shapes and complexions differ. Allāh Almighty has said, "And one of His signs is the creation of the heavens and the earth and the diversity of your tongues and colors; most surely there are signs in this for those who know" (Qur'ān, 30:22).

The angel of death ascended after taking that handful of earth. Allāh Almighty ordered him to make it moist, then to let it ferment. He kneaded it with bitter water, sweet water, and salty water till it became moist, muddy, then he let it ferment. This is why humans' manners are so diverse. Then He ordered Gabriel, peace with him, to bring him the white handful that is in the heart of the earth the glow and illumination of which was dazzling in order to create of it Muhammed, the Prophet and Messenger of Allāh ﷺ and the very best of His creation, from the early generations to the last. Accompanied by the esteemed archangels of Paradise and by the angels of the Highest Eminence, Gabriel descended and took hold of a handful of the earth from the place where now the grave of the Prophet ﷺ stands. At that time, it was purely white, and it was kneaded in the honoring water and treated till it became like a white pearl. Then it was dipped into all the rivers of Paradise. When it was taken out, the Almighty cast a look at that pure pearl and it shook out of awe of the Almighty, and as many as one hundred and twenty-

four thousand drops came out of it. The Almighty created of those drops all His prophets, and their light out of the light of Muhammed ﷺ. Then it was taken to tour the heavens and the earth, so the angels came to know Muhammed ﷺ by name even before knowing Ādam. After that, it was kneaded into Ādam's mold. Then it was left for forty years till it became a moist piece of mud. Then it was left for forty more years till it became like baked clay, the dry clay which would make a sound if beaten by hand. Then He made it like a body and it was placed on the pathway of the angels descending from heavens or ascending thereto. This is the meaning of the verse saying, "Has there not been over man come a long period of time when he was nothing (not even) mentioned?" (Qur'ān, 76:1). Ibn `Abbās has said that by "man" it is meant Ādam, and the "long period of time" was forty years during which Ādam was a body placed at one of the gates of Paradise.

According to at-Tirmidhi's *Ṣaḥīḥ*, where a chain of narrators are quoted, the Messenger of Allāh ﷺ had said the following in his explanation of the first verses of *Sūrat al-Baqarah* (The Cow, Chapter 2 of the Holy Qur'ān): "Allāh created Ādam out of a handful of earth which contained specimens of what all the earth has, of its smooth plains, rocky mountains, black, white, and red clay, so [Ādam's] children came according to the colors of the earth." Abdullāh ibn Salām[1] asked the Messenger of Allāh ﷺ how

[1]He is Abdullāh ibn Salām ibn al-Ḥārith, originally from the Banū Qainuqa' Jews, then he embraced Islam when the Prophet ﷺ migrated to Medīna. Prophet Muhammed ﷺ changed his name from al-Ḥaseen **الحصين** to Abdullāh. Vol. 3 (1998 edition) of Ibn al-Athīr's *Usd al-Ghāba* details his biography and quotes him as saying that when the Prophet came to Medīna, "I came out to look as did many curious others. When I looked at his [Prophet's] face, I realized that it was not the face of a liar. The first I heard him say was this:

أفشوا السلام، و أطعموا الطعام، و صلوا الأرحام، و صلوا بالليل و الناس نيام، تدخلوا الجنة بسلام

'Disseminate the greeting of peace, feed others, maintain your ties with your kindsolk, offer prayers during the night while people are asleep, and

Allāh created Ādam. The Messenger of Allāh ﷺ said, "Ādam's head and forehead were created from the soil of the Ka`ba, his chest and back from the soil of Jerusalem, his thighs from Yemen's soil, his legs from Egypt's soil, his feet from the soil of Hijaz, his right hand from the east of the earth, and his left hand from the west of the earth. Then He placed him on the gate of Paradise. Whenever a group of angels passed by him, they were dazzled by the beauty of his form and by his height. They had never seen anything like that or even close. Eblis passed by him and saw him, so he asked, `For what purpose have you been created?' Then he struck him, but he noticed that it was hollow, so he entered inside him from his mouth and came out of his other end. Then he said to the angels, `This is a hollow creature which cannot stand, nor can it keep itself together.' Then he asked the angels, `Suppose this thing is given preference over you, what would you then do?' They said, `We will obey our Lord's command in his regard.' Eblis then said to himself, `By Allāh! If this thing is preferred over me, I will protest, but if I am preferred over it, I shall annihilate it.' To this does the Almighty refer in the verse saying, `... and I know what you manifest and what you hide'" (Qur'ān, 2:33).

Scholars have said that when Allāh wanted to breathe the soul into Ādam, He ordered the soul to enter through his mouth, whereupon the soul said, "It is an entrance deep and dark." He repeated His order, and it repeated the same answer. The same happened a third time. In the fourth time, He said, "Enter into it against your wish, and come out of it likewise." Having being thus ordered, the soul entered into him through his mouth. Once the soul was breathed into him, the first place it entered was his brain, and it remained in it the equivalent of two hundred years of our counting. Then it descended to his eyes. The wisdom in it is that Allāh Almighty wanted to show Ādam how his own creation started, and what his origin was, so that once blessings are heaped on him, he would not be proud or conceited. Then it descended to his nostrils, and he sneezed. Once he

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you will then enter Paradise in peace.'" This is narrated by imām Aḥmed [ibn Ḥanbal] on p. 450, Vol. 5 of his *Musnad* from Yaḥya ibn Sa'īd from Awf from Zurārah.

finished sneezing, the soul descended to his mouth and tongue, so Allāh taught him to say, *Alḥamdu lillahi rabbil `ālamīn*, i.e. praise to Allāh, Lord of the worlds. This is the second verse of the first chapter, the Fātiḥa, the Opening of the Holy Qur'ān. That was the first statement uttered by Ādam, whereupon his Lord responded with: *Yarḥamuka rabbuka ya Ādam; lil raḥmati khalaqtuka*

يرحمك ربك يا آدم، للرحمة خلقتك

"Your Lord is merciful unto you, O Ādam; for the sake of effecting mercy have I created you." Allāh then said, "O Ādam! You have praised Me! By My Honor and Dignity, had it not been for two of My servants whom I will create at the end of time, I would not have created you at all." Ādam said, "O Lord! By their status with You, what are their names? The Almighty said, "O Ādam! Look in the direction of the `Arsh!" There, Ādam saw two rays of light. The first ray read: "There is no god except Allāh! Muhammed is the prophet of mercy; Ali is the key to Paradise." The second line read: "I have taken on Myself to be Merciful on all those who accept their *wilāya* and to torment whoever antagonizes them.[1]"

Allāh has said that He is more swift to be merciful than to be wrathful. Then the soul descended to his chest and rib cartilage, so he tried to stand up but he could not. This is the interpretation of the verse saying, "... And man is ever hasty" (Qur'ān, 17:11), and also, "Man is created of haste" (Qur'ān, 21:36). When the soul reached his stomach, he craved food, and that was the first need Ādam felt.

According to some accounts, when his Lord said to him, "Your Lord is merciful unto you, O Ādam," Ādam stretched his hand and placed it on his head and said, "Oh!" Allāh asked him what was wrong with him, so he said, "I have committed a sin..." He asked him how he came to know that. Ādam answered, "I know it because mercy is for the sinners." It became customary for everyone of his descendants to put his hand on his head when afflicted by a calamity or when

[1]al-Rāwandi, *Qaṣaṣ al-Anbiyā'*, p. 52.

troubled. Then the soul spread to all parts of his body, and he became flesh, blood, bones, veins and muscles. Then Allāh Almighty outfitted him with nails, and he started becoming more and more beautiful every day. When he committed his sin, his outfit was changed for a skin, and the only remaining souvenirs of his days of glory were his nails so that he would remember how his life started and not forget.

When Allāh completed Ādam's creation and breathed the soul into him, He decorated him with ornaments and outfits from Paradise. Out of his joints, light started emanating like the rays of the sun, or like the glow of our Prophet Muhammed ﷺ. Then He had him conveyed on the angels' shoulders, instructing the angels thus: "Take him for a tour of My heavens so that he may see their wonders and what they contain, and his conviction (*'īmān* **ايمان**) may increase." The angels said, "Yes, here we are, ever listening to You, Lord, and always obeying!" The angels escorted him on his tour of the heavens for a hundred years till he became familiar with their wonders and miracles. Among his escorting angels were both arch-angels Gabriel and Michael. Whenever he passed by a group of angels he said, *Assalamo alaikom yā malā'ikat-Allāh*, that is, "Peace with you, O angels of Allāh!" They responded by saying, *Wa alaikomis salām wa raḥmatullahi wa barakātuh*, i.e. "Peace with you, too, and the mercy of Allāh and His blessings." Allāh Almighty said to him, "O Ādam! This is the method of your greeting and the greeting of the believers from among your descendants to one another from now till the Day of Judgment."[1]

Then Allāh Almighty taught Ādam the names of everything. Scholars differed regarding those names. Ar-Rabī` ibn Anas[2] has

[1]al-Jaza'iri, p. 64, quoting p. 126, Vol. 1, of *`Ilal al-Sharā'i`*.

[2] According to Vol. 6 of *Siyar A'lām an-Nubalā'* **سير أعلام النبلاء** of al-Ḥāfiẓ al-Dhahbi, where his biography is detailed, Ar-Rabī' ibn Anas ibn Ziyād al-Bakri al-Khurāsāni, of Merv, originally from Basra, learned *ḥadīth* from Anas ibn Mālik and Abū al-Aliyā ar-Riyāḥi, and he is cited by Sulaymān at-Taymi, al-A`mash, al-Hussain ibn Wāqid, Abū Ja`far ar-Rāzi, Abdul-Azīz ibn Muslim, Ibn al-Mubārak and others. He was the most prominent

said that they are the names of all the angels. Abd ar-Rahmān ibn Zayd ibn Aslam[1] has said that they are the names of his descendants. Ibn `Abbās and most others have said that He taught him the names of everything including the names of bowls small and big. Imām al-Hassan al-`Askari عليه السلام, however, has stated the following in this regard:

> When Allāh Almighty created Ādam, He taught him the names of everything, then He displayed them before the angels. He displayed the spirits of Muhammed صلى الله عليه وآله, Ali, Fātima, al-Hassan, and al-Hussain عليهم السلام, looking as five apparitions in the loins of Ādam. Their lights illuminated the depths of the heavens, the curtains, the *jannas*, the Kursi, and the `Arsh. Allāh, therefore, ordered the angels to prostrate to Ādam as a sign of respect, for He had honored him by making him the bearer of those apparitions whose light overwhelmed the horizons. They all prostrated with the exception of Eblis who refused to humble himself to our lights, we, Ahl al-Bayt عليهم السلام, while all the angels did.[2]

The order Allāh gave to the angels is referred to in this verse: "So when I have made him complete and breathed into him of My spirit, fall down making obeisance to him" (Qur'ān, 15:29). Most scholars are of the opinion that that order was given particularly to the angels who were in the company of Eblis rather than the rest of them, and

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scholar of Merv of his time. Abū Ḥātim describes him as being "truthful", and Abū Dāwūd refers to his being jailed in Merv for thirty years. His *ḥadīth* is cited in the four books of Sunan **السنن الأربعة**. His date of birth is unknown, but he died in 139 A.H./756 A.D.

[1]Abdur-Rahmān ibn Zayd ibn Aslam al-`Amri al-Madani, a brother of Usāmah and Abdullāh, was a scholar of the Holy Qur'ān in which he wrote an exegesis book and another in **الناسخ والمنسوخ** what abrogates and what is abrogated of the verses of the Holy Qur'ān. He quoted *ḥadīth* from his father, and he is quoted by Asbagh ibn al-Faraj, Qutaybah, Hishām ibn Ammār and others. His date of birth is unknown, but he died in 182 A.H./798 A.D.

[2]al-Jaza'iri, *An-Noor al-Mubeen*, p. 66.

that it was a token of respect and greeting, neither of supplication nor of adoration. When He ordered them to prostrate, they all prostrated except Eblis who "refused to be with those who made obeisance" (Qur'ān, 15:31), thus becoming haughty and a disbeliever.

Abū Abdullāh, Imām Ja`far as-Sādiq عليه السلام, has said,

> Allāh Almighty created the souls two thousand years before creating their bodies, making their most supreme and honored of them those of Muhammed, Ali, Fātima, al-Hassan, al-Hussain, and the Imāms after them, blessings of Allāh with them all. Then He displayed them to the heavens, the earth and the mountains, and their light overwhelmed all of these. Allāh, Blessed and Exalted is His Name, said to the heavens, earth and mountains, "These are My *ḥujaj* (arguments) against My creation. For them and for those who follow them did I create My Paradise, and to those who differ from them and who antagonize them did I create My fire. So, whoever assumes their status with Me and their degree of greatness, I shall torment him with a torment the like of which I shall not torment anyone else of the worlds. And whoever submits to their *wilāya* and never shrinks from their status with Me, I shall place him with them in My gardens. Their *wilāya* is a trust among My creation. Which of you, then, shall bear it in all its weight and claim it for himself? The heavens, the earth and the mountains refused to bear it and were fearful thereof. They were fearful of claiming their status or even be hopeful of achieving their greatness with their Lord. But when Allāh, the most Exalted and Honored One, permitted Ādam and his wife to reside in Paradise, He said to them, "Eat of it with enjoyment wherever you wish, and do not come near this tree, for you will then be among the wrongdoers." But they looked and saw the status reserved for Muhammed صلى الله عليه وآله, Ali, Fātima, al-Hassan, al-Hussain and the Imāms after them عليهم السلام and found it occupying the best of all places in Paradise. They, therefore, said, "Lord! For whom have You reserved this status?" Allāh, Glory and Exaltation are His, said, "Raise your heads and look at the leg of the `Arsh." Having raised their heads and looked there, they found the names of Muhammed صلى الله عليه وآله, Ali, Fātima, al-Hassan, al-Hussain and the Imāms after them عليهم السلام, blessings of Allāh with them, inscribed on the leg of the

`Arsh. They both said, "Lord! How great is this status with You?" He said, "Had it not been for them, I would not have created you both; beware of looking at them enviously or wishing to reach their status with Me, for you will then enter into disobedience to Me and transgress the limits with Me." But Satan, though, insinuated to them and swore to them that he was only giving them an advice, convincing them in the end to covet their status. They, therefore, looked enviously at them, thus failing the test. They ate of the forbidden fruit. Once they ate of it, all the clothes and ornaments they were wearing fell down, leaving them naked. He (Allāh) called out to them, "Did I not forbid you from that tree and tell you that Satan is your open enemy?" They said, "Lord! We have wronged our own selves, and if You do not forgive us and have mercy on us, we will surely be among the losers." He said, "Get away from nearness to Me, for nobody comes near to Me in My Paradise if he disobeys Me." They descended from that status and started to rely on their own selves to stay alive. When Allāh, the Honored and the Great One, wanted to accept their repentance, Gabriel came to them and said, "You wronged your own selves by desiring to acquire a status reserved for someone better than both of you. Your penalty is to descend from your high status with Allāh, the Honored and the Great One, to His earth. You should plead to your Lord by the status reserved with Him for the names which you saw inscribed on the leg of the `Arsh to accept your repentance." They, therefore, said, "Lord! We plead to You by the dearest ones to You, Muhammed, Ali, Fātima, al-Hassan, al-Hussain and the Imāms عليهم السلام to accept our repentance and to have mercy on us." Allāh accepted their repentance. Since then, prophets of Allāh have been safeguarding this trust and informing their *waṣis* and those faithful to them from among their nations not to accept to bear it, and to fear lest they should claim it for themselves... The origin of all oppression is man, hence the statement of Allāh, the Honored and the Great One, "Surely We offered the trust to the heavens, the earth and the mountains, but they refused to bear it and feared it, but man bore it; surely he is unjust, ignorant" (Qur'ān, 33:72).[1]

[1]al-Shaikh as-Sadūq, *Ma`āni al-Akhbār*, p. 108 (second edition, Beirut, Lebanon, 1990).

It is in reference to such a plea by Ādam to his Lord that verse 37 of Sūrat al-Baqarah refers: “Then Ādam received (some) words from his Lord, so He turned to him mercifully; surely He is Oft-returning (to mercy), the most Merciful” (Qur’ān, 2:37).

The subject of how Ādam pleaded to Allāh to accept his repentance is truly inspiring. Without such repentance, there can be no hope for Paradise. Imām al-Hassan ibn Ali ibn Abū Tālib عليه السلام narrates an incident recorded in *`Ilal al-Sharā'i`* and also in *Al-Āmāli* and is briefly quoted in *An-Noor al-Mubeen* as follows:

> A group of Jews came once to the Messenger of Allāh صلى الله عليه وآله and asked him about a number of issues. Among them was this one: “Tell us about the five prayer periods appointed for your nation during the day and the night.” The Prophet صلى الله عليه وآله explained to them till he said, “... as for the *`aṣr* (afternoon) prayers, it is the time during which Ādam ate of the (forbidden) fruit, so Allāh expelled him from Paradise. Then Allāh ordered Ādam's offspring to keep performing this prayer till the Day of Judgment, and He chose it specifically for my nation, for it is the one loved most by Allāh, the Exalted and the Almighty, and He commanded me to uphold it and honor it... As regarding the *maghrib* (sunset) prayers, it is the time during which Allāh accepted Ādam's repentance... Ādam offered three *rek`āt* (for the sunset prayers): one *rek`a* for his sin, another for Eve's sin, and the third for the acceptance of his repentance. Allāh, the Exalted and the Almighty, mandated these *rek`āt* on my nation.” They then said, “Tell us now why you have to make ablution to four places of the body which are the most clean of all bodily parts.” The Prophet صلى الله عليه وآله said, “When Satan insinuated to Ādam, and when Ādam came near the tree and looked at it, his face lost its glow. Then he stood up, and his feet were the first to walk towards committing a sin, then he took with his hand (of its fruit), touched then ate of it. All the ornaments and garments with which Allāh had decorated his body disappeared. Then Ādam wept, putting his hand on his head. When Allāh accepted his repentance, He mandated on him and on his offspring to wash these four places. And He ordered him to wash his face on account of his looking at the forbidden tree. He ordered him to wash the arms to the elbows on account of what he took of it. And He ordered him to wipe the feet on account of his walking to the

> place where he committed his sin." Then the Jews said to the Prophet ﷺ, "Tell us why did Allāh require your nation to fast during daytime for thirty days, whereas He had ordered Ādam to fast a longer period than that?" The Prophet said, "When Ādam ate of the (forbidden) fruit, what he ate remained in his stomach for thirty days; so, Allāh required Ādam's offspring to fast for thirty days in order to suffer hunger and thirst. What they eat (during the night) is out of the Favor of Allāh, the Exalted and the Sublime, unto them.[1]

Notice how Imām al-Hassan عليه السلام in the quotation above referred to Ādam losing all the clothes and ornaments whereby Allāh had decorated him after his creation. It is to this loss of clothes, the nudity, and to his and his wife's attempt to cover it that Allāh refers in the Holy Qur'ān saying, "... And they both began to cover themselves with the leaves of the garden" (Qur'ān, 7:22). When Ādam came out of the garden, archangel Gabriel came to him and said, "O Ādam! Did not Allāh create you with His own hands and permit you to reside in Paradise? Did He not permit you to enjoy all of it and clearly prohibit you from eating of that tree, yet you ate of it and thus disobeyed Allāh?" Ādam said, "But Eblis swore by Allāh to me that he was only offering me an advice, and I never thought that any of Allāh's creation can ever swear by Allāh to a lie."[2] Imām Muhammed al-Bāqir عليه السلام has said, "Had Ādam not sinned, no believer would have ever sinned. And had Allāh, the most Exalted and the Almighty, not accepted Ādam's repentance, He would not have accepted it from any other sinner."[3]

Could one interpret this incident of Adam and Eve falling from Divine grace as a moral lesson to mankind? Of course he can. Had Adam and Eve not fallen from Divine grace, neither I nor you nor

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[1] as-Sadūq, *Al-Āmāli*, pp. 159-162.

[2] al-Qummi, *Tafsīr*, Vol. 1, p. 225.

[3] al-Shaikh as-Sadūq, *`Ilal al-Sharā'i`*, Vol. 1, p. 105 (first edition, 1408 A.H./1988 A.D.).

anyone else would have populated this planet. After all, did the Almighty not create Earth so it would be populated by humans?

Where was the Garden: in Heaven or on Earth?

Another question to tackle is: "Where was Paradise from which Ādam was dismissed? Was it in heaven, or was it on earth?" In my view, this should be one of the easiest questions to answer despite the great controversy surrounding it. Ādam was created of earth; he was an earthling. So, it is only natural that he could live on earth; in it he was buried, and from it will he be resurrected, and on it will he be tried on the Day of Judgment. Imām Ja`far as-Sādiq عليه السلام was asked once the same question. He said, "It was one of the gardens of this world; the sun and the moon shone over it. Had it been one of the *jannāt* of eternity, he would never have been dismissed from it."[1] Had it been the abode of eternity, it would have been eternal, it would not have had room for Eblis or any devil like him. Nobody would have committed any sin in it or told a lie; there is no room in it for sinning or sinners, lying or liars.

Another question raised is about how long Ādam remained in it. Some scholars say that he stayed in it for hundreds of years. There is nothing in the Holy Qur'ān that supports this claim which is based on traditions the authenticity of which is very difficult to verify.

Al-`Aayyāshi quotes Abdullāh ibn Sinān[2] as saying, "Abū Abdullāh

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[1]al-`Ayyāshi, *`Ilal al-Shara'i`*, Vol. 2, p. 325.

[2]His name is Abdullāh ibn Sinān ibn Tareef, a man who served Banū Hāshim and kept Imāms al-Bāqir, as-Sādiq and al-Kādhim عليهم السلام company. His biography is detailed by al-Najjāshi, at-Tūsi, al-Hilli and Ibn Dāwūd. Mentor and genealogist al-Najjāshi says this about him in his *Rijāl* book: "He is a trustworthy man of Kūfa, one of our fellows, a highly dignified man whom nobody can criticize about anything," as is stated on p. 214 of the said reference. On p. 710, Vol. 2 of *Ikhtiyār Ma`rifat ar-Rijāl* of mentor at-Tūsi, the latter says about him the following: "He was, may Allāh have mercy on him, one of those who were trusted by Imām Abū Abdullāh (as-Sādiq عليه السلام)." Allāma al-Hilli says this about him on p. 192 of his book *Khulāsat al-Aqwāl*: "A trustworthy man from among our fellows,

(Imām Ja`far as-Sādiq عليه السلام) was asked in my presence about how long Ādam and his wife remained in Paradise before they were dismissed from it. The Imām عليه السلام said, `Allāh, Blessed and Glorified is His Name, blew of His spirit into Ādam after the time of the *zawāl* (shortly before noon) on a Friday. Then He created his wife then ordered His angels to prostrate to him. He resided in it (Paradise) that same day. By Allāh! He did not stay in it except for six hours of that same day before he disobeyed Allāh Who dismissed both of them from it after sunset. They were not even permitted to stay that night there. In the morning, they noticed their nakedness. Their Lord said to them, `Did I not prohibit you from eating of that tree?' Ādam felt very ashamed. He prostrated and said, `Lord! We have both done our souls injustice, and we have admitted our sins, so do forgive us.' Allāh said to them, `Get out of it to My earth, for no disobedient servant of Mine can be near Me in My Paradise, nor can he be in My heaven.'"[1]

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a highly dignified man who is not charged of anything." In his *Rijāl* book, Ibn Dāwūd al-Hilli describes him as a "trustworthy, highly dignified, above being charged," as is stated on p. 120 of the said reference. Abdullāh ibn Sinān wrote traditions citing Imāms as-Sādiq and al-Kādhim عليهما السلام as well as Abū Jarīr al-Qummi, Abdullāh ibn Abū Ya'four, Abū Hamzah al-Thumāli, Abul-Hassan al-Ahmasi, his own father Sinān, Abān ibn Taghlib, Ishāq ibn Ammār, Thareeh al-Muhāribi, Muhammed ibn Muslim and others. In books of *isnād*, as many as 1,146 of his traditions are cited. He wrote two books about prayers and another about various permissible and prohibitive things. Sources do not record his date of birth or death, but it is certain that he was one of the prominent scholars of the second Hijri century (the 8th century A.D.).

[1]al-`Ayyāshi, *Tafsīr*, Vol. 2, p. 10, where Sūrat al-A`rāf is explained. Notice also the distinction the Almighty makes between "Paradise" and "heaven". The first is the earthly garden from which Ādam was dismissed. The second is the eternal abode where the righteous will be lodged to live forever, our father Ādam and all the good ones from among his offspring. "Paradise", *firdaws*, is not an Arabic word. Some say it is Babylonian, and some say it is Persian.

Creation of Eve

There have been various views (as is always the case) with regard to the creation of Eve. There are two opinions as to how she was created. One of them is the most widely (but not necessarily accurate) concept of her creation from Ādam's rib. This theory has no support at all in the Holy Qur'ān; rather, it crept into the Islamic literature through the Christians and Jews with whom a number of early Muslim scholars came into contact.

Eve was Created from Ādam's Rib (or Was She?!)

Some scholars of exegesis have said that when Allāh Almighty permitted Ādam to live in Paradise, he used to walk in it alone, since he had nobody to keep him company or to entertain him. One day, Allāh Almighty caused him to sleep. Allāh took one of Ādam's left side ribs called *al-quṣairi*, the short rib, and created Eve from it without making Ādam feel it or suffer any pain. Had Ādam been hurt in the process, men would never have had any love for women. Then He outfitted her with the attires of Paradise and decorated her with all sorts of ornaments, then He seated her at his head. When Ādam woke up, he saw her sitting at his head. In order to test him, the angels asked him, "What is this, O Ādam?!" He said, "Woman." They asked him, "What is her name?" He said, "*Hawwā'*, Eve." They said, "Yes, you have spoken the truth." Then they asked him, "Why is she called *Hawwā'*?" He said, "She is named so because she was created of something *ḥayy*, live." They asked him, "Why did Allāh create her?" He said, "He created her so that she may incline to me and I to her." This is the meaning of the verse, "He it is Who created you from a single being and of the same (kind) did He make his mate so that he may incline to her" (Qur'ān, 7:189).

A controversial tradition quotes the Prophet as having said, "Woman was created of a crooked rib; so, if you try to straighten her, you will break her, but if you leave her, you will enjoy her despite her crookedness." According to some accounts, when Ādam saw Eve, he stretched his hand to her, whereupon the angels said, "O Ādam! *Meh* [wait]! He said, "Why should I, since Allāh has created her for me?!" The angels said, "Not before you pay her *Meh-r* (dower)." He asked them, "And what is her dower?" They said, "You have to

bless Muhammed and the progeny of Muhammed ﷺ thrice." He said, "Who is Muhammed?" They said, "The last prophet among your descendants. Had it not been for him, you yourself would not have been created at all."

But what purpose is served if the Almighty were to create Eve from one of Ādam's ribs? Would that not make Ādam the husband of a part of his own body?! And who says that a rib has all the ingredients needed to form a living being?! A bone is mostly calcium... Neither logic nor science supports the theory of Eve being created from a bone, from calcium. Also, to say that Eve was created from a crooked rib is to attribute crookedness to women, our mothers, sisters, and wives. This reflects a rotten male chauvinistic attitude which is far from being fair, while Allāh is fair to everyone, male and female. This proves to you that not all traditions are accurate, authentic, especially if they are reported by male chauvinistic…… narrators! Another point to make here is this: In the beginning of this section, Ādam supposedly tells the angels about Eve, who she is and for whom she is created, but he does not know who Muhammed is! Is this possible?! We think this is the fabrication of someone's imagination, and Allāh knows best. We request our Muslim brothers to open their eyes and minds before taking for granted any "tradition" that comes their way. Nobody should be that blind. He may be naïve but not blind.

Eve Was Not Created from Ādam's Rib

The other view, which seems to be more logical and comes from a much, much more reliable source, is stated in references like al-`Ayyāshi's *Tafsīr* and al-Majlisi's *Bihār al-Anwār*, and in other reliable sources. Al-`Ayyāshi quotes `Amr ibn al-Miqdām citing his father saying, "I asked Abū Ja`far (Imām Muhammed al-Bāqir عليه السلام): `What did Allāh create Eve from?' `What do people say she was created from?' asked the Imām عليه السلام in turn. `They say that Allāh created her from one of Ādam's ribs,' said I. The Imām عليه السلام said, `They have surely lied.., as if Allāh could not create her from anything other than adam's rib!' I said, `May I be your sacrifice, O son of the Messenger of Allāh! What did He create her from?' He informed me, quoting his fathers, that the Messenger of Allāh ﷺ

had said, `Allāh, Blessed and Exalted is His Name, took hold of a handful of mud and mixed it with His right hand (and both His hands are right[1]), so He created Ādam from it. There was a remnant of that mud (or mold) from which He created Eve.'[2] Since Allāh was able to create Ādam from dust, He likewise was able to create Eve of the same.

Ādam Marries Eve

The romantic story of how Ādam and Eve got married is told by none other than Imām Ja`far as-Sādiq عليه السلام who never told a lie as long as he lived, thus earning his title "as-Sādiq" which means "the truthful one". It is here narrated as recorded in al-`Ayyāshi's book *`Ilal al-Sharā'i`*:

> As soon as Ādam saw Eve, he found her a very beautiful being, someone who looked like but not similar to him. She spoke to him, and he asked her, "Who are you?" "A being created by Allāh as you can see," said she. Ādam then addressed his Lord saying, "Lord! Who is this beautiful being whose presence and looking at whom has delighted me?" Allāh said, "She is My bondmaid Eve. Would you like her to be in your company so she would entertain you, talk to you and obey you?" Ādam said, "O yes, Lord! And I shall surely thank You for that and praise You as long as I live!" Allāh said, "Then ask for her hand from Me, and she may also be good for satisfying your desire." It was then that Allāh cast into Ādam the sexual desire. Before then, all he had was knowledge. Said Ādam, "Lord! I do ask You to marry me to her, but what is Your pleasure in this regard?" Allāh said, "I shall be pleased with you if you would teach her the injunctions of My creed." Ādam said, "You have the right to demand that of me, O Lord, and I shall do so if it pleases You." The most Exalted and Sublime One then

[1]Allāh has neither hands nor feet. Reference to His hands made in the Holy Qur'ān is a figure of speech in order to bring a meaning closer to our comprehension. Unfortunately, some Muslims, including some narrators of hadīth, particularly one Abū Hurayra, as you will come to know in Volume Two of this book, take such verses literally.

[2]al-`Ayyāshi, *Tafsīr*, Vol. 1, p. 216, where Sūrat an-Nisā' is explained.

said, “Yes, it will please Me if you do so, and I have married you to one another, so join her to yourself.” It was then that Ādam asked Eve to come near him. “Come,” said Ādam, but Eve did not. “Rather, you should come to me.” Ādam was puzzled and did not know exactly what to do. The Almighty interfered and ordered him to stand up and go to Eve. Had he not done so, women would have sought men for themselves in marriage[1]. Such is the story of Eve, blessings of Allāh with her.[2]

The First Human Family

One of the most pressing questions, in as far as Ādam and Eve are concerned, is this: “How was the first human family established?” Eve gave birth to sons and daughters who were brothers and sisters of one another. Did a brother marry his sister? If the answer is negative, then how else did they multiply?

We have to underscore here the sublime, pristine and irrefutable fact that what Allāh makes permissible stays so from the beginning of His creation and till the end of time; there is neither alteration nor adulteration to Allāh's canons. There is no truly revealed religion in the history of mankind that permits a brother to marry his sister. Ādam ﷺ was a messenger of Allāh to mankind, a prophet, and he conveyed the same truth conveyed by all other prophets and messengers who descended from his loins, each and every one of them, preaching the same commandments of our Lord and Creator. The Almighty does not have two faces, nor does he speak to one nation differently from that to the other. His truth is one and the same. People played havoc with their creeds, neglecting to safeguard

[1]Islam permits women to propose to men, but they have to do it through a third party, maintaining their dignity and self-respect. They have to be modest about it. Remember that it was Khadīja daughter of Khuwaylid ﷺ who proposed to Prophet Muhammed ﷺ. And the daughter of Prophet Shu’ayb ﷺ indirectly (through her father) proposed to marry Prophet Moses ﷺ, which she did. To fall in love is not a sin although this is not what my parents told me and the rest of the family!

[2]al-`Ayyāshi, *`Ilal al-Sharā'i`*, Vol. 1, p. 29.

them, deliberately altering them in order to satisfy their own whims and desires or to serve their interests or to make money as hired fabricators of *ḥadīth*. This is why there are so many differences among the world's religions. All these differences are manmade; Allāh, God, Yaweh, الله, Dieu, Gott, θεός, Dio, אל, ᎯᏁ ᎯᏁᏋᏂ, Bůh, Gud, Diyos, Jumala, भगवान, Isten, Guð, Tuhan, Dia, 神, 하나님, Dia, zot, Bondye, خداوند, Bóg, deus, dumnezeu, бог, boh, Dios, Mungu, Gud, கடவுள், దేవుడు, พระเจ้า, Tanrı, Бог, خدا, Thiên Chúa, Duw, גאָט …., or whatever, has absolutely **nothing** to do with them. His word is one and the same; His religions are one and the same; His right and wrong is one and the same; His Fire and Heaven are the same for all. His divine law is one and the same. His *ḥalāl* and *ḥarām* are as everlasting as His sun and moon, and this will be so till the Day of Judgment. The Almighty never changes His word; people change His word; humans play havoc with divine creeds. So, He could not have allowed His first prophet, our father Ādam, to permit what all other prophets prohibited. The Almighty does not discriminate.

How did Ādam's offspring then multiply?

We would like to distance ourselves from some Muslims who claim that necessities justify violating laws, norms, rules and traditions. We do not buy their argument because it is based on the non-Muslim concept of "All means justify the ends." They do not. What starts wrong can never end right and vice versa. All means do not justify the ends; this is not an Islamic slogan although some Muslims unfortunately adopt it and use it, and we pray for their and our forgiveness.

Zurārah[1] quotes Imām Ja`far as-Sādiq عليه السلام commenting in detail

[1]He is "Abū al-Hassan" (or Abul-Hassan) Zurārah ibn A`yan ibn Sansan al-Shaybāni. "A'yan" means "wide eyes". His family is one of senior scholars of Kūfa who specialized in *fiqh*, jurisprudence, but he is the most famous of his brothers. He did not leave any part of *fiqh* without deeply

about this matter. The Imām ﷺ, a great-grandson of the Prophet of Islam ﷺ, was asked about his views with regard to some Muslims (as well as non-Muslims) claiming that there was time when it was the law of necessity to permit the brothers to marry their sisters in order to form the first human family. The Imām ﷺ was quite emphatic in his denunciation of, even outraged at, such a preposterous claim. Here is the text of his statement as recorded in *`Ilal al-Sharā'i`*:

> Woe unto such people! How far are they from a matter about which neither the scholars of Hijāz nor those of Iraq have differed in the least? Allāh, the most Exalted and Great, ordered the Pen to write on the Preserved Tablet[1] what will be till the Day of

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delving into it, being for a long time a companion of Imāms al-Bāqir, as-Sādiq and al-Kādhim ﷺ. In *Rijāl al-Kashi*, the author says the following about him: "The early companions of Abū Ja`far (Imām al-Bāqir ﷺ) are all known for their truthfulness, and they are the pioneers in the science of *fiqh*. The best of these truthful *faqīhs* are six: Zurārah, Ma'rouf ibn Kharbuth, Burayd, Abū Busayr al-Assadi, al-Fudayl ibn Yasār and Muhammed ibn Muslim al-Tā'ifi," as we read on p. 507 of al-Kashi's work cited above. Zurārah was so knowledgeable, he was able to see the book written by Imām Ali ibn Abū Tālib ﷺ (titled *Al-Jāmi'ah* **الجامعة**) which was dictated to him by the Messenger of Allāh ﷺ and contained numerous *ḥalāl* and *ḥarām* related issues. In addition to *Rijāl al-Kashi* **رجال الكشي**, he is detailed on p. 290 of *Rawḍat al-Wā`iẓīn* **روضة الواعظين**, p. 34, Vol. 2 of *Jāmi' al-Ruwāt* **جامع الرواة**, p. 398, Vol. 1 of *Ikhtiyār Ma'rifat ar-Rijāl* **اختيار معرفة الرجال**, p. 61 of *Al-Ikhtisās* **الاختصاص** and p. 93, Vol. 2 of al-Ayyāshi's *Tafsīr* **تفسير العياشي**. Zurārah's exact year of birth is not known for sure, but it is said to be around 80 A.H./699 A.D., and he died in 150 A.H./767 A.D. almost two months after the martyrdom of Imām Ja`far as-Sādiq ﷺ.

[1]This is what is known as *al-Lawḥ al-Maḥfooẓ* **اللوح المحفوظ** (the Preserved Tablet). There is a great deal of reference to it in the Holy Qur'ān and in the Sunnah, especially in *qudsi aḥādīth*. It is a record of what was and what will be of each and every matter, small or big, of Allāh's creation. It is from this record that the Holy Qur'ān came. The closest of Allāh's angels are the only ones who are acquainted with some of what is recorded in it. It is one of the unknown mysteries about which we are very much in

Judgment, one thousand years before the creation of Ādam. All the Books of Allāh, each and every one of them, were written by that Pen, and they all prohibit the sisters from marrying their brothers. This is one of the prohibitions which they contain. We all read the four divinely revealed Books which are famous the world over: the Torah (Old Testament, revealed to prophet Moses), the Injil (the Bible or the New Testament, revealed to prophet Jesus Christ, the Psalms (revealed to prophet David, now part of the Old Testament), and the Furqān (the Holy Qur'ān), revealed to Prophet Muhammed, Allāh's blessings with all of them. Allāh sent them down from the Preserved Tablet to His prophets. They do not permit anything like that. Anyone who claims otherwise or who says something similar only supports what the Zoroastrians[1] claim... Eve gave birth to seventy twins, each time giving birth to a male and a female, till Able was killed. Ādam felt very grieved about his murder to the extent that he had no desire to cohabit for five hundred years. Then he overcame his grief and cohabited with Eve, and Allāh granted him one single newborn. When Allāh wanted his progeny to be as numerous as you can see, and to effect what the Pen had written, that is, Allāh prohibiting the brothers from marrying their sisters, it was the time in the late afternoon, on a Thursday, when Allāh sent him from Paradise a *ḥuri* named Nazla. Allāh, the Exalted and the Great, ordered Ādam to marry her off to Japheth (Yafith). He married her to him. Sheth (Seth), too, was blessed with a son at the same time when Japheth was blessed with a daughter. Allāh, the Sublime and the Great, ordered Ādam, when both newborns came of age, to marry Japheth's daughter to the son of Sheth, which he did. The result of that marriage was the choicest of prophets and messengers. We seek refuge with Allāh against what some people claim that the brothers

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the dark. A thorough research of the Holy Qur'ān and the Sunnah will give the researcher a better idea about this divine Tablet.

[1]Zoroastrianism is the religion preached by Zoroaster (or Zarathustra or, in some books, Zarathushtra) who lived from 628 - 551 B.C. in ancient Persia. Its scripture is called *Zend Avesta*, the commentary, or the law, written in ancient Pahlavi language. It falls in the category of dualistic religions, those that believe in the existence of everything in pairs. Nowadays, the Ghebers in Iran and the Parsis in India keep this "religion" alive.

(who descended from Ādam) married their sisters.[1]

I, author of this book, would like to narrate the following incident as an example of how some Muslim imāms of mosques mislead their communities:

When I lived in Falls Church city, Virginia, a mosque was built nearby, something for which I praised and thanked the Almighty. But my excitement gradually faded when I saw how the imāms of that mosque were ignorant to an unbelievable degree. Here are two examples for their serious misleading ignorance: One of them kept telling others that it was perfectly alright if they bought meat on the market the animal from which it was taken was not slaughtered according to Islamic rules and regulations. He said to them, "All you have to do is to say 'Bismillāh' before you eat it, and it will become *ḥalāl* (Islamically lawful)." He even went further to say that he would carry the sins of all Muslims who did what he suggested while doubting that it was Islamic, thus clearing skeptics of the sin and bearing it on his back, "round my neck," according to his expression. This is one example.

Another example for such very dangerously misleading ignorance was this: I was once inside the mosque when a Muslim came to inquire about some people, Muslims of course, who were circumcising their daughters. Remember that I am talking about Muslims living in the United States, not in some jungles in Africa or somewhere else. I thought that the mere idea was most repulsive and disgusting. To my great surprise, the imām of that mosque told the inquirer that not only was such circumcision "lawful in Islam, it was highly recommended"…

In both incidents, the logic was one and the same: It is an axiom that says in Arabic **عند الضرورات تباح المحضورات** *During times of necessities, what is prohibitive becomes permissible.* This is why they claim that Ādam's sons "married" their sisters; necessity dictated it… *Astaghfirullāh!*

[1]al-`Ayyāshi, *`Ilal al-Sharā'i`*, Vol. 1, pp. 30-31.

The account of the first children born for Ādam and Eve, and the story of Cain killing his brother Able, are both detailed in a very interesting tradition narrated by "Abū Abdullāh" Imām Ja`far as-Sādiq عليه السلام and recorded by *`allāma* al-Majlisi قدس سره in Vol. 11 of his precious old edition encyclopedia titled *Bihār al-Anwār* (old edition is published in 111 volumes, that is right, one hundred and eleven); here is an excerpt from it for the reader:

> When Ādam and Eve cohabited, a daughter was born for them whom Ādam named `Ataqa [which, by the way, means "emancipated from slavery, the slavery of sinning or disobeying the Lord"], and she was the first woman to commit sin from among the human race. Allāh, therefore, sent against her a large wolf and a large eagle that both killed her. After that, Cain was born. When he attained maturity, Allāh, the Exalted and the Sublime, sent him a woman from among the jinns named Jehana in a human form. As soon as he saw her, he fell in love with her, so Allāh inspired to Ādam to marry Jehana to Cain. Then Able was born for Ādam and Eve. When Able became adult, Allāh sent Ādam a *ḥuri* (from Paradise) named Nezla the *ḥuri*. When Able saw her, he fell in love with her, so Allāh inspired to Ādam to marry her to Able, which he did. Nezla the *ḥuri* thus became wife of Able son of Ādam. Then Allāh inspired Ādam to entrust the heritage of prophethood and the knowledge (relevant to it) to Able, which he did. When Cain came to know about it, he became angry and said to his father, "Am I not older than my brother and more worthy of what you did for him?" Ādam said, "Son! The affair is in the hands of Allāh, and it is Allāh Who chose him for what I did. If you do not believe me, let both of you offer a *qurbān* (a sacrificial offering). Anyone whose *qurbān* is accepted will be the one worthy of being preferred over the other." During that time, the fire used to come and consume such *qurbāns* (as the Holy Qur'ān tells us in 3:183). Able was a land tiller, so he offered a bad quality wheat, whereas Able used to tend to sheep, so he offered a fat ram. The fire consumed Able's *qurbān* only. Eblis, Satan, went to Cain and said, "O Cain! Were you both to have offspring, and were you both to become numerous, his offspring would brag to yours about the favor bestowed on him by your father and about the fact that the fire accepted his *qurbān* and ignored yours. If you kill him, your father will have no choice

except to give you what he has given him." Cain, therefore, leaped at Able and killed him. Then Eblis said, "The fire that accepted the *qurbān* is surely glorified; so, you, too, should glorify it. Build for it a house and assign people to look after it; worship it well, and look after it, so that your *qurbān* may be accepted, if this is what you want." Cain did all of that, thus becoming the first human to worship the fire and to build a fire house. Ādam came to the place where Able had killed his brother and kept weeping there for forty days during which he condemned the spot that accepted his son's blood. It is the spot where the dome of Basra's (main) mosque now stands (in Basra, southern Iraq). On the day when Able was killed, his wife, Nezla the *ḥuri*, was pregnant. She later gave birth to a son whom Ādam named also Able. Allāh, the most Exalted and the Almighty, granted Ādam after Able another son whom he named Sheth and about whom he said, "This is *hibat-Allāh* (a gift from Allāh)!" When Sheth became adult, Allāh sent Ādam another *ḥuri* named Na`īma in a human form. As soon as he saw her, Sheth fell in love with her, so Allāh inspired Ādam to marry Na`īma to Sheth, which he did. She gave birth to a daughter whom Ādam named Ḥooriyya (*ḥuri*). When she became adult, Allāh inspired Ādam to marry her off to Able (Able II), which he did. The humans you all now see are from that marriage. When Ādam's period of prophethood came to an end, Allāh Almighty ordered him to pass on his knowledge and the relics of prophethood to Sheth, to order him to follow *taqiyya* (to be on his guard), to keep this matter to himself and not tell his brother about it lest the latter should kill him as Able was killed.[1]

Imām Ja`far as-Sādiq عليه السلام was asked once about the meaning of the verse saying, "The Day when a man shall flee from his brother" (Qur'ān, 80:34). He said, "Cain shall that Day (of Judgment) flee from his brother Able." He was also asked about why Wednesday is considered a bad omen day. He stated that Cain killed Able on a Wednesday.[2]

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[1]al-Majlisi, *Bihār al-Anwār*, Vol. 11, p. 226 (old edition; a newer edition of this encyclopedia was published by Ihyā' al-Kutub al-Islamiyya احياء الكتب الاسلامية of Qum, Iran, in 1427 A.H./2006 A.D.

[2]al-Jazā'iri, *An-Noor al-Mubeen*, p. 94.

The Status Ādam Enjoys With Allāh

The Praised and the Exalted One has said the following in the Holy Qur'ān: "Then Ādam received (some) words from his Lord, so He turned to him mercifully; surely He is the oft-Returning (to mercy), the Most Merciful" (Qur'ān, 2:37).

The son of Abū Nāji quotes Mujāhid[1] saying that those "words" were:

> Lord! There is no god but You! All Glory and Praise are due to You! Lord! I have wronged my own self; so, forgive me, for You are the best of those who grant forgiveness! Lord! There is no god but You! Glory and Praise to You! ... We have been unjust to our own selves, and if You do not forgive us and have mercy on us, we shall surely be among the losers. (7:23).

Some Muslims, through transmitters of *ḥadīth* such as al-Hākim, al-Bayhaqi, and Ibn `Asākir, quote Abd ar-Rahmān ibn Yazīd ibn Aslam citing his father citing his grandfather quoting caliph Omer ibn al-Khattab as saying that the Messenger of Allāh ﷺ has said, "When Ādam committed his sin, he invoked Allāh by saying, `Lord! I invoke You by the honor reserved with You for Muhammed and

[1]He is "Abul-Hajjāj" Mujāhid ibn Jabr al-Makki (of Mecca) al-Makhzūmi (of the Makhzūm tribe) (21 – 104 A.H./642 – 722 A.D.). He is so famous in classic references, he is known in all of them as simply "Mujāhid". He is an imām, a *faqīh*, a trusted scholar who narrated many *aḥādīth*, one who excelled in the recitation and interpretation of the Holy Qur'ān and in narrating the Prophet's *hadīth*. Mujāhid narrated a great deal of *ḥadīth* from Ibn Abbās from whom he also learned *fiqh* as well as the proper way to recite and interpret verses of the Holy Qur'ān, i.e. *tafsīr*. He also quotes Mother of the Faithful `Ā'isha, Abū Hurayra, Sa'd ibn Abū Waqqās, Jābir ibn Abdullāh (al-Ansāri) and Abū Sa'īd al-Khudri. Many have quoted Mujāhid, too, including 'Ikrimah, Tāwūs, Atā' ibn al-Sā'ib, Sulaymān al-A`mash, Amr ibn Dīnār and others. As regarding the recitation of the Holy Qur'an, three imāms of recitation learned from him: Ibn Muhaisin, Ibn Kathīr and Abū Amr ibn Alā' al-Basri, according to the International Arabic Encyclopedia **الموسوعة العربية العالمية**.

the progeny of Muhammed to grant me Your forgiveness!' The Almighty asked him, `How did you come to know about Muhammed since I have not created him yet?' He answered, `Lord! When You created me and blew into me of Your soul, I raised my head and saw on the pillars of the Throne a writing saying: *There is no god except Allāh; Muhammed is the Messenger of Allāh.* So I came to know that You did not add someone's name to Yours except because he is most loved by You of all Your creation.' The Almighty said, `O Ādam! You have spoken the truth! He is, indeed, the dearest to Me of all My creation, and if you invoke Me by his honor, I am bound to forgive you; had it not been for Muhammed, I would not have created you.'"

Allāh, the Exalted and the Almighty, has referred to His forgiveness of Ādam in the Holy Qur'ān in verses such as these: "... And Ādam disobeyed his Lord, so his life became evil (to him). Then his Lord chose him, so He turned to him and guided him" (Qur'ān, 20:121-122).

Adam's grave in Najaf, Iraq. Notice its length.

Where is Ādam Buried?

Ādam lived for one thousand years or, according to other accounts, one thousand and thirty years. Some of his offspring, such as Noah, lived much longer than that. "Abū Abdullāh", namely Imām Ja`far as-Sādiq عليه السلام, is quoted as having said, "When Ādam died, and his death brought joy to Eblis and Cain, the latter met on earth and celebrated the occasion with some sorts of musical instruments and merry making. Any music which pleases people is the product

thereof."[1] The Imām ﷺ has also said the following about how and where Ādam was buried:

> Allāh, Praised and Exalted is He, inspired to Noah, who was then in the ark, to circle around the House (Ka`ba) for a full week, which he did. Then Noah waded in the water to his knees as he took out a coffin containing Ādam's remains. Then he came to [what is now] the gate of Kūfa and reached the midst of its [present day] mosque. Those who had been with Noah in the ark dispersed, so he took the coffin and buried it in the Ghari (Najaf, Iraq).[2]

He is also quoted as saying that Eve did not survive him except for one year. She fell sick for fifteen days, then she died and was buried beside Ādam.[3]

The Holy Qur'ān mentions Ādam twenty-five times.

ADAM'S SUPPLICATION

It is reported in the appendix to al-Kaf`ami's *Misbah* that Ādam knelt down at the Yemeni corner, offered two *rek'as* then said, "O Almighty God! I pray You for a conviction whereby You gladden my heart," up to the end of his invocation, whereupon the Almighty inspired him, "O Ādam! I shall grant those among your descendants who learn this invocation whatever they like and protect them against whatever they dislike; I will remove the love of this world from their heart and fill their minds with wisdom." This invocation is recorded by Shaikh at-Tūsi in his *Misbah al-Mutahajjid*. It is as follows:

> O You Who is my resort during the time of affliction, my Friend during the time of hardship, my Sponsor during the time of prosperity, my Refuge during the time of need! You cover my

[1] *Furoo` al-Kāfi*, Vol. 6, p. 431, in a chapter dealing with singing.

[2] al-Majlisi, *Bihār al-Anwār*, Vol. 11, p. 268.

[3] *Ibid*., p. 98.

shortcoming, You assure me when I am frightened; You bring my feet back to the right path after slipping; so, Lord, do forgive my sin! Lord! I pray You to grant me the humility of conviction before the humiliation of the Fire! O One! O Independent One Who neither begets nor is He begotten, nor can any be like Him! O You Who gives those Who ask Him out of his Kindness and starts giving (even before being asked)! You, Lord, are the best of those who are asked in Your everlasting Favors and Generosity! I pray You to send blessings unto Muhammed and the progeny of Muhammed, and to grant me a spacious and inclusive mercy whereby I achieve the best of this life and of the life to come! Lord! I seek Your forgiveness for whatever I committed even after my repentance, and I seek Your forgiveness for every good deed which I intended to solely achieve Your pleasure but was mixed with something which is not fit to be Yours! Lord! Send blessings unto Muhammed and the progeny of Muhammed and overlook my wrong-doing and sin by Your Clemency and Generosity! O Generous One Who does not disappoint anyone who pleads to Him, nor does He run out of giving, O One Who is so High that nothing is above Him and so near that nothing is nearer than Him! I pray You to send blessings unto Muhammed and the progeny of Muhammed and to have mercy on me! O You Who split the sea for Moses! Tonight, tonight, tonight! This hour; this hour; this hour! Lord! Purify my heart from hypocrisy, my actions from pretense, my tongue from telling lies, and my eyes from seeing what You have prohibited me from seeing, for You know when the eyes intrude and what the hearts conceal! Lord! This is the place of one who seeks help from You against the fire! This is the place of one who seeks refuge against the fire! This is the place where one flees to You from the fire! This is the place of one who admits his wrong-doing and repents and regrets his sin to his Lord! This is the place of the miserable wretch! This is the place of one frightened seeking shelter! This is the place of one who is grieved, distressed! This is the place of one who is a stranger, drowning! This is the place of one who is perturbed, frightened! This is the place of one who finds none except You to forgive his sin and remove his distress! O Allāh! O Generous One! Do not burn my face in the fire after having prostrated before You and lowered my head in humility, without doing You a favor by so doing; rather, to Your is all praise due, and yours are all the favors and bounties! So, have mercy, O Lord (and keep repeating “O Lord! till you are out of breath), have mercy on my weakness, my inability to help myself,

the thinness of my skin, the scattering of my limbs, flesh and body, my loneliness in my grave, and my impatience regarding the small portion of this life's hardships! Lord! I ask You to cool my eyes and bring happiness to me on the Day of sighs and regrets! Lord! Brighten my face on the Day when faces are darkened! Grant me security on the Day of the Greatest Fear! I pray You for glad tidings on the Day when hearts and visions are turned upside-down, and to grant me the glad tidings when I depart from this world! Praise is all due to Allāh Whose help I seek and none else, and if I seek help of anyone other than Him, I will surely be disappointed! All praise is due to Allāh in Whom I have set my hope, and if I set my hope on anyone else, my plea will surely bring me disappointment. Praise is all due to Allāh Who is the Bountiful, the ever-Giving, the ultimate end of the desirous, the One Who fulfills every need! Lord! Send blessings unto Muhammed and the progeny of Muhammed and bless me with conviction and with good thoughts about You, and make my hope in You firm in my heart and do not let me set my hope on anyone other than You so that I plead to none but You and trust none but You! O You Gracious One! Be Gracious unto me in all conditions, regarding everything You like and with which You are pleased! Lord! I am too weak to tolerate the fire; so, do not torment me in it! Lord! Have mercy on me and grant me my pleas, respond to my supplication, fear, humiliation and wretchedness; I seek help from You, and I rely on none but You! Lord! I am too weak to achieve my worldly gains, while Your Generosity is spacious; so, I pray You, Lord, by Your Might to do that and Your ability to do it, and Your lack of need to do it, and my own need for it, to bless me in this year, in this month, in this day, in this hour, with a sustenance which would make me too independent to covet what others have of Your lawful and good sustenance! Lord! To You do I pray, You do I seek, and You are worthy of all of this, and only You do I trust! O You Who is the Most Merciful of those who have mercy! I have wronged my own soul; so, forgive me and have mercy on me; grant me good health, O You Who hears every voice, Who sustains each and all, Who brings life back to the dead, Who is not overwhelmed by the darkness, nor can He ever be confused by voices, nor can anything divert Him from doing anything else! I pray You to grant Muhammed, peace and blessings of Allāh with him and his progeny, the best of what he has asked You, and the best of what You have been asked, and the best of what You are apt to give till the Day of Resurrection, and grant me good health

so that You enable me to enjoy life, and conclude my life with goodness so that sins do not harm me! Lord! Make me contented with what You have allotted for me so that I do not ask anyone for anything! Lord! Send peace and blessings unto Muhammed and the progeny of Muhammed and open for me the treasures of Your mercy and have mercy on me so that You do not torment me henceforth in this life nor in the life to come and grant me, out of Your Spacious Favors, good and lawful sustenance so that You do not make me, beyond it, in need of anyone other than You, and increase my thanks to You and need and want to You and overlooking what all but You have! O You Who is ever-Giving, ever-Bountiful! You are the King, the Omnipotent! I pray You to send blessings unto Muhammed and the progeny of Muhammed and to enable me to do whatever it is important for me that I should do, and judge me with kindness, and bless me in all my affairs, and enable me to achieve all my objectives! Lord! Make easy for me what I fear to be difficult, for doing so is surely easy for You, and facilitate for me whatever hardship I dread, and remove my distress, and keep away from me whatever I shun, and spare me whatever I deem as evil, O You Who is the Most Merciful of all those who are merciful! Fill my heart with love for You, and fear of You, and belief in You, and conviction in Your Book, and awe of You, and eagerness for You! O You Who is the One With Authority and Grace! Lord! You have obligated me to do certain things, so exempt me from them as an act of charity from You towards me, and I have obligations towards people, so, carry them out for me! Lord! Every guest deserves a boon, and I am Your guest; therefore, let Paradise be Your boon unto me tonight, O You Who grants Paradise, Who often grants forgiveness, and there is no might nor power except in You!

ENOCH (PROPHET IDRIS) عليه السلام

In the Holy Qur'ān, we read, "And mention Idris (Andreas?) in the Book; surely he was a truthful man, a prophet, and We raised him high in heaven" (Qur'ān, 19:56-57). Idris عليه السلام is the great-grandfather of prophet Noah. He was a tailor, the first to employ this profession, and it is said that Allāh, Glory to Him, taught him astrology, mathematics, and forms, making that his miracle. He was the first prominent descendant of Ādam after Sheth عليهما السلام who was honored with Prophethood. He was Idris عليه السلام son of Bard, or Yarid, son of Mahail son of Kenan son of Anoosh son of Sheth son of Ādam عليهما السلام. The name of his son was Akhnoo`. He was called "Idris" due to the extent of his study of the books and tablets of both Ādam and Sheth عليهما السلام; his mother's name was Ashoot. Idris عليه السلام was the first to use the pen. Physically, he had a large belly and broad shoulders.

Wahab ibn Manbah1 has said, "Every day, he used to adore the Almighty as much as He was adored by all his contemporaries combined, so the angels were amazed at him, and the angel of death was eager to meet him. The latter asked permission of the Almighty

[1]His full name is: Wahab ibn Kāmil ibn Sij ibn Dhi-Kibar, a scholar of narrative reports. His kunya is "Abu Abdullāh" al-Abnāwi, a man from Yemen's Dhimār in Sanaa, and he is brother of Humām ibn Manbah, Ma`qil ibn Manbah and Ghilān ibn Manbah. He was born during the time of caliph Othmān in 34 A.H./654 A.D. and, according to al-Wāqidi, he died in 110 A.H./728 A.D., but other scholars provide different dates. Wahab was one of the *tābi`īn*, and he quoted (Abdullāh) Ibn Abbās, Abu Hurayra, when he believed that the latter's narrative was credible, as well as `Amr ibn Dīnar, Sammāk ibn al-Faḍl, `Awf al-A`rābi, `Āṣim ibn Rajaa ibn Haiwah, Yazīd ibn Yazīd ibn Jābir, Abdullāh ibn Othmān ibn Khathīm, Isrā'īl Abū Mūsa, al-Mughīrah ibn Hākim and many others. He is known for the abundance of his knowledge especially of Judaicas and the gospels of the People of the Book. Here is one of the traditions which he narrated:

المؤمن ينظر ليعلم، و يتكلم ليفهم، و يسكت ليسلم، و يخلو ليغتم.

"A believer looks in order to get to know, speaks in order to comprehend, remains silent in order to be safe and seeks seclusion in order to win."

to do so, and permission was granted to him. The angel of death came to Idris عليه السلام in a human form. Idris عليه السلام used to always fast. When it was time for him to break his fast at sunset, it so happened once that he invited none other than the angel of death himself to share his food, but the latter refused to eat. Angels do not eat. He kept doing so for three days till Idris عليه السلام became suspicious of him. On the third night, he asked him, “I would like to know who you are.” He said, “I am the angel of death. I have sought my Lord's permission to come and visit you and keep you company, and He granted me permission to do so.” Idris عليه السلام said to him, “I have a favor to ask of you.” He asked him, “What is it?” He answered, “Take my soul away.” The Almighty inspired to the angel of death to take Idris's soul away, and so he did. Then the Almighty returned the soul back to Idris's body one hour later. The angel of death asked him, “What is the benefit of you asking me to take your soul away?” He answered, “So that I may taste of the tribulation of death and its agony and thus become better prepared for it.” Then he said to him, “I have another favor to ask of you.” The angel of death asked, “And what is it this time?!” He said, “I would like you to raise me to the heavens so that I may see it and to show me Paradise.” The Almighty granted the angel of death permission to do so. When Idris عليه السلام came close to Paradise, he asked his escorting angel, “Is it possible that I ask you for another favor?!” He said, “And what exactly do you want?!” He said, “Ask Riwan [custodian of the eternal garden of bliss] to open the gates of Paradise for me so that I may see it.” This, too, he was permitted to do, so he escorted Idris عليه السلام to Paradise and asked that its gates be opened, and they were opened, so Idris عليه السلام entered it. Then the angel of death ordered him to get out of it so that he would escort him back to his place, but Idris عليه السلام firmly took hold of one of its trees and said, “I shall never get out of it!” Allāh, therefore, sent an angel to arbitrate between Idris عليه السلام and the angel of death. The arbitrator asked him, “Why don't you leave?” He said, “Because Allāh Almighty has said, `Every soul shall taste of death,' and I have tasted of it already. And Allāh Almighty has said, `Each one of you shall come to it,' and I have already come to it! And the Almighty has also said, `And they shall never be taken out of it,' so I do not wish to be taken out of Paradise!' The Almighty said to the angel of death, “Leave him! By

My permission has he entered Paradise, and by My permission shall he remain therein;" so, he remains alive there till the Day of Judgment. He sometimes adores the Almighty in the fourth heavens, and sometimes he enjoys Paradise, and Allāh knows best.

Idris عليه السلام had contemplated on the greatness of the Creator and said, "These heavens and this earth, and this great creation, have to have a God Who manages their affairs and keeps them aright; I wish I know how I can adore Him as He deserves." He invited some of his people to share his views and started admonishing them, inviting them to worship the One Who created everything. One thousand from among them responded to his call from whom he hand-picked seven. He addressed everyone saying, "Let these seven men supplicate, and let the rest of you say, `Āmeen;' perhaps this great Lord will lead us to the way we are supposed to worship Him." They put their hands on the ground and kept supplicating for a long time, but nothing happened. Then they raised their hands to the heavens, and it was then that Allāh inspired to Idris عليه السلام how he and those who believed in him should worship their Lord. They kept worshipping Allāh without associating anything with Him till Allāh raised Idris عليه السلام to heaven and most of those who had followed his creed died. After that, people differed among themselves, introducing many innovations and doing so till the time of Noah.[1]

"Abū Ja`far," namely Imām Muhammed al-Bāqir عليه السلام, has said that at the beginning of Idris's prophethood, there was a tyrannical king who one day went out riding on an excursion. He passed by estates which were green and very pleasing to the eyes belonging to one of the believers. He liked the land very much and inquired of his viziers who exactly it belonged to. They said to him, "It belongs to one of the slaves of the king, so-and-so who rejects our form of religion." The king asked the owner to sell him his land. "My children," said the owner, "need it more than you." He kept asking him to sell him his property and the man kept refusing, so much so that the king became very angry and went back annoyed. He contemplated on

[1] `*Ilal al-Sharā'i*`, Vol. 1, pp. 40-41.

what he should do. His wife looked at him and saw anger painted all over on his face, so he told her about the land and about its owner. She said to him, “If you hate to kill him without a valid reason, I can spare you his headache and legally transfer the ownership of his land to you.” Her folks used to follow her creed, and they regarded the killing of those who refused to share their views perfectly permissible. This is similar to most Wahhābis and all Salafis of our time, folks! She invited some of them to go to meet with her. She ordered them to testify against that man in the presence of the king that he had dissociated himself from the king's creed. They testified, so the king killed the man and confiscated his land. Allāh became very angry at what happened to the man who believed in Him. It was then that Allāh inspired to Idris عليه السلام thus: “When you see this tyrant, say to him, `You killed a believer in God. As if that was not enough, you even confiscated his land and caused his family after him to be in a great deal of difficulty. God tells you that He will soon avenge his killing and take the kingdom away from you, reduce your town to rubble and feed the dogs with the flesh of your wife. You have taken God's Clemency for granted.'”

Idris عليه السلام went to the king and conveyed his Lord's message to him. The tyrant said to Idris عليه السلام, “Get out of here, Idris, lest I should kill you right now!” The king's wife said to him, “Do not be frightened on account of his Lord's message, for I shall dispatch someone to him to kill him and to thus void his Lord's message.” He granted her permission to do so.

Idris عليه السلام had a number of those who believed in him, and he enjoyed their company very much. He informed these close friends about his Lord's message to the tyrant king, so they feared lest he should be killed. The queen sent Idris عليه السلام not one but forty men from among her own kinfolks to kill him. They came to his house but did not find him. Idris's friends saw those would-be assassins, so they went out seeking him till they found him. They said to him, “O Idris! You should be on your guard, for the tyrant is surely going to kill you. Get out of this town.” Idris عليه السلام followed their suggestion and got out of that town accompanied by a number of his close friends.

Shortly before *fajr*, Idris ﷺ supplicated to his Lord and complained to Him about the tyrant being bent on killing him. Allāh inspired to him saying, "Get out of his town, and let Me deal with him. By My Honor! I shall carry out what I had warned him about." Idris ﷺ said, "Lord! I have a plea to make to You!" Allāh said, "Name it." He said, "I plead to You not to permit the rain to fall on this town and its surrounding areas till I ask You to do so." Allāh said to him, "The town will then deteriorate, and its people will starve." Idris ﷺ said, "So what if it deteriorates and if they starve?" Allāh said, "I have granted you what you have pleaded Me for."

Idris informed his friends that the rain would not fall, so they got out of the town, and they were twenty men. They scattered throughout the villages, and Idris ﷺ became a household name throughout all the village because of his plea to Allāh. Idris ﷺ sought seclusion in a mountain cave, and Allāh assigned an angel to send him food every evening. Allāh stripped that tyrant of his authority, reduced his town to ruins, and fed the dogs with the flesh of his wife on account of His wrath because of what happened to that believer.

But another tyrant appeared in that town, an oppressive one who did not believe in God. Twenty years passed by since Idris ﷺ had left that town. During that entire period, no rain fell at all. People's condition was extremely bad, and they started begging food from other towns. They said, "What has befallen us is due to Idris ﷺ pleading to his Lord not to permit the rain to fall till he asked Him to. We do not know where Idris now is, but God is more merciful to us than he is." They all decided to repent to God and to plead to Him to let the rainfall. They put ashes on their faces, put on very coarse clothes, and kept pleading to the Almighty to have mercy on them. It was then that Allāh inspired to Idris ﷺ saying, "The people of your town have returned to Me repentant, and I am the most Gracious, the most Merciful. I accept repentance, and I have decided to have mercy on them, and nothing stops Me from responding to their pleas with regard to the rain except My promise to you not to let it fall on them unless you ask me; so, Idris, do ask Me."

Idris ﷺ said, “Lord! I do not ask You to do it!” Allāh ordered the angel who used to bring food to Idris ﷺ not to do so any more. When night came and Idris did not receive any food, he felt very sad and hungry. On the next day, no food came to him, either, so his hunger intensified. The same happened on the third night. He, therefore, addressed his Lord saying, “Lord! You have deprived me of Your sustenance even before taking my soul away!” Allāh inspired to him saying, “O Idris! You have lost your patience only three days and nights since I did not let any food reach you, and you did not feel sorry, nor did you show any concern about the hunger of your town's people and their pathetic condition which has lasted for twenty years! Then I informed you of their serious attempts to please Me and that I decided to be merciful to them, and that you should ask Me to let the rain fall on their land, but you did not! You were too miser to ask Me to do so; therefore, I wanted you to taste of hunger, whereupon you ran out of patience and you expressed your frustration! Get down from your place and seek your own sustenance, for I have entrusted seeking it to your own endeavor.

Idris ﷺ had no choice except to get down from that mountain and look for food. When he entered the town, he saw smoke coming out of a house. He went in its direction and rushed to an old woman who was baking two loaves of bread. He said to her, “O lady! Please feed me, for hunger has taken its toll on me!” She said to him, “O servant of Allāh! Because of Idris's supplication, we have nothing beyond our means whereby we can feed anyone,” and she swore to him that that was all the food she had had adding, “Ask someone else from the people of this town to feed you.” He said to her, “Give me enough just to keep me alive so that my feet can carry me to where I can ask for food.” She said, “I have only two loaves, one for me and one for my son. If I give you mine, I will die, and if I give you my son's, he will die.” Idris ﷺ said to her, “Half a loaf should be sufficient to sustain your son. It will keep him alive while the other half will sustain me.” The woman ate her loaf and divided the other between Idris ﷺ and her son. When her son saw Idris ﷺ eating his loaf, he was shaken, and he instantly died. His mother said to Idris ﷺ, “O servant of Allāh! You have now caused my son to die

on account of his fear for his food!" Idris عليه السلام said, "I shall, by the will of Allāh, bring him back to life; so, do not be upset."

Idris عليه السلام took hold of the boy's arm and said, "O soul departing from the body of this boy! Return to it by the will of Allāh! I am Idris the prophet." The soul went back to the boy with the permission of the Almighty. Having heard Idris عليه السلام say so, and having looked and seen her son coming back to life, the old woman went out and as loud as she could kept shouting, "Good news! Idris has entered your town!" Idris عليه السلام left and went to the town where the first tyrant had ruled, and it was on a hilltop. The residents of the town came to him and said, "O Idris! Won't you have any mercy on us?! Twenty years have annihilated us! We are starving and worn out; so, do supplicate to Allāh to bring us rain from the sky." Idris عليه السلام said, "I shall not do so until your tyrant and all the people of the town come to me barefoot and beg me to do so."

When the tyrant heard what Idris عليه السلام had said, he sent forty men to bring Idris عليه السلام to him. They came to Idris عليه السلام and said, "The king has dispatched us to you to bring you to him." Idris عليه السلام supplicated against those men, so they died instantly. When the news of their death reached the tyrant, he this time sent five hundred men to bring Idris عليه السلام to him. They said to Idris عليه السلام, "The king has sent us to you so that we may escort you to him." Idris said, "Look and see how I have caused those who came to me before you to perish!" They said, "O Idris! You have already killed us with starvation during the past twenty years, and you still threaten us with annihilation! Do you not have any mercy at all?" Idris عليه السلام said, "I shall not go to him, nor shall I plead to Allāh to let the rain fall on you till your tyrant comes to me barefoot and so should all the people of your town." They went back and told the king about what Idris had said to them, and they requested him to go out with all the people of the town and walk barefoot to meet Idris عليه السلام. The king reluctantly agreed, and everyone came to Idris عليه السلام in submission pleading to him to pray Allāh to let the rain fall on them. It was then that Idris said, "Yes, now I shall do so." He, therefore, pleaded to Allāh to permit the rain to fall on them and on all the surrounding areas. A cloud suddenly

appeared in the sky. Thunder and lightning followed, and rain instantly started pouring on the dead land. It kept raining so hard that they thought they would all be drowned. When they went back to their homes, water was now their problem![1]

DU`Ā IDRIS

Invocation by Idris (Enoch)

It contains Attributes of Allāh, forty in number, as many as the days of penitence. It is included by Shaikh at-Tūsi in his *Misbāh al-Mutahajjid*. It is also reported by Sayyid Ibn awoos in his *Muhaj al Da`awāt* through al-Hassan al-Basri with a minor variation. He said that when Allāh Almighty sent Idris to his people, He taught him these attributes and inspired him to articulate them silently, not to reveal them to his people so they would call Him by them. Therefore, he invoked Allāh through them and was raised to a sublime status. Then Allāh Almighty inspired them to Moses son of `Imrān (Amram) عليه السلام then to Muhammed صلى الله عليه وآله who invoked Him through their power during the "war of coalitions".

Al-Hassan al-Basri reports saying, "I had sought to hide myself from (the tyrant) al-Hajjaj ibn Yousuf al-Thaqafi[2], so I pleaded to Allāh through them and He kept his mischief away from me. Six times did he come to my house, and every time he did, I would plead to the Almighty through them, and He would make the man incapable of seeing me." So, you, too, dear reader, ought to invoke Allāh's

[1]as-Sadūq, *Kemāl ad-Deen*, pp. 76-77.

[2]His *kunya* was "Abū Muhammed". Abd al-Mālik ibn Marāwn, the Umayyad king, appointed him commander of his army, so he killed the *ṣaḥābi* Abdullāh ibn az-Zubayr. Then Abd al-Malik installed him as governor of Mecca, Medīna, and aif, then added to them Iraq. He remained governor for twenty years. He built the city of Wasit (located between Kūfa and Basra) where he died in 95 A.H./714 A.D. He is proverbial in his passion for shedding blood, ridiculing the Sunnah and deliberately violating the Islamic code of conduct.

forgiveness from all sins through them, then state what you desire in this life or in the life to come, or in both, for your plea, by the Will of Allāh, will then be granted.

The Attributes mentioned in this invocation are forty. They are esteemed very highly by the Almighty Who appreciates them. They have merits too many to enOmerate here, and the invocation is as follows:

> Praise be to You, there is no god but You, Lord and Heir of everything You have created! O Lord of "lords highly Exalted! O Allāh, Who is praised in everything He does! You Are indeed Merciful and Compassionate to everything! You are the Everlasting while nothing alive needs to sustain Your domain! O You Sustainer of everything from Whose knowledge nothing escapes, nor keeping it tires You! O One Who remains when everything starts, then ceases to be! O You Who is Everlasting without an end, nor does Your domain ever ceases to be! O One Who is unlike any other! O You Who starts the creation of everything, Who has no peer, nor can anyone truly describe Him! O Great One! No mind can ever grasp Your greatness! O Originator of everything without a peer, Unique! O Pure and Purifier of every ill through His sanctity! O You Who suffices everyone, Who gives His creation in abundance out of His bounty! O Pure of any injustice which displeases Him, nor does injustice ever mingle with His doings! O Compassionate One Whose mercy has encompassed everything! O Giver Whose bounty has overwhelmed all His creation! O One to Whom all servants owe everything, and through Whose power all are subdued! O Creator of those in the heavens and those on earth, and to Whom all shall return! O Helper of everyone who pleads to Him, everyone in distress, everyone who needs to be helped, and the One Who can be relied on! Lord! No tongues can ever do justice while attempting to describe the greatness and dignity of Your domain! O Originator of everything that needs to be originated, without being in need of Your creation to originate anything You please! O

Knower of the unknown! Nothing that you safeguard can tire You! O You Who shall repeat the creation after its extinction, when the creation are raised again, responding to and fearing Him! O Clement One, Patient! Nothing in Your creation may be compared to You! O You Whose deeds are praised, Who is ever-giving to His creation out of His Grace! O Gracious One Who has nothing in existence to compare to Him! O Vanquisher Whose Might is devastating, Whose revenge is unbearable! O Lofty One Who is near despite His Loftiness! O Powerful One Who makes everything easy through the might of His domain! O You, Light of Everything! Your Light dispels every darkness! O Holy and Pure One! There is nothing like You! O near One Whose nearness is nearer than everything else! O Sublime One in the heavens Whose loftiness is more sublime than anything else! O Originator of everything! You repeat the creation of things even after their extinction through Your might! O Great One Who is above everything! Justice is Your command; true is Your promise! O Glorified One Whose Glory no minds can ever conceive! O Generous One when Forgiving, Just! Your Justice has filled everything! O Great One worthy of all the best praise and glory! Your Greatness never humiliates! O Wonderful One! All tongues can never count Your Signs or utter the praise due to You! I pray You, on Whom I rely in every distress and with Whom I seek refuge in every calamity, by the greatness of these Attributes to grant me a security against the penalties of this life and the life to come, and I ask You to shun through them everything evil and everything I dread, and to divert the eyes of those wrong-doers who wish to inflict on me the wrong which You have prohibited of the evil of what they hide and change it into the goodness which they do not have and which none has other than You! O Glorious One! Do not let me, Lord, rely on my own self so I become unable to bear it, nor on people so they might inflict harm on me! I pray You not to disappoint me while I have set my hopes on You, and do not torment me while I have invoked You! Lord! I plead to You as You have enjoined me to plead; so, answer my plea as

You have promised! Fill my life-span with goodness and my fate too, and do not change the soundness of my body nor let my luck fail! I invoke You not to change my friend into a foe, and I seek refuge with You against all deadly illnesses, against poverty, humiliation, and bad company! Lord! Divert my heart from anything which does not benefit me on my journey to You, nor do I benefit from it on the Day when I meet You, be it permissible or prohibited, and grant me the ability to shun it and despise it seeking Your pleasure in its regard! O You Who Has mercy more than all those who are merciful! Lord! Praise is due to You for all Your generous gifts, and praise is due to You for all Your successive boons whereby You shielded me against evil consequences, and my deeds did not dissuade You from forgiving me, and You protected me and endeared to me the blessings with which You have blessed me and even continued to grant me out of Your generosity and forgiven the ugly sins I have revealed to You which I have committed! Lord! I pray You in every Attribute which is Yours and which obliges You to answer the plea when invoked! I pray You in the right of everyone who has a right with You of those who are Your servants to send blessings unto Muhammed, Your servant and Messenger, and unto his progeny, and to effect evil against anyone who plots evil schemes against me, to take away his hearing and sight from before him, from behind him, from his right side and from his left, and to keep him away from me through Your Might! O You with Whom there is no other god to call on! O You besides Whom there is no creator to be feared! And O You besides Whom there is no other god to be feared, nor a vizier to be approached, nor a care-taker to be bribed, nor a door-man to be called on! O You Who does not topple His generosity of giving except by giving even more, nor does He follow up His forgiveness of the sins except with more forgiveness! I pray You, Lord, to send blessings unto Muhammed and the progeny of Muhammed and to deal with me in a way worthy of You, for You are worthy of all piety and of forgiving. Lord! This is my plea, and from You do I seek the favor of a favorable response. This is my

endeavor and on You do I rely; and there is no power nor might except in Allāh, the Sublime, the Great.

الله نور السموات و الأرض...

PROPHET NOAH عليه السلام

Allāh tells us the following in the Holy Qur'ān:

> We have surely sent Noah to his people, so he said: O people! Worship Allāh; you have no god other than Him; surely I fear for you the chastisement of a grievous Day. The chiefs of his people said: Most surely we see you in clear error. He said: O people! There is no error in me, but I am an apostle from the Lord of the worlds. I deliver to you the messages of my Lord, and I offer you good advice, and I know from Allāh what you do not know. What?! Do you wonder that a reminder has come to you from your Lord through a man from among you so that he may warn you, and so that you may guard (yourselves against evil), and so that mercy may be shown to you?! But they called him a liar, so We delivered him and those with him in the ark, and We drowned those who rejected Our communications; surely they were blind people. (7:59-64)

His full name is Noah عليه السلام son of Lamuch son of Methulach (or Enoch, prophet Idris عليه السلام) son of Yared son of Mahalalel son of Kenan son of Anoosh son of Sheth (Seth) son of Ādam عليهما السلام, father of mankind. He was born one hundred and twenty-six years after Ādam's death according to Jarīr at-Tabari and others.[1] How many sons did Noah عليه السلام have? They were Ham, Sam (or Shem), Japheth (Yafith), Yam (who is called by the People of the Book Canan and must not be confused with Canaan (Ken`ān) the Arab whose descendants constituted a majority in Palestine[2] by the year 1177

[1]al-Majlisi, *Bihār al-Anwār*, Vol. 11, p. 287.

[2]When the Greeks invaded Palestine in 449 B.C., they gave these Cananite Arabs who dwelt along the Mediterranean coast of Syria a new name:

B.C. after the outbreak of the Ma'rab Dam of Yemen),[1] and Abir (Eber). Which of these was the one who preferred to seek refuge on top of a mountain rather than respond to his father's call to join them in the ark? He was, according to most accounts, Yam. This means that Yam, or Canaan, did not leave any descendants because he drowned. But genealogists dispute this. Did Noah have any daughters at all? No names for Noah's daughters are provided for us by anthropologists and historians. The latter, however, concede that all the four daughters-in-law of Noah, including Yam's widow, were on board the ark.

If you trace the lifespan of each of his ancestors, you will have an idea about the time in history during which he lived. A chronology of his ancestors is available in Volume One of Tabari's *Tārīkh*. The chronology provided in the Book of Matthew (of the Old Testament) is, in our view, quite inaccurate. For example, it suggests that Noah lived for nine hundred and fifty years, whereas the Holy Qur'ān tells us that that was only the period during which Noah was preaching to his people. It neither includes the years he lived before inviting his people to mend their ways nor those he lived after the flood.

"Phoenicians" which means "people who work in the Tyrean purple," a dye extracted from trees and used at the time to paint ships and boats. Phoenicians' Arab Semitic ancestors, as we are told on p. 25 of Vol. 1 of the sixth edition of *Civilization: Past & Present* (New York: Harper Collins Publishers, 1987 [1407 A.H.]), had migrated from Arabia early in the third millenium B.C.

[1]Marab **مأرب** came later in history to be the city capital of the Second Kingdom of Saba' (Sheba) which lasted from 650 to 115 B.C. The First Kingdom of Sheba ruled about one thousand years before the birth of Christ عليه السلام. Balqees, or Bilqis, the Queen of Sheba, came to be the wife of prophet Solomon the Wise عليه السلام who, according to scholars of biblical records, ruled from 970 - 935 B.C. Balqees was an Arab, a descendant of Saba' son of Ka`b son of Zayd son of Ḥimyar son of Yashjub son of Ya`rub son of Joktan (or Jochtan, as Qahtan **قحطان**, one of the fathers of the Arab nation, is called by Western scolars). Balqees is most often referred to as being "Ḥimyari," a descendant of the Ḥimyar tribe. A large percentage of today's Yemenites are descendants of Ḥimyar.

In Arabic, Noah's name means: "he wails", laments, bemoans, mourns, weeps over others. Noah wept over his people's sins for the entire period during which he was admonishing them to renounce their evil ways, abandon idol worship, and accept Allāh as their Lord, a period of nine hundred and fifty years as the Holy Qur'ān tells us in verse 14 of Sūrat al-`Ankabūt:

> And certainly We sent Noah to his people, so he remained among them a thousand years save fifty. And the deluge overtook them while they were unjust. (29:14)

Another meaning of his name is: one who *naḥa*, isolated, dissociated, or cleared himself from certain people; Noah cleared himself and his small band of believers from the rest of his people who disbelieved in his message. "Noah" is not his name but his attribute; it is an adjective, not a noun. What was, then, Noah's real name? A man from Syria once asked the Commander of the Faithful Imām Ali ﷺ about Noah's name. The Imām ﷺ told the inquirer that Noah's name was as-Sakan, and that he was called Noah because he wept over his people for nine hundred and fifty years.[1] Imām Ja`far as-Sādiq ﷺ was asked once the same question, whereupon he said, "Noah's (real) name was Abd al-Ghaffār; he was called Noah because he mourned himself."[2] The same Imām ﷺ was asked the same question on a different occasion, as Sa`īd ibn Janah, one of his companions, narrated. The Imām ﷺ said, "Noah's name was Abd al-Mālik; he was called Noah because he wept for five hundred years."[3] On yet another occasion, the Imām ﷺ was asked the same question, and it was then that he gave Noah's name as "Abd al-A`lā." Why did the Imām thus give more than one name for Noah? Shaikh as-Sadūq answers this question by saying,

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[1]This is recorded on p. 435, Vol. 4, of at-Tibrisi's exegesis *Mujma` al-Bayān fī Tafsīr al-Qur'ān*.

[2]Refer to p. 21 of *`Ilal al-Sharā'i`*.

[3]*Ibid*., p. 21.

"Narrations with regard to Noah's name agree, not disagree, with one another, and they all convey that his name meant: 'a servant of Allāh'; so, he is the servant of al-Ghaffār (the oft-Forgiving One), of al-Malik (the King), of al-A`lā (the most High)."[1]

According to Wahab, as-Sadūq has indicated that Noah was a carpenter; his tanned face was thin and long, his eyes were large, his legs were thin but his thighs were huge, and so was his body in general. He is described by as-Sadūq as having been quite tall[2] with a large belly, a long beard and broad shoulders. He was very forceful when angry or when rebuking his people. When Allāh chose him to convey His message to the people, he was eight hundred and fifty years old. After the flood, he continued to live for seven hundred years; hence, he lived a total of two thousand and five hundred years. Ali ibn Amed quotes al-Asadi quoting Sahl quoting Abd al-Azeem al-Hassani as saying, as we are told by Shaikh as-Sadūq, "I heard (Imām) Ali ibn Muhammed al-`Askari عليه السلام saying that Noah lived for two thousand and five hundred years."[3]

For three hundred years of the period during which Noah was admonishing his people, the latter used to bring their young sons to show them Noah and to warn them against listening to him. A father would say to his son: "Son! If you survive me, do not obey this

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[1] *Ibid*.

[2] On p. 102 of his book *Qaṣaṣ al-Anbiyā'*, Ibn Atheer quotes Bukhāri's and Muslim's *Ṣaḥīḥ* books citing the Messenger of Allāh saying, "When Allāh created Ādam, he created his length to be sixty yards, and his offspring kept getting shorter till our time." The reader should not be surprised about this length. Humans were very tall, compared to the way they are now, and they used to live for thousands of years. Gradually, they became shorter and shorter and so was their lifespan.

[3] This quotation is recorded at least in two references: pp. 287-288, Vol. 11, of *Bihār al-Anwār* and p. 18 of *Ma`āni al-Akhbār*, in addition to as-Sadūq's book *`Ilal al-Sharāi`*.

madman.[1]

Where did Noah عليه السلام Live?

One thousand years, according to p. 122, Vol. 1, of Tabari's *Tārīkh*, separate the time between our father Ādam and prophet Noah عليهما السلام, a period during which all people followed one and the same creed, and all were on the right track of Islam by the token of the Qur'ānic verse saying,

> (All) people used to be a single nation; so Allāh raised prophets as bearers of glad tidings and as warners, and He revealed with them the Book with the truth, so that it might judge between people in that in which they differed. (2:213)

Ibn `Abbās is quoted in the same reference cited above saying, "Between Noah and Ādam, peace with them, there was a time period of ten generations during which people followed the right creed. Then they differed among themselves, so Allāh sent His prophets to them to bring them glad tidings and to warn them." He then went on to say that this is the meaning of the verse saying, "(All) people used to be a single nation..." cited above. Noah's long lifespan should not surprise anybody. "Abū Abdullāh" Imām Ja`far as-Sādiq عليه السلام is quoted by reporters of traditions and biographers as having said, "Noah's people used to live (at least) three hundred years each."[2]

Noah was the first of Ulul-`Azm prophets, and the first to warn people against a sure calamity. During his time, people were committing many different types of immoralities the like of which had never been seen before. These included wine drinking, distraction from worshipping Allāh, debauchery, and idol worship.

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[1]Quoted on p. 287, Vol. 11, of *Bihār al-Anwār* from the manuscript of *Ma`āni al-Akhbār*.

[2]This statement and the chain of its narrators are recorded on p. 289 of *Ikmāl ad-Deen wa Itmām al-Ni`ma*, and it is quoted on p. 289, Vol. 11, of *Bihār al-Anwār*.

Noah عليه السلام and Idol Worship

The names of the most renown idols worshipped by Noah's people are listed in the Holy Qur'ān in verses such as this one:

Noah said: Lord! Surely they have disobeyed me and followed one whose wealth and children have increased only his loss. And they have planned a great plan. And they say: By no mans should you leave your gods, nor should you leave Wudd, nor Suwā`, nor Yaghūth, nor Ya`ūq, nor Nasr. (71:21-23)

In these verses, Noah عليه السلام complains to the Almighty against his people who preferred to disobey him and, instead, obeyed the wealthy among them. According to al-Qummi's *Tafsīr*, a number of pious and popular believers before the time of Noah died, so people grieved for them a great deal. Assuming a human form, Eblis brought them images of those popular and righteous individuals which they happily took to decorate their places of public meetings with. When winter came, they brought those images indoors. Another generation came and Eblis came again to say to them, "These are gods which your fathers used to worship," so they worshipped them, and a great number of them strayed, hence Noah's supplication to the Almighty to drown them.[1]

Idol worship, then, dates back as far as the time of Noah, a practice which continued throughout Arabia till the advent of Islam in the sixth century A.D. According to the author of *Al-Durr al-Manthoor*, who is quoted by al-Bukhāri and is referred to by al-Tabatabāi in his *Tafsīr al-Mīzān*,[2] Ibn `Abbās said, "The idols and statues which the people of Noah used to worship came to be worshipped by the Arabs thereafter." Wudd, one of those idols, came to be worshipped by Banū Kalb who were residing at Dawmat al-Jandal; Suwā` became the god of Banū Huthayl; Yaghūth became the god of Banū Murād

[1]Refer to p. 376, Vol. 2, of *Tafsīr al-Qummi*. The author is Abul-Hasan `Ali ibn Ibrāhīm al-Qummi, one of the most distinguished scholars of the third Hijri century (9th century A.D.).

[2]Refer to pp. 38-39, Vol. 20, of *Tafsīr al-Mīzān*.

then of Banū Ghateef who lived near Saba' (Sheba, Yemen). Banū Hamadan came to worship Ya`ooq, while Nasr was the god of Himyar tribesmen (ancestors of Queen Balqees who married prophet Solomon عليه السلام). These idols were drowned in the flood, and these Arab tribes carved new ones modelled after them depending on their knowledge of such idols, the knowledge which was orally transmitted from one generation to another since the time of the flood and from those who survived it.

Noah's Ark

Scholars differ with regard to the number of those who accompanied Noah in the ark. Ibn `Abbās says that they, including their women, were eighty in number. Imām as-Sādiq عليه السلام, Abū Abdullāh Ja`far ibn Muhammed عليهما السلام, is quoted in *Rawḍat al-Kāfi* as having said, "Noah built his ark by hand at the place where Kūfa's mosque now stands. He had to bring wood from a distance till he finished it." Then the Imām عليه السلام turned to his left, pointed to Ibn al-Hakeem's house and added, "The Euphrates used to flow there." Having said so, he turned to one of his companions, namely al-Mufaddal, and said, "O Mufaddal! It was there that the idols of Noah's people were placed: Yaghūth, Ya`ooq, and Nasr."[1] This means that Noah lived in the southern part of today's Iraq, in what is now known as Kūfa. This same city became during the caliphate of Imām Ali عليه السلام the capital of the Islamic world, being in the center. It was in its Grand Mosque, which still stands, renovated and great, till now, that the caliph and Imām عليه السلام was martyred. The above quotation testifies to the fact that exists in the famous Sumerian epic of Gilgamesh, an ancient Babylonian version of the story of the flood written in Akkadian, the language then used in northern Babylonia. This epic was unearthed by Western archaeologists excavating at Nineveh in the library of the Assyrian king Ashurbanipal who ruled from 668 to 627 B.C. Five short poems written in Sumerian[2] (the language used in

[1] *Ibid*., p. 39.

[2] The Sumerians developed a cuneiform script alphabet of 600 simplified signs. Earlier, they had developed a written language using thousands of picture signs, or ideograms. The Gilgamesh legend and the new Sumerian

southern Babylonia) making reference to this epic were rendered by some anthropologists to the second millennium B.C. James Trager, author of *The People's Chronology*, however, places the Gilgamesh epic in the third, not the second, millennium. Gilgamesh was king of Erech (Uruk), today's town of al-Warkā' in Iraq. In this epic, reference is made to one man who survived the flood. His name in Sumerian is Utnapishtim. In the *Cultural Atlas of Mesopotamia and the Ancient Near East*, we read the following:

> A later tradition made Ubar-tutu the father of Ziusudra (or Ut-napishtim), the Babylonian Noah. Ut-napishtim, according to the Epic of Gilgamesh, built a boat on the advice of the god Enki and thus survived the deluge that had been sent by the gods to destroy humankind.[1]

Two conclusions concern us from researching the Babylonian Gilgamesh epic; they are: 1) The time of the flood must have taken place at least shortly before the third millennium B.C., that is to say, probably 3200 or 3500 B.C., although in the chronological table provided in *Cradle of Civilization* by Samuel Noah Kramer and the editors of Time-Life Books, the earliest settlements by farmers in Babylon are dated 5000 B.C. whereas the Gilgamesh epic is given the approximate date of 2600 B.C.; 2) Utnapishtim could be the Sumerian equivalent of the hero of our story: prophet Noah عليه السلام. Babylonian languages, according to the New Webster's Dictionary,[2] are Semitic[3]. The Babylonians were descendants of Sam son of Noah. *Cradle of Civilizations* tells us that from the land of Akkad

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alphabet are both based on those ideograms.

[1]Michael Roaf, *Cultural Atlas of Mesopotamia and the Ancient Near East* (Oxford, England: Musterlin House, 1990 [1410 A.H.]), p. 84.

[2]The edition consulted is the large Deluxe Encyclopedic Edition published in 1984 (1404 A.H.) by the Delar Publishing Company, Inc.

[3]Louis al-Ma`luf, the Lebanese Jesuit author of the Arabic-Arabic dictionary *Al-Munjid* (published in Beirut, Lebanon, in 1973 (1393 A.H.) by Dar el-Mashriq), however, says the are non-Semitic.

came the name Akkadian given to the Semitic language that came into common use in Mesopotamia.[1]

What Language Did Noah ﷺ Speak?

The answer to this question poses a very serious challenge to any researcher. One is tempted to believe that Noah ﷺ spoke some type of Arabic simply because his name or, rather, characteristic, is derived from *nawḥ* or *niyāḥ* which means in Arabic: crying, weeping or mourning. Our father's name "Ādam" is derived from the Arabic *adeem al-arḍ*, that is, an earthly composite. Yet if you carefully study the traditions quoted in al-Majlisi's encyclopedia titled *Bihār al-Anwār*, you will come across references to Noah speaking Syriac (eastern Aramaic). But Syriac neither existed in the fourth nor in the third millennium before Christ, nor was it spoken by the Babylonians; rather, it was the language developed by their offspring, the Chaldeans (or Caldeans), also known as the neo-Babylonians. They inhabited Chaldea,[2] southern Babylonia. In the fifth century B.C., they controlled all of Babylonia, establishing the Chaldean or neo-Babylonian empire. Their most famous king, Nebuchadnezzar, who took control in 604 B.C., conquered Jerusalem after having defeated the Egyptians in Syria. He destroyed Jerusalem in 586 B.C. and carried several thousand Jews captive to Babylonia. One of the descendants of those captives was the great hero of next Chapter's story: Abraham ﷺ.[3] It was from Chaldea

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[1]Samuel Noah Kramer and The Editors of Time-Life Books, *Cradle of Civilization* (New York: Time, Inc.), pp. 38-39.

[2]This name is derived from settlers known as the Kaldu tribes. Ancient Greek and Hebrew use the name Chaldea to designate Babylonia.

[3]This should not mislead the reader into thinking that Abraham, peace with him, was a Jew. The descendants of Ya`qub ﷺ, Jacob, who is also called Israel, are called "Israelites," and these are classified by non-Muslims as "Jews". In Islam, all prophets of God, from Ādam to Muhammed ﷺ, including, of course, Abraham, peace with them all, are considered as Muslims, that is, people who surrender to the will of God. Verse 67 of Sūrat Āli `Imrān (Ch. 3, Family of `Imrān) reads: "Abraham was neither a Jew nor a Christian but an upright man, a Muslim, and he

that both Hebrew and Arabic languages descended. Chaldean regions such as Bit-Yakin (Bayt al-Yaqīn) never changed their Arabic names ever since. Merodach-baladan (as he is called in the Bible) or Marduk-apla-iddina II, as he was called in Chaldean, was chief of Bit-Yakin and came to be the ruler of Babylon.[1] The language spoken by Noah عليه السلام could not have been Syriac. Aramaic, one of the Syriac dialects, was the language spoken by Jesus Christ عليه السلام, a language which still exists and is spoken even today by a small number of Syrian Christians.

Noah's Character and Conduct

No other prophet was named as such before or after him, and he was named so because of the extent of his grieving; he was the first of the prophets who have brought the *Sharī`a*; he was the first caller sent by Allāh Almighty; he was the first to warn against polytheism; he was the first to be persecuted by his nation because of rejecting his call; he caused all the inhabitants of the earth to perish because of his supplication. It is said that Allāh Almighty inspired him after the flood, "I have created My creation and ordered them to obey Me, but they opted to go against My will, so My Wrath descended on them, and I caused even those who did not disobey me to be tormented just as those who did, and I have caused all My creation to suffer because of the sins of the descendants of Ādam. I have sworn by My Own Self that I shall never torment anyone among My creation in this same way [by flood], but I shall grant authority to various nations from among My servants, then I shall reward them according to their deeds when they are assembled to Me." Noah lived longer than any other prophet. He is referred to as the eldest among the prophets and the wise man among the messengers. His miracle is in his own self because he lived very long without losing a tooth or his strength weakening. No other messenger exerted as much effort in delivering the message as he had. He used to call on his people night and day, openly and secretly, and no other prophet received from his people as much beating, chiding, and all types of

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was not one of the polytheists."

[1]Michael Roaf, *Cultural Atlas of Mesopotamia*, p. 182.

harm and rudeness as he did. For these reasons, the Almighty has said, “And the people of Noah before; surely they were transgressing people” (Qur’ān, 51:46). He is also considered next only to the Chosen One Muhammed, peace and blessings with him and his progeny, with regard to the covenant and the inspiration; Allāh Almighty has said, “And We took from the prophets their covenant, and from you, and from Noah” (Qur’ān, 33:7). The Almighty has also said, “Surely We have revealed to you as We revealed to Noah and to the prophets after him” (Qur’ān, 4:163).

In as far as resurrection is concerned, Noah is the first person for whom the earth shall open up on the Day of Judgment, only after Muhammed ﷺ, peace and blessings of Allāh with him and his progeny. The Almighty had given him the ark and taught him how to make it; He protected it and its cargo and permitted him to sail over the water, and He even called him a grateful servant of His: “... the offspring of those whom We carried with Noah; surely he was a grateful servant” (Qur’ān, 17:3). The Almighty honored him with security and bliss, saying, “O Noah! Descend with peace from Us and blessings on you and on the people from among those with you” (Qur’ān, 11:48).

Muhammed ibn Ka`b al-Qarzi has said, “Every believing man and woman had entered into that peace and remained therein till the Day of Judgment. Noah made his offspring the only survivors; therefore, he is the first of [post-flood] humans and the origin of the human race.” Al-Hassan has quoted Samrah ibn Jandab saying that the Messenger of Allāh ﷺ has said, “Three sons were born for Noah عليه السلام: Sam, Ham and Yafith (Japeth). Sam is the father of all Arabs, Persians, and Romans. Ham is the father of all the Black people. Yafith is the father of all the Turks, Gog and Magog.”

When Noah عليه السلام and his offspring descended from the ark, he divided the earth among his three sons. He gave to Sam the center of the earth, where Jerusalem, the Nile, the Tigris and the Euphrates, Sehon and Jehon are, which is the area between Qaysoon up to the east of the Nile, and between the flow of the south up to the flow of the north. To Ham he gave the area west of the Nile and the lands

between the flow of the southern wind and beyond it up to Sehon to the flow of the west wind. To Yafith he gave the area from [Syrian] Qaysoon Mountain [also known locally as "Qasiyyoon"] and beyond it up to the foothills of Saba' [Yemen]. This is the explanation of the verse saying, "And We made his offspring the survivors, and We perpetuated to him (praise) among the later generations. Peace and salutation to Noah among the nations. Thus do We surely reward the doers of good. Surely he was of Our believing servants" (Qur'ān, 37:77-81).

Noah عليه السلام in the Holy Qur'ān

In addition to the verses cited above, the Holy Qur'ān records the following supplications of Noah عليه السلام:

> Lord! I seek refuge in You against asking You for that of which I have no knowledge, and if You do not forgive me and have mercy on me, I will surely be among the losers. (11:47)

> And certainly We sent Noah to his people, and he said: O my people! Worship Allāh; you have no god other than Him; will you not then guard (yourselves against evil)? And the chiefs of those who disbelieved from among his people said: He is nothing but a mortal like yourselves who desires to have superiority over you, and had Allāh pleased, He could certainly have sent down angels. We have not heard of this among our fathers of yore: he is only a madman; so bear with him for some time. He said: O Lord! Help me against their calling me a liar. So We revealed to him, saying: Make the ark before Our eyes and (according to) Our revelation, and when Our command is given and the valley overflows, take into it of every kind a pair, two, and your followers, except those among them against whom the word has already gone forth, and do not speak to Me in respect of the unjust; surely they shall be drowned. And when you are firmly seated, you and those with you, in the ark, say: All praise is due to Allāh Who delivered us from the unjust people. And say: O Lord! Cause me to disembark a blessed disembarking, and You are the best to cause a disembarking. Most surely there are signs in this, and most surely We are ever trying (men) (23:23-30).

> And Noah said: Lord! Do not leave on the earth any dweller from among the unbelievers, for if You leave them, they will surely lead

> Your servants astray and will not beget any but immoral, ungrateful (offspring); Lord! Forgive me and my parents and whoever enters my house believing, and the believing men and women, and do not increase the unjust in aught but destruction! (71:26-28).
>
> He said: Lord! Surely my people charge me of telling a lie! Therefore judge between me and them with a (just) judgment, and deliver me and the believers with me. So We delivered him and those with him in the laden ark, then We drowned the rest afterwards. Most surely there is a sign in this, but most of them do not believe. And most surely your Lord is the Mighty, the Merciful. (26:117-122)

What is "at-Tannoor"?

Reference to *at-tannoor* exists in 11:40 which states: "When Our command came and water came forth from the *tannoor*, We said: Carry in it two of all things, a pair, and your own family, except those against whom the word has already gone forth, and those who believe." According to most people, *at-tannoor* means the earth's surface; so, the meaning would be: "… and the earth gushed out of all its parts, so much so that even the *tannoor*, the surface of the earth, gushed forth with water." Ibn al-Athīr, on p. 95 of his book *Qasas al-Anbiyā'*, quotes Imām Ali ibn Abū Tālib عليه السلام as saying, "The meaning of *al-tannoor* is daybreak and the light-bringing dawn, that is, its aurora and light rays." The verse in question will then mean: It is then that you should carry in it two pairs of everything.

The story of Noah عليه السلام should teach everyone that no matter how long it takes, the end of those who do not worship the Almighty will be truly tragic. Those who attribute a son to Him, those who remember Him maybe once a week or only on certain occasions, and those who shun Him altogether..., will all sooner or later come to realize that there is a price for being on earth, a purpose, a mission to fulfill, and that their God did not create them then did He forget about them. He will hold them responsible for each and every word they uttered, for each and every deed they did. And His reckoning will not be easy at all...

INVOCATION BY NOAH عليه السلام

These invocations are cited from the Holy Qur'ān:

> Lord! I seek refuge in You against asking You for that of which I have no knowledge; and if You do not forgive me and have mercy on me, I will surely be among the losers (11:47).

> And certainly We sent Noah to his people, and he said: O my people! Worship Allāh; you have no god other than Him; will you not then guard (yourselves against evil)? And the chiefs of those who disbelieved from among his people said: He is nothing but a mortal like yourselves who desires that he may have superiority over you, and had Allāh pleased, He could certainly have sent down angels. We have not heard of this among our father of yore: he is only a madman; so bear with him for some time. He said: O my Lord! Help me against their calling me a liar. So We revealed to him, saying: Make the ark before Our eyes and (according to) Our revelation, and when Our command is given and the valley overflows, take into it of every kind a pair, two, and your followers, except those among them against whom the word has gone forth, and do not speak to Me in respect of those who are unjust; surely they shall be drowned. And when you are firmly seated, you and those with you, in the ark, say: All praise is due to Allāh Who delivered us from the unjust people. And say: O Lord! Cause me to disembark a blessed disembarking, and You are the best to cause a disembarking. Most surely there are signs in this, and most surely We are ever trying (men) (23:23-30).

> And Noah said: Lord! Do not leave on the earth any dweller from among the unbelievers, for if You leave them, they will surely lead Your servants astray and will not beget any but immoral, ungrateful (offspring); Lord! Forgive me and my parents and whoever enters my house believing, and the believing men and women, and do not increase the unjust in aught but destruction! (71:26-28).

> He said: Lord! Surely my people charge me of telling a lie! Therefore judge between me and them with a (just) judgment, and deliver me and those who are with me of the believers. So We delivered him and those with him in the laden ark, then We

drowned the rest afterwards. Most surely there is a sign in this, but most of them do not believe. And most surely your Lord is the Mighty, the Merciful (26:117-122).

PROPHET HŪD عليه السلام

The Almighty has said,

> And to `Ād (We sent) their brother Hud. He said: O my people! Worship Allāh; you have no god other than Him; will you not then guard (yourselves against evil)? The chiefs of those who disbelieved from among his people said: Most surely we see you in folly, and most surely we think you are one of the liars. He said: O my people! There is no folly in me, but I am a messenger of the Lord of the worlds. I deliver to you the messages of my Lord and I am a faithful adviser to you. What?! Do you wonder that a reminder has come to you from your Lord through a man from among you so that he might warn you?! And remember when He made you successors after Noah's people and increased you in excellence of make; therefore, remember the blessings of Allāh so that you may be successful. They said: Have you come to us so that we may worship Allāh alone and give up [the worship of] what our fathers used to worship? Then bring us what you threaten us with, if you are of the truthful. He said: Indeed uncleanness and Wrath from your Lord have descended on you! What?! Do you dispute with me about names which you and your fathers have given? Allāh has not sent any authority for them; wait, then; I, too, with you am waiting. So We delivered him and those with him by mercy from Us, and We cut off the last of those who rejected Our communications and were not believers (7:65-72).

Prophet Hud is son of Arfkhshath son of Sam son of Noah عليه السلام. He belonged to an Arab tribe called `Ād **عاد**, named after `Ād son of Aws son of Sam son of Noah عليه السلام. They inhabited the Ahqaf (sand dunes) area separating Oman from Hadhramaut, in a land overlooking the Red sea called al-Shaḥr **شحر**, and the name of their valley is Mugheeth. According to Imām Muhammed al-Bāqir عليه السلام, they were very tall people; anyone of them could hit a mountain with his bare hand and chop a piece of it.[1]

According to the *Tafsīr* (exegesis) book of Ali ibn Ibrahim, `Ād's land was in the desert, and they were growing many trees, including

[1] al-Jazā'iri, *An-Noor al-Mubeen*, p. 130.

a good number of palms. They used to live very long. They worshipped idols, so Allāh sent them Hud to invite them to Islam, but they refused and subjected him to a great deal of their harm. Allāh, therefore, kept the rain from falling on their land for seven years till the drought caused a famine. Hud was a farmer who used to water the farms.

A group of people came to his house once seeking to meet with him. A one-eyed woman whose hair was mostly gray came out to them. "Who are you?" she asked them. "We are people of such-and-such land, and our land has been hit by drought; so, we have come to Hud to request him to supplicate to Allāh on our behalf so that rain may fall on us and hence our land may become fertile again." She said, "Had Hud's supplication been heeded, he would have supplicated for himself! His plants have been drought burnt." "Where is he?" they asked her. She told them where they could find him, so they went there and said to him, "O prophet of Allāh! Our land has been afflicted with drought; so, ask Allāh to cause the rain to fall on it." Hud did, indeed, perform prayers followed by a supplication for them then said to them, "Go back, for rain has already fallen there." They said to him, "O prophet of Allāh! We have seen in your house something strange, a one-eyed woman most of whose hair is gray..," and they proceeded to inform him of the conversation between them and her. "That was my wife," said Hud, "and I invoke Allāh to let her live long." They were surprised to hear such an answer from him, so they asked him why. He said, "Allāh never created a believer without creating an enemy for him to harm him. She is my enemy. Having an enemy over whom I have control is better than facing one who controls me."[1]

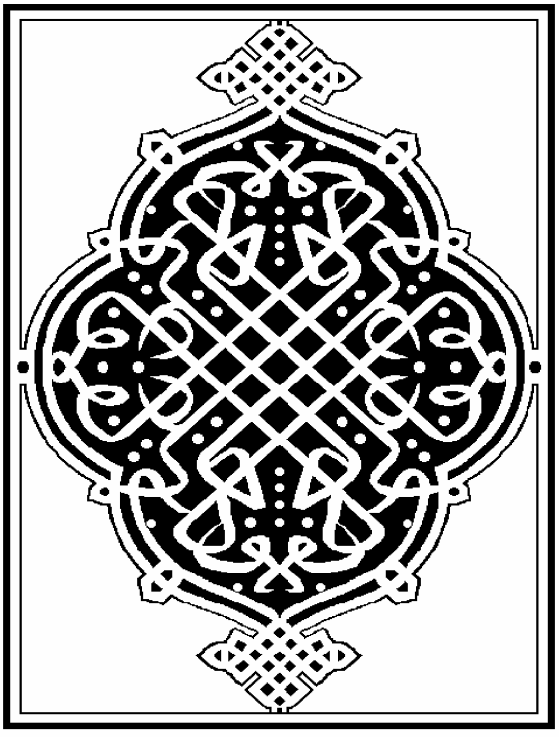
The people of `Ād were the first to worship idols after Noah's flood, and they had three idols: Sadd, Thamūd, and Hara. Reference to Hud عليه السلام in the Holy Qur'ān exists in seven places, and the Almighty has revealed an entire chapter named after him, i.e. Sūrat Hud عليه السلام.

[1] *Ibid*., pp. 131-132.

INVOCATION BY PROPHET HUD عليه السلام

As is the case with the other invocations, this text is quoted from the Holy Qur'ān which states the following:

> Surely I rely on Allāh, my Lord and yours; there is no living creature but He holds it by its forelock; surely my Lord is on the right path. But if you turn back, then indeed I have delivered to you the message with which I have been sent to you, and my Lord will bring another people in your place, and you cannot harm Him in the least; surely my Lord is the Preserver of all things. And when Our decree came to pass, We delivered Hud and those who believed with him with mercy from Us, and We delivered them from a severe chastisement (11:56-58).



ABRAHAM عليه السلام, THE FRIEND OF ALLĀH

His full name is Abraham عليه السلام son of Tarih son of Nahur son of Sarugh son of Arghu son of Faligh son of Abir (Eber) son of Shalikh son of Kenan son of Arfkhshath son of Sam son of Noah عليه السلام. The name given to Abraham's father by the latter's father, Tarih, was Abraham, but when Tarih came to be the custodian over the treasures of Nemrud's gods, he was named Azar. Azar, Abraham's father, was an adherent to Nemrud's creed, idol-worship. His name is mentioned in the Holy Qur'ān in verse 74 of Sūrat al-A`ām: "Abraham said to his sire Azar, `Do you take idols for gods? Surely I see you and your people in manifest error!'"

But there are those who argue saying that no prophet is born to an unbelieving father, that prophets are begotten to God-fearing parents. Based on such reasoning, there are those who say that Azar was not Abraham's father but uncle, and Allāh knows best.

Abraham عليه السلام was born in Babylon during the reign of Nemrud (or Nimrod) son of Kenan. The time lapse between the flood and the birth of Abraham عليه السلام was one thousand two hundred and sixty years, that is, three thousand and thirty-seven years after the creation of Ādam, peace with him. Nemrud is son of Kenan son of Sinharib son of Korsh son of Ham son of Noah عليه السلام. According to one tradition, "The earth was ruled in its entirety by four persons: two of them were believers and the other two were unsbelievers. The believers were Sulayman (Solomon) son of Dāwūd (David) عليهما السلام and Dhul-Qarnain (Double-Horns). Some scholars believe that Double-Horns was Alexander the Great of Macedonia. The disbelievers were Nemrud and Bukhtnazzer. Nemrud was the first to crown himself and to oppress in the land. He even ordered people to worship him. He had in his service soothsayers and star-gazers. The latter said to him once, "This year, a boy will be born in your domain who will change the creed of the inhabitants of the earth; your own annihilation and the termination of your rule will take place at his hands." It is said that they had found such a prophecy written down

in the books of the prophets. As-Suddi[1] has said, "Nemrud saw once in a vision that a star appeared, eclipsing the light of both the sun and the moon, so much so that none of their lights remained. Nemrud was frightened very much, and he called to him the wizards, the soothsayers, and the fortune-tellers, and he ordered them to interpret his vision. They said, 'There will be a newborn in your area this year who will cause your annihilation and that of your family;' therefore, he ordered every male born in that area in that year to be killed. He also required men to be separated from their women, placing a trusted guard over each group of ten. When a woman reached her menstruation period, he would permit them to mingle if he trusted that they would not cohabit, and when she was clean, he would separate her from her man. Azar went back home to find his woman clean, and he cohabited with her while she was clean, thus Abraham was conceived."

As-Suddi says, "Nemrud ordered the men to camp, and he separated them from their women out of fear of the new-born, and he kept doing so for some time. Then he had to return to the city for some government business, and he did not trust anyone among his people to watch over them except Azar. He called him and said to him, `I need a favor of you. I would like to ask you to do something for me. I have not asked for you except due to my trust in you. I ask you to swear that you will not come near your wife nor cohabit with her.' Azar said, `I am more zealous about my faith than that!' So he asked him to carry out some mission for him, then he sent him away. Nemrud entered the city and took care of his business. After that, Azar sought permission to go home to see how his family was doing. When he looked at Abraham's mother, he could not control himself, so he cohabited with her, and Abraham عليه السلام was thus conceived."

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[1]His name is Isma'il ibn Abdur-Rahmān, and he was born in Kūfa and was popularly known as as-Suddi. He learned the Qur'ān from Anas ibn Mālik and Ibn Abbās. He is regarded as one of the most reliable commentators of the Holy Qur'ān. There are two commentators with the nickname "as-Suddi". Abdur Rahman is known as as-Suddi al-Kabeer, the Senior, whereas his grandson became known as as-Suddi Junior. His year of birth is unknown, but he is said as having died in 127 A.H./745 A.D.

Ibn `Abbās has said that when Abraham's mother became pregnant, the priests told Nemrud that the boy they were warning him of was already conceived that very night, so Nemrud ordered all newborns to be slaughtered. When Abraham's mother was about to deliver, she went out fearing someone would come to know about her birth and kill her baby. Having given birth to him, she put him at the bank of a dry river, wrapping him in a piece of cloth and putting him in a thicket of reeds. Then she returned home and told her husband about their son and his whereabouts. His father went out to the place and dug up a vault near the river, placed him in it, then closed its entrance with a rock for fear of being eaten by wild beasts. His mother used to visit him there from time to time.

Ibn Ishāq has said that Azar inquired of Abraham's mother as to what she had done about her pregnancy. She said, “I gave birth to a boy and he died.” He believed her and did not press it any further. As for Abraham عليه السلام, during each day that passed, his growth was equal to that of a month, and each month was equal to a year, and he did not stay in the vault for more than fifteen days before coming to his father Azar to tell him that he was his son. Azar's wife told him what she had done in his regard, and Azar was quite happy about it.

When Abraham عليه السلام reached his youth while still in the vault, he asked his mother, “Who is my god?” She said, “I am. He asked her, “Then who is your god?” She said, “Your father.” Then he asked her, “Then who is my father's god?” She said, “Nemrud.” He asked once more, Then who is Nemrud's god? She said, “Hold your tongue, and he did. When she went back home, she said to her husband, “Do you remember the talk about the boy who, as gossip has it, will change the religion of the inhabitants of the earth? It is your son. She told him about their dialogue, so Azar came to see him. Abraham عليه السلام asked him, “Who is my god, father?” He said, “Your mother.” Then he asked him, “Who is my mother's god?” He said, “I am.” Then he asked him, “Then who is your god?” He answered, “Nemrud.” So he asked him, “Then who is Nemrud's god?” Thereon he slapped him and told him to be silent. To this does the Almighty and the Exalted God refer when He says, “And

certainly We gave Abraham his rectitude before, and We knew him fully well" (Qur'ān, 21:51). Then he asked his parents to take him out of the vault, and they did. They set out with him till sunset, so Abraham عليه السلام looked at the camels, cattle and horses being brought back home and he asked his father, "What are these?" He said, "They are camels, horses and cattle." He asked him, "These have to have a god who created them."

Abraham عليه السلام then looked and contemplated about the creation of the heavens and the earth and said, "The One Who created me and sustained me, Who provided me with food and water, is surely my God; I have no other god but He." Then he saw Jupiter, or Zeus, and that night was the last night of the month, so he saw that star before seeing the moon. He said, "This is my god!" Reference to this incident exists in the Holy Qur'ān in these verses:

> So when the night overshadowed him, he saw a star; said he: "This my God." But when it set, he said: "I do not love those that set." Then when he saw the moon rising, he said, "This is my God." When it, too, set, he said: "If my Lord does not guide me, I will certainly be of the erring people." Then, when he saw the sun rising, he said: "This is my Lord! This is the greatest." But when it (too) set, he said, "O my people! Surely I am clear of what you set up (with Allāh). Surely I have turned myself, being upright, wholly to Him Who originated the heavens and the earth, and I am not of the polytheists" (Qur'ān, 6:76-79).

It is said that Azar used to make idols; so, when he took Abraham عليه السلام into his family (to raise him), he used to make idols and give them to Abraham عليه السلام to sell them. Abraham عليه السلام used to go and call out, "Who wishes to buy something which brings him harm and which does not bring him anything good?!" Nobody, of course, would buy anything from him; therefore, when the merchandise did not sell, he would go to a river and knock off their heads and say, "Drink! Nobody wants to buy you!" He was ridiculing his people as well as the inhabitants of his village, deriding their misguidance and ignorance, so much so that the talk about him finding fault with them and ridiculing them became widespread among his people and the inhabitants of his village. His people, therefore, started arguing

with him about his creed, and to them he said, according to the Holy Qur'ān, "Do you dispute with me regarding Allāh while He has indeed guided me?" (Qur'ān, 6:80). The argument is portrayed in the verses which follow this one and it ends with this verse, "And this was Our argument which We gave Abraham against his people; We exalt in dignity whomsoever We please; surely your Lord is Wise, Knowing" (Qur'ān, 6:83). He finally outwitted them in his argument, then he invited Azar to embrace his creed, saying, "O father! Why do you worship what neither hears nor sees, nor does it avail you in the least?" (Qur'ān, 19:42). And the story goes on, but Azra refused to respond favorably to his invitation. Then Abraham عليه السلام started denouncing their form of worship publicly, making his creed known to them. He said, "Have you then considered what you have been worshipping, you and your ancient sires? Surely these are enemies to me, but not so the Lord of the world" (Qur'ān, 26:75-77). So they asked him whom he worshipped, and he said, "I worship the Lord of the worlds." They asked him, "Do you mean Nemrud?" He said, "No; He is the One ... `Who created me, then He has shown me the way'" (Qur'ān, 26:78), up to the end of the story, thus making his call widespread among the people till the tyrant Nemrud came to know about it.

Nemrud ordered Abraham عليه السلام to be brought to him. Nemrud said to him, "O Abraham! Have you seen your god Who has sent you, to Whose worship you have been inviting people, Whose might you have been revering, and to which you have been referring, claiming He is greater than everyone else? Who is He?" Abraham عليه السلام said, "My Lord is the One Who brings life to the dead and Who causes the living to die." Nemrud said, "I bring life to the dead and I cause the living to die!" Abraham عليه السلام asked him, "How do you bring life to the dead and cause the living to die?" He said, "I take two men condemned to be killed according to my command, and I kill one of them, thus causing him to die, then I pardon the other, thus leaving him as though I brought life back to him." Abraham عليه السلام then said to him, "Allāh brings the sun from the east; so, cause it to come out from the west!" Nemrud was then baffled, and he could not answer him, being overtaken by his argument. To this does the Almighty and the Exalted One refer when He says, "Thus he who disbelieved

was confounded" (Qur'ān, 2:258).

After that, Abraham ﷺ wanted to prove the weakness of the idols which his folks used to worship rather than Allāh, and their inability to do anything, bringing his argument against them home. He was waiting for an opportunity to do so and to devise a stratagem to achieve his objective.

As-Suddi has said, "They used to have an annual feast when they would come out and assemble. On returning, they would enter their temples and prostrate before their idols prior to going back home. When that feast approached, Abraham's father said to his son, `If you decide to come out with us to celebrate our feast, you will certainly like our faith,' so Abraham ﷺ went out with them. Having walked for a short distance, he fell and said that he was sick and his leg hurt him, so they left him thus and passed him by. To their last ones he swore, `By Allāh! I will certainly do something to your idols after you go away, turning back!' (21:57). And they heard him say so."

Mujāhid and Qatādah have said, "Abraham ﷺ was not loud when he said so, and nobody heard him except one of their men, and that man was the one who revealed his scheme. Then Abraham ﷺ went back from that highway and headed in the direction of the temple which housed their gods. He found it at a river bank. Facing the river a huge idol stood next to a smaller one at the gate that faced the river. He found that they had left food before their gods with the purpose to have it blessed by their gods on their return, and that they would then eat it. When Abraham ﷺ looked at the idols and at the food offerings before them, he sarcastically said, 'Why don't you eat?!' Since they did not answer him, he said, 'What is the matter with you that you do not speak?' *Then he turned against them secretly, smiting them with the right hand* (Qur'ān, 37:92-93). So he kept smashing them with an axe in his hand, sparing only the largest of the idols on whose neck he hung the axe, then he went out. When people came back from their feast, they went to the place where they had kept their idols, and when they saw them in such a condition, they said, 'Who has done this to our gods? Most surely he is one of

the unjust.' They said: 'We heard a youth called Abraham speaking [ill] of them' (Qur'ān, 21:59-60), that is, 'We think he is the one who did it.'"

The news of the incident reached Nemrud the tyrant and the dignitaries among his people. "Said they: Then bring him before the eyes of the people, perhaps they may bear witness" (Qur'ān, 21:61) that he was indeed the one who did so. It is the view of Qatādah and as-Suddi that they hated to penalize him without a clear evidence. Al-Dahaak says that probably they wanted them to witness what type of penalty they would inflict on him. Having brought him, they asked him, "Have you done this to our gods, O Abraham?" He said: Surely (someone) has done it; the chief of them is this, so ask them, if they can speak at all!" (Qur'ān, 21:62-63). The Messenger of Allāh ﷺ has said, "Abraham never told a lie except on three occasions all of which were for the sake of defending Allāh Almighty: when he said that he was sick [and his leg hurt him], when he said that it was done by the largest [of the idols], and when he told both the king who tried to harm him and Sarah that the latter was his sister." Anyway, when Abraham عليه السلام said the above, they admitted that they were doing that man injustice by asking him who did it while their gods were there and they should have asked them instead. His people said that they realized his point, and that they were themselves the wrongdoers for worshipping the small idols together with the big one. They lowered their heads in puzzlement, and they knew that they could neither speak nor harm anyone, so they said, "Certainly you know that they do not speak" (Qur'ān, 21:65). When the argument was clearly in favor of Abraham, he asked them, "What?! Do you then worship besides Allāh what brings you no benefit at all, nor does it harm you?! Fie on you and on what you worship besides Allāh! What?! Do you not then understand?!" (Qur'ān, 21:66-67). When his argument prevailed, and they were dumbfounded, they said, "Burn him and help your gods, if you are going to do (anything at all)" (Qur'ān, 21:68).

When Nemrud and his people unanimously agreed to burn Abraham عليه السلام, they confined him to a house, and they built a structure like an animal shed. To this, the Almighty refers when He says, "They said:

Build him a furnace, then cast him into the burning fire" (Qur'ān, 37:97).

Ibn Ishāq says, "They kept gathering fire timber for one month. Having gathered enough, they lit the fire in every corner of the timber, and the fire was so strong that if a bird happened to pass above it, it would be burnt by its extreme heat. Then they came to Abraham عليه السلام and took him to the top of that structure and tied him up. Then, according to the suggestion of Eblis the accursed, they used a mangonel and put him in it, with his hands thus tied. The heavens, the earth, the mountains, the angels and the creation all of it cried out in one voice and invoked Allāh saying, `Lord! After Abraham عليه السلام, there will be none to worship You on Your earth, O Lord! So, should he be burnt in the fire? Permit us, Lord, to help him!' The Exalted and Almighty said to them, `If he asks one of you to help him, lend him help, for I have granted you My permission to do so, but if he does not invoke anyone but Me, then I know about him more than anyone else, and I am his patron; so, I shall deal with him.' When they wanted to hurl him into the fire, the angel of water came to him and said, `If you wish, I can put out the fire for you, for all the treasures of the waters and the rain are in my hands!' The custodian of the wind, too, came to him and said, `If you wish, I can make the fire fly in the air!' Abraham عليه السلام said to both of them, `I have no need for either one of you.' Then he raised his head towards the heavens and said, `Lord! You are the One and Only God in the heavens and on earth! There is none on earth who worships You besides me.'"

Al-Mu`tamir quotes Ubayy ibn Ka`b[1] citing al-Arqam saying that

[1]His full name is Ubayy ibn Qays ibn Zaid ibn Mu`āwiyah ibn `Amr ibn Mālik ibn an-Najjār, and his mother is said to be Ḥudaila. He was one of the *ṣaḥāba* of the Prophet of Islam ﷺ, Allāh be pleased with the righteous ones from among them, and he is quoted by main narrators of *ḥadīth* such as `Abādah ibn aṣ-Ṣāmit, Ibn `Abbās and Abdullāh ibn Khabāb. He is also quoted by his son at-Tufayl ibn Ubayy. Reference to him is made by at-Tirmidhi who cites some of the traditions which Ubayy had narrated about the Prophet ﷺ. He also was one of the Prophet's appointed judges and one of his scribes. His date of birth is unknown, and controversy revolves

having been tied up and was prepared to be hurled into the fire, Abraham ﷺ said, "There is no god but You! Glory to You, Lord of the worlds! To Your is all Praise due, and Yours is all the domain; there is no partner with You!"

Then they hurled him into the fire using the mangonel from a good distance. Gabriel visited him and said, "O Abraham! Do you need any favor at all?" Abraham ﷺ said, "From you, I do not." So Gabriel said to him, "Then invoke your Lord." Thereon Abraham ﷺ said, "Suffices me regarding my quest is that He knows my condition; so, Allāh suffices me, and Great indeed is the One in Whom I have placed my trust.'" It is said that Abraham ﷺ was saved because of saying, "Allāh suffices me, and Great indeed is the One in Whom I have placed my trust (*ḥasbiya-Allāh wa ni`mal wakeel*). Allāh, therefore, ordered the fire thus: "O fire! Be a comfort and peace to Abraham" (Qur'ān, 21:69).

It is also said that Abraham ﷺ had been placed on the plate of the mangonel, a sort of catapult, which was made for them by a Kurdish man named Hay-Zun who was the first man to make such a war machine, so Allāh caused the earth to swallow him, and he has been there screaming in shrill ever since, and he will continue to do so till the Day of Judgment. While he was being chained and tied, Abraham kept saying, "There is no god but You! Glory to You, Lord of the world! To Your is all Praise due, and Yours is all the domain; there is no partner with You!"

When the Friend of Allāh ﷺ was placed on the mangonel, chained and tied, then hurled into the fire, he again said, "Allāh suffices us,

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round the date of his death which is said by some historians as having taken place in 10 A.H./631 A.D. or 20 A.H./641-2 A.D. or 22 A.H./643 or 32 A.H./652 A.D. Most references, however, suggest that he died during the government of caliph `Omer ibn al-Khattāb, as we read on pp. 69-71, Vol. 1, of Ibn al-Athīr's encyclopedia titled *Al-Isāba fī Ma`rifat aṣ-Ṣaḥāba*. The edition used for this book is published in Beirut, Lebanon, in 1419 A.H./1998 A.D. by Dar al-Fikr which is one of its references.

and Great indeed is the One in Whom I have placed my trust!" According to al-Bukhāri, who relies on the authority of Ibn `Abbās, the Islamic nation's scribe and one of many immediate cousins of the Prophet ﷺ, this statement (i.e. Qur'ānic verse) was said for the first time by Abraham on being hurled into the fire, then by Prophet Muhammed ﷺ when it was said to his companions, *"Surely men have gathered against you; therefore, fear them," but this increased their faith, and they said: "Allāh is sufficient for us, and most excellent is the Protector." So they returned with favor from Allāh and (His) grace; no harm touched them"* (Qur'ān, 3:173-174).

As-Suddi[1] has said, "It was Gabriel who cried it out according to the command of Allāh." According to Imām Ali ibn Abū Tālib عليه السلام and to Ibn `Abbās, "Had He (Allāh) not added (in His order to the fire) `and peace,' Abraham would have died because of its coolness, and each and every fire on earth would have been put out."

As-Suddi has also said, "The angels, thereon, took hold of Abraham's arms and put him on the ground. Immediately, a spring gushed forth, and there were bushes of red roses and narcissus. It is said that Abraham عليه السلام remained in the fire for seven days. Al-Minhāl ibn `Amr[2] has said that Abraham عليه السلام, the friend of Allāh,

[1]Refer to a footnote about Suddi above.

[2]There is only one single *ṣaḥābi* mentioned in Ibn Kathīr's *Iṣāba*, and his name is not exactly "al-Minhāl ibn `Amr" but is identified as "al-Minhāl Abū Abdul-Malik al-Qaisi" who is said to be cited by his son Abdul-Malik. Even his first name is not known for sure to scholars some of whom say it is "al-Milḥān **الملحان**". As is the case with names of many other companions of the Prophet ﷺ, there is no information available in biography books about his years of birth and death. This tells the reader how difficult it is for any researcher writing about early Islamic history to verify information especially in the light of the fact that there are hundreds of supposedly "ṣaḥabis" who, according to some researchers, did not actually exist at all. For example, one senior contemporary scholar, namely Murtaḍa al-`Askari, wrote a book titled **خمسون ومائة صحابي مختلق** in which he proved that 150 names described in some Islamic books as being those of "ṣaḥabis" were all fabricated in order to serve certain vested interests.

had said that he never lived more happily than during those days which he spent inside that fire pit.

Ibn Ishāq has said, “Allāh sent the angel of shade in human form, and he sat beside him and kept entertaining him. Gabriel عليه السلام brought him a silk shirt and said, `O Abraham! Your Lord says to you: Have you not come to know that the fire does not harm those whom I love?' Then he outfitted him. Nemrud looked over the fire from a high tower, and he had no doubt that Abraham had perished. But he saw him sitting in a garden, and he saw that he had company, while the fire was around him burning whatever timber they had gathered for it. Nemrud shouted at him, `O Abraham! Can you get out of it?!' He answered, `Yes.' He asked him again, `Are you afraid that it might harm you if you remain in it?' ‘No!’, he answered. So Nemrud said, `Then stand up and get out of it,' whereupon Abraham walked till he was out of it. Having come out, he was asked by Nemrud, `O Abraham! Who is that man who looked just like you and whom I saw sitting beside you?' He said, `That was the angel of shade sent to me by my Lord to keep me company and to entertain me.' Nemrud said, `O Abraham! I am offering a sacrifice for your God due to what I have witnessed of His might and determination regarding dealing with you when you refused to worship anyone but Him and insisted on believing in His unity. I shall slaughter for Him four thousand cows.' Abraham عليه السلام said to him, `Allāh will not accept any sacrifice from you so long as you keep following your creed till you forsake it and accept my faith.' He said, `O Abraham! I cannot leave my kingdom, but I shall slaughter them for Him anyway.' So he slaughtered them, distributed their meat to the poor and abandoned all his intentions to further harm Abraham عليه السلام. Then he said to Abraham عليه السلام, `Great, indeed, is your God, O Abraham!'”

Ibn Ishāq has said, “A group of men belonging to Nemrud's people responded to Abraham عليه السلام after having seen how Allāh Almighty dealt with him and how He made the fire cool and peaceful to him, despite their fear of Nemrud and their own folks. Lot, his nephew, was one of them, and he was Lot son of Haran son of Tarih. Haran was brother of Abraham عليه السلام. The Almighty refers to this in the following verse: “And Lot believed in Him, and he said: I am fleeing

to my Lord, surely He is the Mighty, the Wise" (Qur'ān, 29:26).

When Allāh Almighty saved His Friend Abraham عليه السلام, some people believed in him and followed him despite the opposition of their people and their own open dissociation from their beliefs, as stated above. They said, "We dissociate ourselves from you and from what you worship besides Allāh! We disbelieve in you, O objects worshipped besides Allāh, and enmity has become apparent between us and you and so has hatred, O you worshippers, till you believe in Allāh Alone." Then Abraham went out migrating in the Cause of Allāh followed by Lot, peace with him. Allāh Almighty has said, "And We delivered him as well as Lot (relocating them) to the land which We had blessed for all people. And We gave him Isaac and Jacob, a son's son, and We made them all good. And We made them Imāms who guided (people) by Our command, and We revealed to them the doing of good, and the keeping up of prayer, and the giving of alms, and Us (alone) did they worship" (Qur'ān, 21:71-73).

Characteristics of Abraham, the Friend of Allāh

His name is Abraham عليه السلام, and his title is "Friend of Allāh". Allāh Almighty has said, "And Allāh took Abraham for a friend" (Qur'ān, 4:125). According to the *ḥadīth*, Prophet Muhammed صلى الله عليه وآله was addressed once by some of his companions as "master of mankind", whereupon he told them that, "This is the title of Abraham." He is also called custodian of the guests. He never ate his lunch nor his dinner except in the company of a guest, and he may have had to walk for two miles or more till he could find a guest whom he would invite to enjoy his hospitality. This hospitality is the blessed tree about which the Almighty says, "... lit from a blessed olive-tree" (Qur'ān, 24:35). It is true that he had prayed Allāh to confine prophethood to his offspring, and his prayer was answered, making it restrictively to both his sons Ishmael and Isaac. Anas ibn Mālik is quoted as saying that the Messenger of Allāh صلى الله عليه وآله has said, "I have been sent after eight thousand prophets: four thousand of them were from the Children of Israel." He is the one granted "a truthful tongue" on the Day of Judgment; so, no other prophet will be held as truthful by his entire nation, nor preferred, nor respected, as he will be. All this is due to his own invocation, "And ordain for me a

goodly mention among posterity" (Qur'ān, 26:84). Abraham ﷺ is the one who was tested with numerous tests and to him others bear witness regarding his trustworthiness. Allāh Almighty has said, "And when his Lord tried Abraham ﷺ with certain words, he fulfilled them" (Qur'ān, 2:124), and also, "And (of) Abraham who fulfilled (the commandments)" (Qur'ān, 53;37), that is, he carried out all divine instructions faithfully. He is the "exemplar" according to the verse, "Surely Abraham was an exemplar, obedient to Allāh, upright, and he was not one of the polytheists" (Qur'ān, 16:120). The meaning implied in this verse is that he was a role model for others in teaching the avenues of goodness, and his personality combined all the merits of goodness and virtue.

Abraham ﷺ is the first to receive full wisdom even before reaching adulthood; he is the Imām of monotheists. The Almighty provided him with a tongue pronouncing His argument, saying, "That was Our argument which We gave to Abraham" (Qur'ān, 6:83). He is the first to have been called by the Almighty *ḥaneef*, one who is upright, as this verse indicates "... he was an upright man, a Muslim" (Qur'ān, 3:67). The Almighty cleared him of the claims of the Jews and Christians (that his creed was the same as theirs), testifying that he was a follower of Islam, a believer in the unity of Allāh, saying, "Abraham was neither a Jew nor a Christian but an upright man, a Muslim, and he was not one of the polytheists" (Qur'ān, 3:67). He was also the first to be circumcised. He is the first to grow gray hair, and when he saw it, he asked the Almighty what it was, whereupon the Almighty told him that it was a sign of sedateness. He, therefore, invoked the Almighty to increase him in sedateness and dignity. He is the first to uphold the rituals, the ways of devotion to the Almighty: He invoked the Almighty saying, "... and show us our ways of devotion" (Qur'ān, 2:128), and the Almighty responded to his plea. He is the first person to offer a sacrifice; and he is the one whom the Almighty instructed how to locate the site of the Ancient House, saying, "And when We assigned to Abraham the place of the House..." (Qur'ān, 22:26). He is the first prophet to be hurled into the fire because of inviting people to believe in Allāh, and the one Who made the fire cool and peaceful unto him. He is the first prophet for whom Allāh resurrected the dead due to his own request:

“And when Abraham said: Lord! Show me how You give life to the dead...” (Qur’ān, 2:260).

When Abraham عليه السلام was travelling, and he missed Sarah and eagerly desired to see her, the Almighty lifted the veil (of distance) which separated them from one another, so he was able to see her. On the Day of Judgment, he will be outfitted with a white outfit and placed on a throne on the left side of the Almighty's `Arsh, symbol of the divine throne of authority. The Prophet has said, “People on the Day of Resurrection will be brought back to life without clothes and without shoes, looking like the brutes, and the first to be outfitted will be Abraham, Friend of the Most Merciful One.” He migrated for the sake of Allāh; the Almighty says, “And Lot believed in Him, and he said: I am fleeing to my Lord; surely He is the Mighty, the Wise” (Qur’ān, 29:26). The place where he used to stand to preach became the *qibla* for all people; the Almighty has said, “Appoint for yourselves a place of prayer at Abraham’s standing-place” (Qur’ān, 2:125). And the Almighty made him an Imām for people, saying, “Surely I will make you an Imām of men” (Qur’ān, 2:124). The Almighty has also said in his praise, “Indeed, there is for you a good example in Abraham” (Qur’ān, 60:4). The Almighty even ordered Muhammed صلى الله عليه وآله, the best of His prophets, and his nation to follow Abraham's creed, saying, “Then We revealed to you: Follow the faith of Abraham, the upright one, and he was not one of the polytheists” (Qur’ān, 16:123), and also, “Say: Nay! (We follow) the religion of Abraham, the *ḥaneef*, and he was not one of the polytheists” (Qur’ān, 2:135). He gave him the attributes of “forbearing”, “tender-hearted”, and “oft-returning (to Allāh)” as is clear in this verse, “Most surely Abraham was forbearing, tender-hearted, oft-returning (to Allāh)” (Qur’ān, 11:75). The first attribute means the dignitary who controls his passion when angry. The second means: the one who, because of his tender-heartedness, sighs depressingly whenever sins are mentioned. The third attribute means the person who inclines with his heart solely to his Lord.

It is narrated that Allāh Almighty inspired Abraham عليه السلام thus: “O Abraham! Because you provided your wealth for your guests, your son for sacrifice, your own self to the fire, and your heart to

conviction, We have taken you for a friend."

Abraham's Demise

When Allāh Almighty decided to take the soul of Abraham عليه السلام to Him, he sent him the angel of death in the form of a very old man. As-Suddi narrates a consecutively reported (*mutawātir*) tradition which states that Abraham used to feed and host people quite often. While he was busy one day feeding some people, a very old man came walking, so Abraham sent him a donkey to carry him so that he could be brought to him. When he came to him, he offered food to him. The old man kept taking each morsel and trying to reach his mouth with it, but instead of stuffing it in his mouth, his hand kept reaching his eye once and once his ear. When he finally managed to make his hand reach his mouth, and he ate the morsel, it would immediately and involuntarily come out of his other end. Abraham had prayed his Lord not to take his soul away except after he himself prayed Him to do so. Having seen the pathetic condition of that old man, he asked him why he was doing so, and the man answered him saying that that was due to old age. Abraham عليه السلام asked him how old he was, and the old man told him of his age. Abraham found out that he himself was only two years younger than that old man. He, therefore, asked him, "When I reach your age, am I going to act like you?" The "man" answered him in the affirmative, whereupon Abraham prayed the Almighty to take his life before then. So the "old man", who was not human at all, stood up and took Abraham's soul away; the old man was none other than the angel of death. Abraham عليه السلام was two hundred years old. Some say he was one hundred and ninety-five years old. He was buried near Sarah's grave in the Jabroun farmland (in Hebron, Palestine). His name is mentioned in the Holy Qur'ān a record sixty-nine times. One of the Chapters of the Holy Qur'ān is named after him: "Sūrat Ibrāhīm", Abraham Chapter (Ch. 14).

Abraham's Statements and Invocations

The Almighty has said,

> And when his Lord tried Abraham with certain words, he fulfilled them. He said: Surely I will make you an Imām of men. Abraham

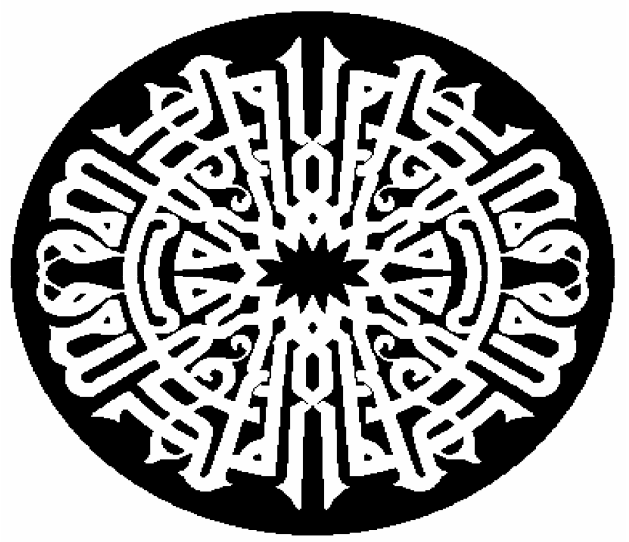
said: And of my offspring? My covenant does not include the unjust, said He. And when We made the House a pilgrimage for men and a (place of) security, and: Appoint for yourselves a place of prayer on the standing-place of Abraham (Ibrahim). And We enjoined Abraham and Ishmael (Isma`il) saying: Purify My House for those who visit it, and those who abide in it for devotion, and those who bow down and those who prostrate. And Abraham said: Lord! Make it a secure town, and provide its people with fruits, those of them who believe in Allāh and the last Day. He said: And whoever disbelieves, I will grant him enjoyment for a short while, then I will drive him to the chastisement of the Fire, and it is an evil destination. And when Abraham and Ishmael raised the foundations of the House (they said): Lord! Accept from us; surely You are the Hearing, the Knowing. Lord! And make us both submissive to You and (raise) from our offspring a nation submitting to You, and show us our ways of devotion and turn to us (mercifully); surely You are the oft-Returning (to mercy), the Most Merciful. Lord! And raise up in them a prophet from among them who shall recite to them Your communications and teach them the Book and the wisdom, and purify them; surely You are the Mighty, the Wise. (2:124-129)

... Who created me, then He has shown me the way, and He Who gives me to eat and gives me to drink, and when I am sick, He restores health to me, and He Who will cause me to die then give me life, and Who, I hope, will forgive my sins on the Day of Judgment. Lord! Grant me wisdom, and join me with the good. (26:78-83)

And Abraham said: Lord! Make this city secure, and save me and my sons from worshipping idols. Lord! Surely they have led many men astray; then whoever follows me, he is surely of me, and whoever disobeys me, surely You are Forgiving, Merciful. Lord! Surely I have settled some of my offspring in a valley unproductive of fruit near Your Sacred House, O Lord, so that they may keep up prayer; therefore, make the hearts of some people yearn towards them and provide them with fruits, haply they will be grateful. Lord! Surely You know what we hide and what we reveal, and nothing on earth nor in the heavens is hidden from Allāh. Praise be to Allāh Who has given me in old age Ishmael and Ishāq; most surely my Lord is the Hearer of prayer. Lord! Make me keep up prayer and from my offspring too, O

Lord, and do accept my prayer. Lord! Grant me protection and my parents and the believers on the Day when the reckoning comes to pass! (14:35-41)

O People of the Book! Why do you dispute about Abraham since the Torah (Old Testament) and the Gospel (New Testament) were not revealed till after him? Do you not then understand? Behold! You are they who disputed about that of which you had knowledge; why, then, do you dispute about that of which you have no knowledge? And Allāh knows while you do not. Abraham was neither a Jew nor a Christian but an upright man, a Muslim, and he was not (one) of the polytheists. Most surely the nearest of people to Abraham are those who followed him and this Prophet (Muhammed) and those who believe (Muslims), and Allāh is the guardian of the believers. (3:65-68).



PROPHET JOB (AYYŪB) عليه السلام

Allāh Almighty has stated, "Remember Our servant Job (Ayyūb) when he called on his Lord: Satan has afflicted me with toil and torment (Qur'ān, 38:41).

Job عليه السلام was son of Amoos son of Tarih son of Room son of Ayees son of Abraham. Allāh bestowed on him a great deal of wealth: cattle, money, and land. In addition to that, Allāh blessed him with a good number of offspring, men and women, and he used to be God-fearing, compassionate towards the poor, supportive of the widows and orphans, and generous to his guest. He used to seek travellers to help them, and he used to be quite grateful for all the blessings which Allāh had bestowed on him, following His commandments in their regard. He proved to be a formidable foe of Eblis by not yielding to conceit, arrogance, merry-making or forgetfulness about Allāh's commandments relevant to our life on this earth as may be the case with others on becoming wealthy. There were three persons with him who believed in him and who came to know his virtues: a man from Yemen named Eleifen, and two men from his own country: one named Mālik and the other Zāfir, and each one of them had reached the age of maturity and wisdom.

Gabriel enjoyed a status of being near to Allāh and of being virtuous like no other angel. Gabriel was charged with recording everyone's statements. So, when a servant of Allāh praises his Lord, what he says will be recorded first by Gabriel then by Michael and the angels around him who are near to Allāh and who surround the Throne. If that statement is propagated among the angels near to Allāh, those who reside in the heavens will be required to bless him, and when he

is blessed by the angels of the heavens, Gabriel will instruct the angels of the earth to do likewise. Eblis was never prohibited from being present anywhere in the seven heavens, and he used to be wherever and whenever he pleased. This is how he was able to reach Ādam and succeed in getting him dismissed from Paradise. When Allāh Almighty raised Jesus Christ عليه السلام to heavens, Eblis was prohibited from reaching the fourth heavens, so he used to make his mischievous schemes in the first three heavens. But when Allāh sent Muhammed ﷺ as His Messenger, Eblis was then prohibited from those three, too. He and his army, therefore, are prohibited from reaching any of the heavens till the Day of Resurrection "... except those who steal a hearing and are followed by a clear dart of lightning" (Qur'ān, 15:18).

Eblis heard how the angels were responding and blessing Job عليه السلام whenever Allāh mentioned him and praised him, and he was overcome with spite and jealousy, so he swiftly ascended and stood where he used to stand to petition his Maker. He said, "Lord! I have looked into the affairs of Your servant Job, and I have found him to be a servant on whom You have bestowed Your blessings; he has expressed his gratitude for that, and You granted him good health, and he praised You for it. Then I noticed that You have not put him to test by exposing him to hardship or tribulation, while I am the foremost in my ability to do just that. If You afflict him with an affliction, he will surely disbelieve in You and forget all about You. Allāh Almighty said, "Go to him, for I have given you a free hand over his wealth." Eblis, the open enemy of Allāh and mankind, went to earth and gathered the mightiest among his devils and said to them, "What do you have of might and knowledge, for I have been given a free hand over Job's wealth? The disappearance of one's wealth is surely the worst of all calamities and the trial which men cannot withstand." One of the mighty devils said, "I have the ability to turn myself, if I wish, into a hurricane of fire that can consume everything in its way." Eblis said to him, "Then go to his camels and burn them and their shepherds as well." So that devil set out and approached the camels just as they had started grazing. People suddenly felt the earth underneath them explode into a ball of fire blown in the wind, burning everyone and everything in its way. He

kept doing that till he burnt everyone, including the shepherds.

Once that devil finished, Eblis himself assumed the form of their main shepherd and sought Job عليه السلام. He found him standing saying his prayers. He said to him, “O Job!” He responded by saying, “At your service!” Eblis said, “Do you know what your God, the One Whom you chose and adored, has done to your camels and their shepherds?” Job عليه السلام said, “They are His wealth which He lent me, and He is more worthy of them than I. If He wills, He may leave such wealth [for me to enjoy], or He may take it away. I am convinced and pleased with my conviction that I and everything I own are doomed with death and extinction.” Eblis said, “Your God has sent over them a fire from the sky which burnt all of them, and people remained puzzled and bewildered about them. Some of them said, `Job did not really worship anything, and he was only vain,' while others said, `If the God of Job Whom he has been worshipping is able to do anything at all, He would have prohibited the burning of the camels that belonged to His servant.' Still others were saying, `Rather, He is the One Who has done this in order to please his enemy and sadden his friend.'” “Praise to Allāh,” said Job عليه السلام, “Who has granted me and whenever He pleases takes it away from me. Naked did I leave my mother's womb, naked shall I be returned to the grave, and naked shall I be returned to my Lord. You should not feel pleased when Allāh loans you a loan, nor should you despair when He takes away what He had loaned you, for He is more worthy than you regarding your own self and everything which He had given you. If Allāh had known any good in you, O servant of His, He would have taken your soul away as He had taken the souls of others and made you a martyr among the martyrs, but He knew that there is evil in you, so He delayed you and rid you of tribulation just as the pure grain is separated from everything else.”

Having heard all of that, Satan went back to his followers disappointed, feeling humiliated. He said to them, “What might and knowledge is there with you, for I have not been able to cause him to be angry?” One of their mighty ones said, “I have the ability, if I wish, to let out a cry which, when one hears it, his soul will immediately leave his body.” Eblis said to him, “Then go to his

cattle and put an end to them and to their shepherds." So the devil set out and approached the cattle till he stood in their midst. He cried out and all the cattle as well as their shepherds died instantly. Eblis then went out disguised as the caretaker of all the shepherds and came to Job عليه السلام who was then standing saying his prayers. He said to him as he had said before. Job عليه السلام answered him just as he had done before, so Eblis went back to his fellows again and said, "What might is there with you, for I have not been able to grieve Job yet?" One of their mighty ones said to him, "I have the ability, if I wish, to turn myself into a storm that can dry up everything in its way till it reduces it to naught." Eblis said to him, "Then go to his acres and all his lands and do what you can." The devil set out and approached the land as children of its tillers were playing. Before they knew it, a storm blew up and dried everything in its way as if it had never been there in the first place. Eblis this time went out assuming the form of their caretaker and approached Job عليه السلام as he was standing saying his prayers. He said to him something similar to what he had said the first time and Job عليه السلام answered him just as he had answered him the first time. Eblis kept thus ruining Job's wealth one item after another till he finished them off, all of them.

Whenever Job عليه السلام came to know about the destruction of one of the items of his wealth, he praised Allāh and glorified Him and demonstrated his acceptance of destiny. His determination to persevere increased till there was nothing left for him of all his fortune. Having seen that he had ruined all Job's wealth without being successful in any of his vile attempts, Eblis felt very much annoyed, so he swiftly ascended the heavens and stood where he used to stand to make a plea. He said, "Lord! Job is of the view that so long as You keep his health and his offspring, that by itself is a fortune to him; so, are You going to grant me a free hand to deal with his offspring, for it is a trial that causes people to stray, and the calamity about which men cannot be patient?" Allāh Almighty said, "Set out, for I have granted you a free hand over his offspring."

Eblis went and lifted the mansion where Job's family lived, then he turned it upside down. Then he went to Job عليه السلام assuming the form of the mentor who was teaching them wisdom, with his head

wounded and blood running down his head. He told him about what had happened adding, “O Job عليه السلام! If only you could see with your own eyes how your children have been hurt, how the mansion was turned upside-down, with them being inside it, and how their heads became overturned, their blood and brains running down their nostrils and lips..., if you only saw how their stomachs were gouged, and their insides scattered around.., your heart would surely have been rent to pieces...!” He kept saying so and repeating it till Job's heart softened; he cried and took a handful of dust and put it on his head whereupon Eblis took that opportunity to swiftly ascend with the news of Job's impatience, feeling glad about seeing him finally breaking down. But it did not take Job عليه السلام long before he returned to himself and contemplated on his condition; so, he sought Allāh's forgiveness and thanked Him anyway. Both angels charged with accompanying him all safeguarding his life till the time for its termination were more swift than Eblis, and Allāh knows what exactly happened. Eblis stood disappointed, humiliated, and said, “Lord! What has made the importance of wealth and children insignificant in the eyes of Job is the fact that he sees that no matter how You permit him to enjoy himself, You can always bring wealth and children back to him; so, are You going to permit me to have a free hand over his soul and body, for I can prove to You that if You try him in his body, he will forget You, disbelieve in You and renounce Your blessing on him?” Allāh Almighty said, “Set out, for I have granted you authority over all part of his body, but you have no authority over his tongue, heart, or mind.”

Allāh knew more than anyone else that He was not permitting Eblis to have a free hand over Job عليه السلام except so that it would be a means of mercy for him, to increase his share of rewards, to make him a role model for all those who persevere and a remembrance for the pious whenever they are afflicted, so that they may follow his example of perseverance in the hope of receiving their rewards. The enemy of Allāh swiftly descended and found Job عليه السلام prostrating. Before Job عليه السلام raised his head, Eblis approached him from the ground from the spot where he had placed his face, and blew into his nostrils one blow whereby he burnt his body. He was stunned, and from his head to his toes there were abscesses as huge as animal

humps, all full of pus, and he was afflicted with an uncontrollable itch. He scratched his body with his nails till his nails fell off. Then he scratched with a wooden piece till he cut it, then with a brick of baked clay and rough stones. He kept scratching till his flesh fell off into pieces, changed color and started stinking. The people of the village dismissed him from their village, put him on a pile of garbage, and made a shack for him there. With the exception of his wife, Rahma daughter of Ifrathim son of Joseph son of Jacob, peace with them, nobody else cared about him. Despite all this calamity, Job عليه السلام did not cease mentioning the Name of Allāh Almighty, praising Him, and persevering regarding his affliction. So the enemy of Allāh Eblis let out one cry whereby he assembled a group of his hosts from all parts of the earth because of his frustration at seeing how patient and persevering Job عليه السلام was.

Having assembled around Eblis, the devils asked him, “What do you need?!” He said, “This servant of Allāh has made me run out of tricks. I had asked my Lord to grant me a free hand over his wealth and children, and I left him neither wealth nor children, yet all of that did not increase him except perseverance and praises for Allāh. Then I was granted authority over his body, and I left him looking like puss himself, thrown on a pile of garbage, and nobody cares to come near him except his wife, and my Lord has now seen me for what I am! Now I need your help to deal with him.” They said to him, “Where is your scheming? Where is your knowledge whereby you caused past generations to perish?” He said, “All of it did not work with Job; so, you tell me now what you suggest that I should do.” They said, “We suggest you approach him in the same manner whereby you approached Ādam when you succeeded in having him dismissed from Paradise. Where did you approach him from?” He said, “From his wife.” They said, “Then do likewise with Job: Approach him from his wife, for he is not able to go against her will, and nobody else but she comes near him.” He agreed and set out till he came to Job's wife who was begging for alms. He assumed the form of a man and said to her, “Where is your husband, O bondmaid of Allāh?” She said, “There he is scratching his abscess as the worms feast on his flesh.” Having heard that answer from her, he raised his hope that that was an indication of her impatience with her

husband. He insinuated to her, reminding her of the good life and of the wealth she used to enjoy. He brought her back memories of Job's good looks and youth and how much harm has now afflicted him and how his condition was hopeless. According to al-Hassan, she screamed, whereupon Eblis knew that she had lost all her patience, so he brought her a goat and said to her, "Let Job slaughter this goat for me, and he will heal." She came screaming and said to Job عليه السلام, "O Job! For how long will your God keep tormenting you and not have mercy on you?! Where is our wealth?! Where are the cattle?! Where are the children and the friends?! Where is your beautiful outfit?! Everything has changed and become like ashes..., and where is your healthy body?! It has worn out and worms are now eating it up! Slaughter this goat and rest yourself!" Job عليه السلام said to her, "The enemy of Allāh has approached you and blew of his breath in you, and you responded! Woe unto you! Do you see how now you cry for wealth, children, and health?! Who bestowed them on us?" She said, "Allāh." He asked her, "For how long did He permit us to enjoy them?" She said, "For eighty years." He said, "How long has it been since Allāh tested us with this trial?" She said, "Seven years." He said, "Woe unto you then! By Allāh, you have not been fair or just to your Lord! Why can't you be patient regarding this affliction whereby He has tried us for eighty years just as we were tried with ease? By Allāh, if Allāh heals me, I will whip you one hundred lashes for telling me to slaughter something not for the Name of Allāh, and the food and drink which you will bring me will be prohibited for me; I shall not taste anything you will bring me after having said what you have said; so, get away from me; I do not ever wish to see you again." Thus did he dismiss her.

Having seen how he dismissed his wife although he had nothing to eat nor drink, nor any friend to rely on, Job عليه السلام prostrated to Allāh and said, "Lord! Harm has afflicted me..." (Qur'ān, 21:83). Then he referred his affair to his Lord and submitted thus: "... and You are the most Merciful of the merciful ones" (Qur'ān, 21:83). He was ordered to raise his head since his supplication was honored, to run where a spring gushed forth for him. He washed; none of the signs of his illness remained, and Allāh removed his ailment. Then he kicked the ground whereupon another spring gushed forth for him,

and he drank of it, and all the ailments in his stomach disappeared. He stood looking very healthy, and he was given a good outfit. He kept looking right and left and he could see that Allāh Almighty had given him back twice as much as he had lost. He came out and sat in an honorable fashion as his wife kept asking herself whether she should let him die of starvation. He had not eaten or drunk anything since the time he had dismissed her. "Will he wander around and be eaten by the wild beasts?", she asked herself. "By Allāh, I shall go back to him," she said, and she did. This time she did not see the same pile of garbage nor the sight with which she had become familiar for so many years; everything seemed to have changed. She kept wandering around the place where the pile of garbage was, crying. Job عليه السلام was witnessing all of that. She esteemed the person wearing that outfit too much to ask him about her husband, so he sent her someone who brought her to him, and he asked her, "What do you want, O bondmaid of Allāh?" She wept and said, "I want that afflicted person who was an outcast thrown on a pile of garbage in this place... I do not know whether he wandered around or what happened to him." Job عليه السلام, peace with him, asked her, "If you see him, can you recognize him?" She said, "Can I...?! How can I not?" Then she kept looking at him while being in a state of awe... After a while she said, "Had he been enjoying his normal health, he would most certainly have looked, more than any of Allāh's creation, just like you." He said, "Then I am Job! You required me to slaughter something for Eblis; so I obeyed Allāh and disobeyed the devil, and He has brought me back what you can see."

Job عليه السلام suffered for seven long years. He overcame Eblis, cursed him, and did not enable him to have any influence over him. According to one narrative, it was then that Eblis approached Job's wife looking far more than ordinary human beings would look in physique and elegance, riding in a chariot which no human had ever seen, with all signs of pomp, power, and prestige, glowing with glory and beauty, and so did everything around him. He said to her, "Are yuo the wife of Job the afflicted man?" She said, "Yes." He said, "Do you recognize me?" She said, "No." He said, "I am the god of earth, and I am the one who did to your husband what I have done because he worshipped the God of the heavens and did not

worship me and thus angered me. If he prostrates only once to me, I will bring you back all what you both have lost of wealth and children, for they are all with me." Then he showed her all of them in the heart of the valley where they had met. Then he said to her, "If only your husband eats food on which the Name of Allāh was not invoked, he will surely be healed from the affliction in which he finds himself, and Allāh knows best."

I have read in some books that Eblis said to Rahma, "If you wish, prostrate for me once so that I may bring your children and wealth back and heal your husband," so she went back to Job علیہ السلام and told him of what Eblis had said to her and what he had wanted. Job علیہ السلام said, "The enemy of Allāh wanted to divert you from your creed." Job علیہ السلام at that moment said, "Harm has afflicted me..." (Qur'ān, 21:83) because Eblis was ambitious to have his wife prostrate to him, and he invited both of them to be unfaithful to their Lord. Some scholars say that Allāh Almighty was Merciful unto Rahma, Job's wife, due to her patience with him, and He wanted to lighten her burden and, at the same time, free Job علیہ السلام from his oath; so, He said, "And take in your hand a green branch and [lightly, symbolically] beat her with it and do not break your oath" (Qur'ān, 38:44). She used to earn her living by working for others and thus be able to buy him food and bring it to him, so when her affliction was prolonged, people were tired of her, and nobody wanted to employ her. One day, she felt hungry and found nothing to eat all. She could not do anything except pulling a lock of her hair and selling it for one loaf which she wanted to share with her husband who noticed what had happened to her hair. On coming to know of what she had done, he said, "Harm has afflicted me..." (Qur'ān, 21:83).

Invocation By Prophet Job علیہ السلام

Allāh Almighty has said,

> And Ayyūb (Job) cried out to his Lord (saying): Harm has afflicted me, and You are the Most Merciful of the merciful. Therefore We responded to him and removed what harm he had had and We bestowed on him his family and the like (of their number) with them: a mercy from Us and a reminder to the

worshippers. (Qur'ān, 21:83-84)

And remember Our servant Ayyūb when he called on his Lord: Satan has afflicted me with toil and torment. Urge with your foot; here is a cool washing-place and a drink. And We gave him his family and the like of them with them as a mercy from Us, and as a reminder for those with understanding. And take in your hand a green branch and beat her with it and do not break your oath; surely We found him patient, most excellent servant! Surely he was frequent in returning (to Allāh). (Qur'ān, 38:41-44)

MOSES عليه السلام, MESSENGER AND PROPHET OF ALLĀH

He is Moses (Hebrew: מֹשֶׁה, Modern *Moshe* Tiberian *Mōšéh* ISO 259-3 *Moše*; Greek: Μωϋσῆς *Mōüsēs*; Arabic: موسى *Mūsa*) (Moses in Latin, Moshe in Hebrew).

Allāh has said, "And mention Moses in the Book; surely he was one of the purified, and he was a messenger, a prophet" (Qur'ān, 19:51). His name is Moses عليه السلام son of `Imrān (Amram) son of Yashir son of Qahith son of Lawi son of Jacob, and his mother was Yu-Khaeel or Jochebed. She gave birth to Aaron and Moses عليهما السلام. At the time of the birth of his son Moses, Moses' father was seventy years old, and he lived to be a hundred and thirty-seven.

The Almighty describes Moses عليه السلام in the above cited Qur'ānic verse as "purified". "Abū Abdullāh" Imām Ja`far as-Sādiq عليه السلام is quoted as having said, "Allāh inspired to Moses son of `Imrān, `Do you know, O Moses, why I selected you from among My creation and preferred you over them to hear My word?' `No,' Moses said, `O Lord!' Allāh said, `I cast a look at the inhabitants of the earth and found none among them more humble than you.' It was then that Moses prostrated on the ground, rubbed his cheeks on the dust as a sign of humility to His Lord, the most Honored, the most Exalted, so Allāh inspired him saying, `Raise your head, O Moses, and pass your hand over the place where you prostrated then wipe your face with it and whatever you can touch of your body, for this will be your security against any sickness or ailment, against any affliction or handicap.'[1]

Birth

Ancient Egyptians regarded their Pharaohs as the embodiment of the "gods", the soul of the government, the ones responsible for the rise and fall of the Nile, the yield of the soil, the health of the commerce,

[1] at-Tūsi, *Āmāli*, p. 103.

the fortunes of the army and the maintenance of the peace. He was owner of the land and of the people who lived on it. The word "Pharaoh" means "the great one, the greatest in the land." From 3100 to 341 B.C., thirty dynasties of Pharaohs ruled Egypt. The Babylonians, who also had the king worship custom, ruled Babylonia from approximately 2000 B.C. to 1000 B.C., hence, they were contemporaries of the first 21 of the 30 dynasties of Pharaohs.

The first Pharaoh to rule Egypt was Menes عليه السلام who united both upper and lower Egypt into one kingdom and built Memphis to be his capital. He is known in Arabic as al-Rayyan, and his name in some references is said to be Chenephres, and he was contemporary of prophet Joseph عليه السلام (Yousuf). Prophet Moses عليه السلام was contemporary of two Pharaohs: Seti I and his son Ramses II, although some references disagree. Both ruled from 1320 to 1200 B.C. This gives the reader an idea about the time during which Moses عليه السلام was sent to the Israelites as a messenger of God; it was during the 19th dynasty of Pharaohs. These dates also give the reader an idea about the time lapse from prophet Joseph عليه السلام to prophet Moses عليهما السلام, both having spent a good part of their lifespans in Egypt. Ramses II, whose reign of oppression lasted for 67 long years, built a temple for the gods at Thebes, the Hypostyle Hall at the Karnak, and a rock-cut temple at Abū Simbel. The historic scene or, say, the encounter between Moses and Ramses II and the magicians, according to the research I undertook, seems to have occurred at the magnificent Hypostyle Hall at the Karnak. Instead of using the name Ramses II, from now on I will refer to him only as Pharaoh.

Pharaoh was the most open enemy of Allāh and the most cruel and oppressive in speech and in action, a most hard-hearted tyrant. His reign, as indicated above, was the longest, and his treatment of the Children of Israel was indeed the very worst. He used to torture them and enslave them, and he made them servants and workers without wage in his kingdom. He classified their chores thus: some of them were to build, others were to till the land, while still others were to undertake the most menial and filthy of chores. He required those who were unable to work to pay protection tax (*jizya*) as Allāh

Almighty has said, “They were treating you with the most cruel of treatment” (Qur’ān, 2:49).

Pharaoh (Seti I) had married a woman from among those Israelites called Āsiya daughter of Muzahim ﵂, may Allāh be pleased with her, who was one of few very pious women in all the history of mankind. Her full name was: Āsiya daughter of Muzahim son of Ubayd son of al-Rayyan son of al-Waleed, the Pharaoh contemporary to prophet Joseph I. She embraced Moses' faith. Muqātil ibn Hayyān[1] says, “Only three Egyptians accepted the true faith: Āsiya, Izekiel, and Mary daughter of Tamoosi who led Moses to Joseph's grave-site.”

When Allāh wanted to save the Israelites from their misery, He sent them Moses ﵇ who started his mission when Pharaoh saw in a vision that a fire had come from the direction of Jerusalem and set all the houses in Egypt on fire, burning the homes of the Copts, but leaving those of the Children of Israel unscathed[2]. He invited all his priests, wizards, fortune tellers and star gazers and asked them about his vision. They said to him, “A boy will be born for the Children of Israel who will rob you of your kingdom and overpower you and even get you and your people out of your land and change your

[1]Muqātil ibn Hayyān was born in 4 A.H./625 A.D. and is believed to have died around 150 A.H./767 A.D. although Ibn al-Athīr does not narrate his biography in his *Isāba*. He was son of Dawāl-Dor, a traditionist who is held as reliable by some Muslim scholars. He was originally from Balkh, and he quoted al-Sha`bi, Mujāhid, al-Dahhāk, Ikrimah, Ibn Buraydah, Shahr ibn Hawshab, Sālim ibn Abdullāh ibn al-Mubārak, Omer ibn al-Rammāh, Īsa Ghanjar, Maslamah ibn Ali al-Khashni, Abdur-Rahmān al-Muhāribi and many others, and his *ḥadīth* is recorded by Muslim in his *Ṣaḥīḥ*. He fled away from Khurasān during the time of Abū Muslim al-Khurāsāni to Kabul (Afghanistan) where he invited people there to embrace Islam, so many people accepted the new faith. The reader must not confuse him with Muqātil ibn Sulaymān, the scholar of exegesis, who lived for years after the death of Muqātil ibn Hayyān, and there is a footnote about Muqātil ibn Sulaymān in this book.

[2]*Ibid.*, Vol. 13, p. 75.

creed, and the time of his birth has already approached." So Pharaoh ordered each boy born for the Children of Israel killed. He gathered all midwives in his kingdom and said to them, "No boy born for the Children of Israel falls in your hands except that you should kill him, and no girl is born for them except that you should spare her life," assigning men to be watchdogs over them. They did as he had ordered them.

Allāh Almighty has said in the Holy Qur'ān,

> *In the Name of Allāh, the Most Gracious, the Most Merciful*. Ṭā Sīn Mīm. These are the verses of the Book that makes (things) clear: We recite to you from the account of Moses and Pharaoh with the truth for people who believe. Surely Pharaoh exalted himself in the land and made its people into parties, weakening one party from among them; he slaughtered their sons and let their women live; surely he was one of the mischief-makers. (28:1-4)

The Children of Israel, too, used to talk about confirmed traditions citing Abraham عليه السلام saying that a son from among his offspring would put an end to the authority of the king of Egypt, and Pharaoh came to know about these tales. Pharaoh's main concern, therefore, became the birth of such a boy, but no precaution can ever overrule destiny. What Allāh has decreed none can repeal. The boy whose birth Pharaoh dreaded and because of whom he killed seventy thousand boys was to receive his upbringing, nursing and residence inside the palace of Pharaoh himself so that Pharaoh and all other human beings might come to know that Allāh is the Lord of the heavens and the earth, and that He does exactly what He pleases.

Death overwhelmed the Children of Israel. The chiefs of the Copts rushed to meet with the Pharaoh; they said to him, "The elderly among the Children of Israel are dying, while you are slaughtering their children and leaving their elderly to die. Soon all tasks will have to be performed by only us..." Pharaoh, therefore, ordered to kill the sons one year and to leave them another. Aaron was born during the year when no boys were to be killed, whereas Moses was born in the year during which they used to kill boys. When his mother gave birth to Aaron, the news of his birth was made public.

But when the year during which the newborn males were to be killed came, she was pregnant with Moses عليه السلام without any signs of pregnancy appearing on her[1], and when she wanted to give birth to him, she was very sad and distressed. Allāh Almighty inspired her thus, "Nurse him, then, and when you fear for him, cast him into the river, and do not fear, nor should you grieve; surely We will bring him back to you and make him one of the prophets. And the family of Pharaoh took him up so that he might be an enemy and a grief for them; surely Pharaoh and Haman and their hosts were wrongdoers. And the wife of Pharaoh said: A refreshment of the eye to me and to you! Do not slay him! Maybe he will be useful to us, or we may take him for a son, and they did not perceive" (Qur'ān, 28:7-9).

Some non-Muslim references give the name of this wife of Pharoah as Merris. The mother of Moses, whose name in Hebrew is Jochebed, took a small coffin box made by Izekiel (or Kharbil, as he is known in Arabic), the first man to believe in Moses from among Pharaoh's family. He is referred to in the Holy Qur'ān as the one who came to urge Moses to leave the town because an order had been issued to have him killed. He had already been a believer in Abraham's faith. She put in it ginned cotton, then she placed Moses in it and tied his head. Then she cast him in the Nile after having nursed him for only three months. Having done that, and after Moses had disappeared from her sight, the devil insinuated some of his evil thoughts to her. She said to herself, "Oh! What have I done with my son?! Had he been killed in my presence, and had I shrouded and buried him myself, it would have been far better for me than casting him with my own hands in the river and yielding him to its beasts!" But Allāh protected her, and the water took Moses عليه السلام away; its waves would raise him up and lower him down. While he was in the coffin, he was sucking his thumb which, by the will of Allāh, provided him with milk[2]. Finally he came among the trees in the garden belonging to Pharaoh; it was the watering place for his concubines. Near it was a large river inside the mansion's garden.

[1] *Ibid.*, Vol. 13, p. 15.

[2] *Ibid..*, Vol. 13, p. 55.

Pharaoh's concubines went out to bathe and to drink, and they found the coffin. They took it away thinking it had a treasure in it. They brought the unopened coffin to Āsiya, wife of the Pharaoh. When the latter opened it and found a baby boy inside it, Allāh Almighty cast affection in her heart for him, and she loved him very much. When the men charged with killing the males of the Children of Israel came to know about it, they brought their knives and came to Āsiya to kill the boy. Āsiya said to them, "Go away! This boy is not going to increase the number of the Children of Israel. I shall go to Pharaoh and ask him to give it to me; so, if he agrees, you will have shared in a good deed, but if he orders you to kill him, then I will not blame you if you do so." She brought him to Pharaoh and said, "This is a pleasure for my eyes and yours! Do not kill him; maybe he will be of some use to us," whereupon Pharaoh said, "He may be a pleasure to your eyes; as for me, I have no need for him." The Messenger of Allāh ﷺ has said, "I swear by the One in Whose Name all oaths are sworn, had Pharaoh agreed that he (Moses عليه السلام) would be a pleasure to his eyes as she had done, Allāh would have led him to true guidance through him just as He led his wife to true guidance, but Allāh decreed to deprive him of it." Pharaoh wanted to kill him, saying, "I fear lest this should be the boy from the Children of Israel who will bring about our destruction and the disappearance of our authority," but Āsiya kept pleading to him till he agreed to grant Moses to her. When Āsiya feared no more, she wanted to give him a name which fit his condition, so she called him Mo-Shé because, as Muqātil ibn Sulaymān tells us, he was found between water and trees. In the Coptic language, "mo" means water, and "shé" means trees[1]; then it was Arabized to Mūsa. In Egypt's Nubia area, people still call water "mō-yè".

Moses' mother said to his sister Maryam (Miriam), "Follow him till you hear that he is alive or that the beasts of the river have killed him." She had forgotten what Allāh had promised her. She saw him from a distance, and people did not know that she was his sister. Āsiya, Pharaoh's wife, ordered her maids to find a nurse for Moses

[1] *Ibid.*, pp. 7-8.

علیہ السلام. Whenever a woman took him to nurse him, he refused to suck her breast, so much so that Āsiya worried he might die because of not being nursed, and she was very distressed. Then she ordered to have him taken to the market place so that people might assemble around him in the hope of finding a nurse he would accept and whose breast he would suckle, but again he did not accept the breast of any woman. To this does the Almighty and the Sublime refer when He says, "And We ordained that he refuse to suck any foster mother before" (Qur'ān, 28:12). Moses' sister, having seen how her brother persisted in refusing anyone to nurse him, said, according to the Holy Qur'ān, "Shall I point out to you the people of a house who will take care of him for you, and they will be kind to him?" (Qur'ān, 28:12). They seized her and asked her, "How do you know about their taking care of him and their kindness to him? You seem to know this boy; so, take us to his family." She said, "I do not know who they are, but I know that their desire to attain the king's rewards will entice them to take good care of him and be kind to him," so they let her go. She rushed to her mother and told her about what had happened, and his mother came to him, put him in her lap and his head on her breast, whereupon instantly her milk filled his mouth.

Bearers of glad tidings rushed to Āsiya to tell her that a foster mother was found for him, so she ordered to have that woman brought to her. When she noticed how the baby was treating his mother, she said to her, "Stay with us and nurse my son, for there is nothing else I love more than him." His mother answered her saying, "I cannot leave my house and let my children wander unattended, but if it pleases you, you may give him to me and I take him to my house and children and he will be with me and I will take very good care of him; otherwise, I am not going to leave my house and my children." Moses' mother now remembered the promise Allāh had made her, and she stood firmly behind her word, feeling confident that Allāh Almighty would surely fulfill His promise to her. Soon thereafter, she went home with him.

The period from the time when Moses علیہ السلام had parted with his mother till his return was three days. When she brought Moses to his

mother, the latter almost slipped and said that he was her son, but Allāh Almighty protected her from saying so, and this is the explanation of these verses: “And the heart of the mother of Moses عليه السلام was free (from anxiety); she would almost have disclosed it, had We not strengthened her heart so that she might be of the believers. And she said to his sister: Follow him up. So she watched him from a distance while they did not perceive, and We ordained that he refuse to suck any foster mother before, so she said: Shall I point out to you the people of a house who will take care of him for you, and they will be benevolent to him? So We returned him to his mother so that her eye might be refreshed, and so that she might not grieve, and so that she might know that Allāh's promise is true, but most of them do not know” (Qur’ān, 28:10-13).

When he grew up, Āsiya said to Moses' mother, “I would like you to bring my son back to me, so she promised to bring him to her on a particular day.” Āsiya said to those close to her and to her housekeepers, “Each one of you should welcome him back with a present, for I am sending a trusted person who will take account of what each housekeeper will do.” Presents and precious items started showering him as soon as he came out of his mother's house and till he entered the residence of Pharaoh's wife. When he came to her, she received him with generosity and was very glad to see him. She admired the good effect his mother had had on him. Then she said to her, “Take him to Pharaoh so that he may be gracious to him.”

When Moses' mother brought him to Pharaoh, the latter took him and put him in his lap. Moses عليه السلام took hold of Pharaoh's beard and pulled it and some of his hair came in his little hand. It is said that Pharaoh slapped him. According to other accounts, when Moses was playing with Pharaoh, he had a small rod in his hand, and he struck Pharaoh with it on his head, whereupon Pharaoh was very angry. He saw it as a bad omen and said, “This is most definitely the enemy I have been seeking.” He ordered those in charge of killing the sons of the Israelites to come and kill him. When Pharaoh's wife knew about it, she rushed to Pharaoh and said to him, “What do you have against this child whom you had granted to me?” He informed her of what Moses عليه السلام had done. She said, “He is only a baby and he does not

know what he is doing. I will prove this fact to you, and I will put ornaments of gold and sapphires in one basin and I will put burning timbers in another. If he stretches his hand to the sapphires, we will say that he does know, and you may then kill him, but if he takes the timber, you will then know that he is only a child." She took two wash basins in one of which she put gold and sapphires and in the other she put burning pieces of timber. Moses stretched his hand to take the sapphires, but archangel Gabriel عليه السلام moved his hand away from that basin, so he grabbed a piece of burning timber and put it in his mouth and it burnt his tongue, causing a permanent lisp. It is to this lisp that the Almighty refers in the Holy Qur'ān in this verse: "... and untie a knot of my tongue so that they may comprehend my speech" (Qur'ān, 20:27). Āsiya, therefore, turned to Pharaoh and said, "Don't you see what he has done? He is only a child and he does not know what he is doing." Pharaoh abstained from killing him and Allāh saved him from his evil. Moses lived in honors and dignity at Pharaoh's magnificent palace, and Allāh endeared him to all people.

When Moses son of `Imrān عليه السلام reached the prime of his strength, he became accustomed to riding in Pharaoh's chariots, wearing just as Pharaoh[1] used to wear, and he was called "Prince Moses son of Pharaoh". Seti I, the then Pharaoh, was much less ruthless than his son Ramses II, so the Israelites were able to save themselves a great deal of oppression and servitude, and people did not know that all of that came as the by-product of Moses عليه السلام being nursed at the Egyptian imperial palace. Pharaoh one day rode and Moses عليه السلام was not in his company, and when Moses عليه السلام came, he was told that Pharaoh had already left, so Moses عليه السلام went out seeking to join his company. At noon, he reached a city called Manaf which he entered at midday. Its markets, because of the hot weather, had closed down and there was nobody on its streets. It is the city to which the Almighty refers in this verse: "And he went into the city at a time of non-vigilance on the part of its people" (Qur'ān, 28:15). While

[1]This Pharaoh was Seti I, also known as Sethos I. He ruled from 1310 to 1304 B.C.

walking in it, he saw two men fighting. One of them was an Israelite and the other was a Copt, a subject of Pharaoh, as Allāh Almighty says, “So he found therein two men fighting, one being from his party and the other from his foes” (Qur’ān, 28:15). The one who was “from his party” was a Samarian, and the one from his foes was a baker of Pharaoh called Fatūn who had bought some firewood which he wanted the Samarian to carry for him without paying him, as was the custom, and the Samarian refused. When Moses passed by them, the Samarian sought his help against the Copt. Moses told the Copt to leave the man alone. The baker said to Moses, “Rather, I require him to do what your father would have required him to do,” and he refused to let him go. Moses عليه السلام became angry and he overpowered him and released the Samarian from his grip. The Copt argued with him, so Moses عليه السلام struck him with his fist and unintentionally killed him according to the following verse: “So Moses struck him with his fist and killed him. He (Moses) said: This is on account of Satan's doing; surely he is an enemy, openly leading (mankind) astray” (Qur’ān, 28:15), adding, “Lord! Surely I have done myself harm, so do protect me. So He protected him; surely He is the Forgiving, the Merciful” (Qur’ān, 28:16).

Allāh Almighty inspired Moses son of Imrān: “By My Dignity and Greatness! Had the person whom you killed had recognized Me as the Sustaining Creator even for a twinkling of an eye, I would have made you taste of the torment, but I forgave you because he did not admit at any time that I am the Sustaining Creator.”

When Moses killed the Copt, nobody witnessed the incident except Allāh and the Israelite. Having killed a man, he became afraid in the city expecting to hear some news. People came to Pharaoh and said that the Israelites had killed one of Pharaoh's subjects, and they wanted him to seek revenge on their behalf and not to permit the Israelites to get away with it. Pharaoh said, “Bring me the killer and a witness, for it is not fair to make a judgment without evidence, and no government can last long if it is based on iniquity; so, go and seek them.” While they were looking for an evidence, Moses عليه السلام passed in the early morning and saw the same Israelite fighting with another subject of Pharaoh, and the Israelite once more sought his

aid in fighting Pharaoh's subject. This happened while Moses عليه السلام felt remorseful on account of what had happened the day before; he did not like what he saw and felt angry; so, he stretched his hand with the intention to overpower Pharaoh's subject and said to the Israelite, "You are most surely one who is erring manifestly" (Qur'ān, 28:18). The Israelite, thinking that Moses عليه السلام intended to strike him because of speaking rudely to him, ran away angrily. When Moses عليه السلام came to his rescue and stretched his hand, he thought that Moses عليه السلام was bent on killing him, so he said to him, "O Moses! Do you intend to kill me as you killed a person yesterday?" (Qur'ān, 28:19). In reality, Moses عليه السلام did not intend to kill him but to overpower Pharaoh's subject. Having thus argued, Pharaoh's subject went and testified to what he had heard the Israelite saying, adding that it was Moses عليه السلام who had killed that man the day before. This agrees with the axiom which says that the wise enemy is more worthy of your attention than the unwise friend. When Pharaoh came to know about it, he ordered those charged with killing the males from among the Israelites to go and kill Moses عليه السلام. He said to them, "Go find him! He is a young man who cannot be brought to the right track."

Moses عليه السلام suddenly found himself a fugitive. All the glory of living at Pharaoh's palace had then come to an end. He, therefore, started avoiding the beaten streets. He took the main highway where he met one of his followers who had come from the farthest end of the city to warn him. His name was Izekiel who was an adherent of the original faith of Abraham عليه السلام. He was the first to testify to the truth brought by Moses عليه السلام and thus be the foremost in believing in his message.

The Messenger of Allāh صلى الله عليه وآله is quoted as saying, "The foremost of all nations who never disbelieved in Allāh even for a twinkling of the eye are three: Izekiel the believer from the people of Pharaoh, Habib the carpenter who believed in Christ عليه السلام, and Ali son of Abū Tālib عليه السلام, who is their best."

Izekiel, the believer from the people of Pharaoh, came and informed

Moses عليه السلام of Pharaoh's order to have him killed. He had chosen a short cut in the route, thus reaching Moses عليه السلام before the killers could have, and he informed him of the news. It is to this meeting between both men that the Almighty refers in this verse: "And a man came running from the remotest part of the city. He said: O Moses! Surely the chiefs are consulting together to slay you; therefore, depart (at once); surely I am of those who wish you well" (Qur'ān, 28:20). Moses عليه السلام was confused and did not know where to go, so an angel came to him in the form of a man riding a horse and released a goat before him, ordering him to follow it, thus showing him the way to Midian (or Madyan). Midian (Hebrew: מִדְיָן), or Madyan (Arabic: **مدين**), or *Madiam* (Greek: Μαδιάμ, Μαδιανίτης for a Midianite) is a geographical place and a nation mentioned in the Bible and the Qur'ān. It is believed to be in northwest Arabia on the east shore of the Gulf of Aqaba and the northern Red Sea; this is what non-Muslim references tell us.

But let us stop here for a moment and try to further find out where this Midian is or was, and who her people were. Midian is named after the son of Abraham عليه السلام and Keturah. This city and its district are situated on the Red Sea south-east of Mount Sinai, on the Syria-Hijaz highway, about two hundred miles north of the Sinai Peninsula. Originally, it was called Midian of Abraham's son. According to p. 92, Vol. 5, of Yaqūt al-Hamawi's *Mu`jam al-Buldān*, Midian is also the name of an Arab tribe. Midianite tribesmen were the travellers who took prophet Joseph عليه السلام out of the well then sold him into slavery in Egypt. Midian the city parallels Tabūk, where one of the Prophet's expeditions took place in about 628 A.D. Scholars of classic Arabic poetry quite often come across Midian in pre-Islamic poetry. Such poetry may be a good source of information for those who seek to know more about those Midianites if they wish to research them. The Holy Qur'ān tells us in 11:94 that the people of Midian, whose prophet at the time was Shu`ayb عليه السلام, were wiped out of the face of earth by an earthquake because of the way they treated prophet Shu`ayb عليه السلام, father-in-law of Moses عليه السلام and great-grandson of Abraham عليه السلام. This kinship to Abraham عليه السلام suggests that the destructtion of Midian may have taken place sometime in the 18th century B.C. according to the best

estimates based on anthropology as well as authenticated archeological finds.

Sa`īd ibn Jubayr quotes Ibn `Abbās as saying, "Moses ﷺ left Egypt for Midian. The journey lasted eight nights. Some say it [his trip] is about the same distance between Kūfa and Basra. He did not have any food other than tree leaves. When he reached it, his sandals had already been worn out, and you could have seen his stomach turning green because of the vegetation with which he had to sustain himself. Moses ﷺ had left without taking any food provisions with him, without even wearing shoes, only light weight sandals."

Moses ﷺ Enters Midian, Marries Shu`ayb's Daughter

After those eight days and nights were over, Moses ﷺ reached Midian and sat under the shade of a tree underneath which there was a well and to which Allāh Almighty refers in this verse: "And when he came to the water of Midian, he found on it a group of men watering, and he found besides them two women keeping (their flocks) back. He asked them, "What is the matter with you?" They said, "We cannot water until the shepherds take (their sheep) away from the water, and our father is a very old man" (Qur'ān, 28:23). Both women were too weak to fight the shepherds over the water. Once those shepherds had watered their herds, they would water theirs. Their father, who was a very old man, was none other than prophet Shu`ayb ﷺ, one of four Arab prophets[1]. The name of the eldest daughter of Shu`ayb was Liya (or Leah or Hanuna according to some sources), and the name of his younger daughter was Safra who became the wife of Moses ﷺ, according to Arab references. When Moses ﷺ heard the ladies say so, he felt sorry for them and there was a well on top of which there was a huge rock which required a number of men to move. Moses lifted the rock and took their bucket and told them to bring their herds so that he would water them. Thus, they returned to their father quickly before others had reached their homes, while Moses ﷺ was still seeking shelter

[1]The other three are: Hūd, Ṣālih (Methusaleh?), and Muḥammed, peace and blessings of Allāh with them all.

under the shade of that tree, "... and said: Lord! Surely I stand in need of whatever good You may send down to me" (Qur'ān, 28:24).

Ibn `Abbās has said, "Moses said so because he was very hungry, so he had to pray Allāh for something to eat other than the leaves of trees which by then had filled his stomach. Had anyone had the opportunity to look at his stomach, he would have seen how green it had turned." "Abū Ja`far", namely Imām Muhammed al-Bāqir عليه السلام, has said, "He (Moses عليه السلام) said so because he was in need for as little as half a date." When the women returned to their father, he asked them, "You make me wonder: How quickly you have come back today!" They said, "We found a righteous man who felt sorry for us and watered our herd for us," so he told one of them to go back and invite him over. One of them came back to him looking shy and said, "Our father invites you to reward you for having watered our flocks." Moses عليه السلام stood up and she walked in front of him in order to lead him to the way as he followed her. Wind blew and caused her robe to stick to her rump. Moses hated to see something like that, so he said to her, "Walk behind me and lead me the way. If I take the wrong way, throw a stone before me so that I may take another route, for we descendants of Jacob عليه السلام do not look at women's rumps." She told him the route to her father's house and walked behind him till he entered in the presence of Shu`ayb عليه السلام. Shu`ayb عليه السلام asked Moses عليه السلام about his condition and story, and Moses عليه السلام told him everything, whereupon he عليه السلام said to him, "Fear no more! You are secure from (the mischief of) the wrong-doing people" (Qur'ān, 28:25). He then invited him to have supper with them, whereupon Moses, despite his pangs of hunger, said, "I seek refuge with Allāh against doing that!" "Why?", Shu`ayb عليه السلام asked him, "Are you not hungry?" Moses عليه السلام said, "I am, but I am afraid you will regard this supper as my compensation for having watered for them, and I am from a family that does not sell any deed intended for the hereafter even if the price were the fill of the earth with gold." Shu`ayb عليه السلام said to him, "No, by Allāh, O young man! This is only my custom and the custom of my forefathers: We always shelter and feed our guests." It was then that Moses عليه السلام sat

and ate.[1]

The woman who was sent as messenger to Moses عليه السلام said to her father, "O father! Employ him! Surely the best of those that you can employ is a man who is strong, trustworthy" (Qur'ān, 28:26). The Messenger of Allāh صلى الله عليه وآله has said, "The most unerring in veracity among all women are two both of whom discerned Moses and were right about him. One of them was Pharaoh's wife who said, `A pleasure of the eye for me and for you; do not slay him!' (28:9). The other was Shu`ayb's daughter who said, `O father! Employ him! Surely the best of those that you can employ is a man who is strong, trustworthy!' (28:26)." The reason why she said that he was strong and trustworthy is due to the fact that he was able to remove the huge rock which required many men to move. Her father asked her, "Let us suppose that you witnessed his strength; how did you know that he is trustworthy?" She told him how Moses عليه السلام required her to walk behind him, so Shu`ayb عليه السلام became more eager to strengthen his ties with him. He said to him, "I desire to marry one of these two daughters of mine to you on condition that you work for me for eight years; but if you complete ten, it will be of your own free will, and I do not wish to be hard on you; if Allāh please, you will find me one of the righteous.' He said: This shall be (an agreement) between me and you; whichever of the two terms I fulfill, there shall be no wrongdoing to me, and Allāh is Witness to what we say'" (Qur'ān, 28:27-28).

The Messenger of Allāh صلى الله عليه وآله was asked once which period Moses عليه السلام had fulfilled. He صلى الله عليه وآله answered, "He fulfilled the most complete of them and the best," or, according to other narrations, "He fulfilled the most lengthy of them and married the youngest," that is, ten years.

As you can see, dear reader, the Holy Qur'ān is not without stories of romance and true and pure love.

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[1] al-Majlisi, *Bihār al-Anwār*, Vol. 13, p. 21.

His Staff

Scholars have differed regarding its name, benefits, and the miracles it performed by the will of Allāh. As-Suddi says that Shu`ayb عليه السلام ordered his daughter to bring him a staff to give to Moses عليه السلام to help him as he was tending to his herds, so she brought him a staff which was entrusted to him by an angel in a human form. Shu`ayb عليه السلام gave it back to her and ordered her to bring him another staff, and she kept bringing him the same one simply because whenever she put it back where it was, and whenever she wanted to take another, it somehow fell in her hands, and she kept doing so till Shu`ayb عليه السلام took it and gave it to Moses عليه السلام. Having given it to him, he felt regretful because it had been entrusted to him, so Shu`ayb عليه السلام asked him to give it back to him, but Moses عليه السلام refused. They disputed till they agreed to accept the judgment of the first man who would meet them. An angel in human form came to them walking, and they sought his judgment. The angel said, "Put it on the ground; anyone who can carry it will be its owner." Moses عليه السلام put it on the ground, and the old man tried to lift it but could not, so Moses عليه السلام held it in his hand and lifted it. Having seen that, Shu`ayb let him have it. Another narration says that when Moses عليه السلام stayed with Shu`ayb عليه السلام for as long as Allāh permitted him to, he then sought his permission to depart, and Shu`ayb عليه السلام granted him permission, saying, "Enter this room and take a staff that will be with you to keep wild beasts away from you and from your sheep." The staff of prophets at that time was with Shu`ayb عليه السلام. When Moses عليه السلام entered the room, the staff leaped and came to be in his hand, and he went out carrying it. Shu`ayb عليه السلام then said to him, "Put it back and take another." Shu`ayb عليه السلام had been told about that staff but did not know that Moses عليه السلام was actually its rightful owner. Moses عليه السلام put it back in the room to take another, but it again leaped and came to be in his hand, and it did that several times. Shu`ayb عليه السلام again reminded him to take another staff, so Moses عليه السلام said to him, "I returned it several times, and every time I returned it, it leaped till it somehow came to be in my hand," so Shu`ayb عليه السلام realized that that was something which Allāh Almighty willed; therefore, he told him to take it.

Ibn `Abbās has said, "The ruler of Rome wrote a letter to Mu`āwiyah once asking him about four things that were never conceived in a womb. When Mu`āwiyah read his letter, he said, `May Allāh shame him! How would I know?!' Some people suggested to him to write to Ibn `Abbās to ask him, and so he did. I wrote him back saying, `The four that never stirred inside a womb are: Ādam, Eve, the ram whereby Ishmael was ransomed, and the staff of Moses which he dropped and it became a serpent.'"

Most scholars have said that Moses' staff was taken from a tree in Paradise. Its length was ten cubits, the height of Moses himself. It was carried by Ādam out of Paradise to the rest of this earth, so prophets inherited it one from another till it reached Shu`ayb عليه السلام who gave it to Moses عليه السلام, and Allāh knows best.

Moses عليه السلام Addressed by Allāh, Becomes His Prophet and Messenger

"So when Moses had fulfilled the term, he journeyed with his family" (Qur'ān, 28:29), that is, he left Midian on his trip back home. The time was winter, and Moses عليه السلام was accompanied by his wife and cattle. His wife was big with child and she was then expecting to deliver any day or night. He set out in the Syrian desert, avoiding the major metropolises and main cities for fear of the kings who were ruling Syria then, and his main concern at that time was to see his brother Aaron and to get him out of Egypt if he could. Moses walked in the desert without being familiar with its routes till he reached the right side of the Mount of Sinai during an extremely cold night. The sky kept thundering and lightning as it rained. Add to all of this, his wife was overtaken by the pangs of child-birth, so Moses عليه السلام took his stick of fire drill but could not ignite it. He was perplexed, so he kept standing and sitting. He was not familiar with such sort of fire-producing gadget, and he kept discerning everything near and far, annoyed and frustrated. Then he kept listening for a long time for any sound or movement. While he was in such a condition, he was heartened to see some light on the side of the mountain, and he thought that its source was a fire. He, therefore, "... said to his family: Wait! I have seen a fire! Maybe I will bring you from it some news or a brand of fire so that you may warm

yourselves!" (Qur'ān, 28:29), that is, he hoped to see someone who could lead him the way, and he had lost his way while thus wandering.

When Moses came close to the fire, he saw a great glow extending from the highest point in the sky and ending at a huge tree there. Scholars differ regarding what tree it was. Some say it was a boxthorn, while others say it was a vine. Moses عليه السلام was bewildered, and he was overtaken by fear when he saw a huge fire which did not have a smoke burning from the belly of a green tree that kept getting greener and greener as the fire grew more intense. When Moses عليه السلام came closer to it, it went back. Having seen that, he retreated in fear, then he remembered how badly he needed a fire, so he returned to it. It was then that "... a voice came from the right side of the valley in the blessed spot of the tree saying, O Moses!" (Qur'ān, 28:30). When he looked, he did not see anyone. He was addressed, "... Surely I am Allāh, the Lord of the worlds!" (Qur'ān, 28:30). Having heard that, he knew that it was his Exalted Lord. His Lord called him and ordered him to get closer, and when he got closer to the tree and heard the call, and when he saw the divine Grandeur, his heartbeat increased and his tongue was tied; he felt extremely feeble. He became like a dead form of life, yet life lingered within him without being able to mobilize him. Allāh sent him an angel to support him and to strengthen his heart. When he fully recovered his senses, he was addressed, "... take your shoes off; surely you are in the sacred valley of Tuwa!" (Qur'ān, 20:12). The reason why he was ordered to take his shoes off was, as we are told by Abdullāh ibn Mas`ūd who quotes the Prophet صلى الله عليه وآله, due to the fact that they were made of donkey skin. He was required to take his shoes off so that his feet might touch the blessed earth and its blessing may thus touch him, for it had been blessed twice. Sa`īd ibn Jubayr has said, "Allāh told him so because walking barefoot is a sign of humility and respect. He was told to tread the ground barefoot just as the Ka`ba is thus entered by one seeking the blessing of its valley."

Let us stop here for a moment and learn from what went on between Moses عليه السلام and his Maker. This is not a bed-time story, nor is it written to entertain anyone but to admonish everyone who ap-

preciates admonishment, and not many people do.

What the Almighty Said to Moses عليه السلام

Moses عليه السلام occupies a sublime status in Islam. Like Prophet Muhammed ﷺ, he is a law-giver, not a law-abider. He saved his nation from bondage after having abandoned all the riches at Pahraoh's mansion and traded them for the simple life of a shepherd. Moses عليه السلام was great in all the meaning this word implies. Allāh Almighty has said, "So when Moses had fulfilled the term, and he journeyed with his family, he perceived on this side of the mountain a fire. He said to his family: Wait, I have seen a fire; perhaps I will bring you from it some news or a brand of fire so that you may warm yourselves. And when he came to it, a voice was heard from the right side of the valley in the blessed spot of the tree saying: O Moses! Surely I am Allāh, the Lord of the worlds!" (Qur'ān, 28:29-30). Allāh has said the following to His greatest prophet Muhammed son of Abdullāh ﷺ as recorded in Sūrat Ṭāhā (Ch. 20) of the Holy Qur'ān:

> ﴿Has the story of Moses come to you? When he saw a fire, he said to his family: Stop, for surely I see a fire; haply I may bring you therefrom a live coal or find a guidance at the fire. So when he came to it, a voice was uttered: O Moses! Surely I am your Lord; therefore, take your shoes off; surely you are in the sacred valley of uwa, and I have chosen you, so listen to what is revealed: surely I am Allāh; there is no god but I; therefore, worship Me and keep up prayer for My remembrance: Surely the Hour is coming, I am about to make it manifest, so that every soul may be rewarded as it strives: Therefore, do not let any who does not believe in it and follows his own low desires turn you away from it else you should perish. And what is this in your right hand, O Moses?! He said: This is my staff: I recline on it, and I beat the leaves with it to make them fall on my sheep, and I have other uses for it. He said: Cast it down, O Moses! So he cast it down, and Lo! It was a serpent running! He said: Take hold of it and do not be afraid; We will restore it to its former state.﴾ (20:9-21)

The reason why the Almighty asked Moses عليه السلام about his staff, and He knew of it better than him, ordering him to cast it down, is to

calm his heart and to remove his confusion; it is as though He wanted to distract him for a short while, to calm him down, to divert his attention a little. Having cast it down, its split ends became its mouth, and its hook turned into a tail. As it shook, its fangs showed, appearing in the form in which Allāh wanted it to appear. Moses عليه السلام saw in it something horrible, so he ran away without looking behind him, whereupon his Exalted Lord called on him not to run away like that but to return. He wanted him not to worry, for he was granted security, and that Allāh would return it to its former shape, i.e. a staff. It is said that the wisdom in Allāh's order to Moses عليه السلام to cast the staff down before going to Pharaoh was: so that he would not be frightened by it once he saw it like that in the presence of the Pharaoh of Egypt.

In his celebrated book *Al-Āmāli*, as-Sadūq quotes Imām Ali al-Hādi عليه السلام, grandfather of the Awaited Saviour, Imām al-Mahdi (عج), saying that when prophet Moses عليه السلام was addressed by Allāh, the most Honored and the most Great, Moses عليه السلام asked Him, "O Lord! What is the reward of one who testifies that I am Your prophet and messenger, and that You spoke to me?" The Almighty said, "O Moses! My angels shall visit him to convey to him the glad tidings that he is included among the residents of My Paradise." Moses عليه السلام said, "Lord! What then is the reward of one who stands before You to pray to You?" He said, "O Moses! I shall brag about him before My angels whenever he bows down, or prostrates, or stands, or sits, and anyone about whom I brag before My angels I shall not torment." Moses عليه السلام said, "Lord! What is the reward of one who feeds an indigent person seeking Your Pleasure?" He said, "O Moses! I shall order a caller on the Day of Judgment to call before all creation and say that so-and-so is one of those who are freed from the fire." Moses عليه السلام said, "Lord! What is the reward of one who joins his ties of kinship?" He said, "O Moses! I shall delay his death, and I shall decrease his agony at the time of death, and the keepers of Paradise shall then call on him saying, `Hurry and come to us, and enter from any gate you choose!'" Moses عليه السلام said, "Lord! What is the reward of one who mentions You by his tongue and by his heart?" He said, "O Moses! I shall shade him on the Day of Judgment under the shade of My `Arsh, and I shall include him in

My protection." Moses عليه السلام again said, "Lord! What is the reward of one who recites Your moral lessons audibly and inaudibly?" He said, "O Moses! He shall pass on the Ṣirāṭ[1] as fast as lightning. Moses said, "Lord! What is the reward of one who tolerates people's harm and taunting, seeking Your Pleasure? He said, "I shall assist him against the perils of the Day of Judgment." Moses عليه السلام said, "Lord! What then is the reward of one who sheds his tears out of fear of You?" He said, "O Moses! I shall protect his face from the heat of the fire, and I shall grant him security on the Day of the Greatest Consternation." Moses عليه السلام said, "Lord! What then is the reward of one who abandons treachery because of being shy of You?" He said, "O Moses! I shall grant him security on the Day of Judgment." Moses عليه السلام said, "Lord! What then is the reward of one who loves those who are obedient to You?" He said, "O Moses! I shall prohibit My fire from touching him." Moses عليه السلام said, "Lord! What then is the penalty of one who kills a believer deliberately?" He said, "I shall not look at him on the Day of Judgment, nor shall I bring him back to the right course." Moses عليه السلام said, "Lord! What is the reward of one who invites a disbeliever to Islam?" He said, "O Moses! I shall accept from him to intercede on the Day of Judgment on behalf of whoever he wants." Moses عليه السلام said, "Lord! What then is the reward of one who performs the prayers on time?" He said, "O Moses! I shall grant him whatever he asks for, and I shall permit him to enter My Paradise." Moses عليه السلام then asked his Lord again saying, "Lord! What is the reward of one who perfects his ablution fearing You?" He said, "I shall resurrect him on the Day of Judgment with

[1]For a description of this *Ṣirāṭ*, that is, *as-Ṣirāṭ al-Mustaqeem*, refer to pp. 584 - 590 of my book titled *Kerbala and Beyond: an Epic of Immortal Heroism* which AuthorHouse, its Publisher, made available to the public on August 31, 2011. More details will be included in my next book, Volume One of *Dictionary of Islamic Terms* which will *Inshā-Allāh* be published in the U.S. following the publication of Volume Two of this book. Most Muslims do not have a clear and thorough idea about this *Ṣirāṭ* although they mention it daily in their prayers and will all have to pass over it, each and every one of them, including prophets and messengers of Allāh عليهم السلام.

light shining between his eyes." Moses عليه السلام said, "Lord! What is the reward of one who fasts during the month of Ramadan hopeful of Your rewards?" He said, "O Moses! I shall grant him on the Day of Judgment a status wherein no fear shall touch him." Moses عليه السلام then asked his Lord saying, "Lord! How will You reward one who fasts during the month of Ramaḍān seeking to show off before people?" He said, "O Moses! His reward will be similar to that of one who never fasted it at all."[1]

Citing a chain of narrators, as-Sadūq tells us that the Almighty said the following to Moses عليه السلام:

> O Moses! I created you, selected you, empowered you, and ordered you to obey Me and forbade you from being disobedient to Me; so, if you do obey Me, I shall help you when you seek to do so, but if you disobey Me, I shall not assist you in your disobedience, and the favor is Mine if you choose to obey me, while I shall have a proof against you should you opt to disobey Me.[2]

Moses عليه السلام asked his Lord saying, "Lord! Who shall reside in the sacred precinct?" Allāh said, "It is those whose eyes never witnessed adultery, nor did usury ever taint their wealth, nor did they ever accept bribes when they judged among the people." He also admonished Moses عليه السلام saying, "O Moses! Do not humiliate the indigent person, nor should you envy a rich man on account of the abundance of his wealth."[3] Al-Majlisi quotes Imām Ja`far as-Sādiq عليه السلام stating that the following text was among the admonishments whereby Allāh admonished Moses عليه السلام:

> O son of `Imrān! Liar is one who claims that he loves Me and

[1]as-Sadūq, *Al-Āmāli*, pp. 185-186. al-Majlisi, *Bihār al-Anwār*, Vol. 13, pp. 327-328.

[2]al-Majlisi, *Bihār al-Anwār*, Vol. 13, p. 329.

[3]*Ibid*., p. 329.

> when the night approaches, he sleeps without remembering Me. Is not every lover likes to spend some time of seclusion with the one he loves? Here I am, O son of `Imrān, discerning the ones who love me, those whom I shall distract from what they like to do when the night approaches, and I show them My torment as though they see it with their own eyes! They address me when they thus see it, and they speak to Me as if I am present with them. O son of `Imrān! Grant me of your heart submission, of your body obedience, and of your eyes their tears in the darkness of the night, and call on Me, for you shall find Me near to you, answering your call.[1]

Abū Ja`far, namely Imām Muhammed ibn Ali al-Bāqir عليه السلام, says that Moses عليه السلام pleaded to his Lord to admonish him. Allāh said, "I admonish you to always be mindful of Me." Moses عليه السلام repeated his request, whereupon the Almighty repeated the same, and this recurred thrice. Moses عليه السلام again pleaded to his Lord to admonish him, whereupon the Almighty said, "I admonish you with regard to your mother," and this was also repeated thrice. Then the Almighty said, "I admonish you with regard to your father." It is, hence, said that two thirds of kindness are the share of the mother, while the father's is the remaining third.[2] Abdullāh ibn Sinan[3] was one of the

[1] *Ibid*., pp. 329-330.

[2] as-Sadūq, *Al-Āmāli*, pp. 305-306.

[3] His full name is: (Governor) Abū Muhammed Abdullāh ibn Muhammed ibn Sa`īd ibn Yahya ibn al-Hasīn ibn Mahmūd ibn al-Rabee`, famous as "Ibn Sinān" al-Khafāji al-Halabi (of Aleppo, where he is buried) (d. 466 A.H./1074 A.D.). He was appointed *wāli* (provincial governor) of Qal`at I`zaz by Mahmoud ibn Sālih. He was a famous poet who tried to emulate al-Sharīf al-Radi, the man who is credited with the compilation of *Nahjul Balāgha* book. Hundreds of lines of his poetry are compiled in Vol. 8 of *A`yān al-Shī`ah* encyclopedia. Ibn Sinān was a scholar, a theologian, a traditionist whose knowledge was so vast, he was called during his time "the second Majlisi". He was also a philosopher who contemplated on morals and wisdom. He is author of more than fifty-two books (many of which are still in manuscript form, though, waiting for someone to remove the dust from them and to show them the light), including his *Dīwān* of

companions and disciples of Imām Ja`far as-Sādiq عليه السلام. He quotes the Imām عليه السلام as saying, "Among what Allāh, the most Exalted One, the most Great, inspired to Moses son of `Imrān عليه السلام was this: `O Moses! Be like an old robe, a pure heart, and be confined to your home, vigilant during the night, so that those in the heavens may be acquainted with you, while you remain obscure to those on earth. O Moses! Beware of obstinacy, and do not go to any place unless necessity takes you there, and do not laugh without having seen something out of the ordinary, and do weep over your sin, O son of `Imrān!"[1]

During the forty days' communion between Moses عليه السلام and his Lord, the Almighty admonished Moses عليه السلام with the following beautiful admonishment:

> O Moses! Do not have high hopes about the life of this world else your heart should harden, and one whose heart is hard is distant from Me. Cause your heart to die[2] through fear of Me. Wear old clothes and a new heart so you may be unknown to the people of the earth, well known to the people of the heavens. Cry out to Me on account of the abundance of sins like one fleeing from his foe, and seek My assistance in doing so, for I am the best of those who assist. O Moses! I am Allāh above the servants, and the servants are under my control, and they shall all be gathered (to Me); so, indict your own self, and do not feel secure from your offspring with regard to your creed except when your offspring love the righteous just as much as you love them. O Moses! I admonish

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poetry and *Sirr al-Fasāha* (secrets of oratory) which deals with literary criticism. He once started writing a book after the evening prayers and finished it by midnight… Tell me, dear reader, if all Western countries have produced such a prolific genius! I surely do not know any such author although I, author of the book in your hands, spent a significant portion of my lifespan studying both English and American literature.

[1]al-Majlisi, *Bihār al-Anwār*, Vol. 13, p. 331.

[2]This is an idiom meaning: "Do not follow your own whims and desires, and do not yield to temptation."

you like One Who is most concerned about your well-being with regard to the son of the virtuous one, Jesus son of Mary, the man who rides the she-ass, who wears the burnoose, who loves oil, olives, and the prayer place! And after him I admonish you with regard to the one who rides the red camel, the good one, the pure and the purified, for his description in your Book is a believer who fully controls all Books, who bows down, who prostrates, whose brethren are the indigent, whose supporters are those who are not his own people[1], and during his time there will be hardships, trials, tribulations, and bloodshed. His name is Ahmed, Muhammed, the trusted one, from the foremost remnant; he shall believe in all the Books and testify to the truth of all the messengers. His nation shall receive mercy and blessings. They shall have fixed times during which they call for the prayers. In him should you believe, for he is your Brother! O Moses! He is My trust, and he is a truthful servant of Mine; blessed is everything he touches and so is everything he blesses; such is he in My knowledge, such is the way I created him. Through him shall I start the Hour, and through his nation shall I seal the world. Order, therefore, the oppressors from among the Children of Israel not to obliterate his name nor to betray him, and they shall do just that. Loving him I regard as good as the giving of charity, and I am with him and with his party, and he is in My party, and My party are the winners. O Moses! You are My servant, and I am your Lord! Do not look on the insignificant poor person with humiliation, nor should you envy the rich person for the plenty that he has, and be submissive whenever My Name is mentioned. Worship Me and do not associate anything with Me. I am the Great Master; I created you from a drop of an abased water, from a piece of mud which I took

[1]When Prophet Muhammed ﷺ brought the message of Islam, his folks, the tribesmen of Quraysh, were most antagonistic towards him. Non-Arabs have responded to the Islamic message better than the Arabs. Nowadays, Arab governments are among the most bitter enemies of the Islamic message, and Arab rulers are among the worst hypocrites. But this is changing. The Arab people are waking up and smelling the rose, and they do not find it smelling like a rose, so they are demanding change. Meanwhile, the West, because of faulty economic systems, are becoming more and more worried about their foreign and domestic debts, actually too worried about them to craft schemes to enslave other nations, Arab and non-Arab.

from a land rubbed with humility, so you became a human. I am the One Who created it, so Blessed is My Countenance, and Sanctified is My undertaking; there is nothing like Me! I am the everlasting One Who never dies. Through My Torah should you bring life to the days of the world and teach My Praise to those who are ignorant thereof; remind them of My Signs and bounties, and tell them not to go to extremes in their error, for when I take someone, I take him with extreme torment.

O Moses! Should you ever be deprived of My love, none else will ever love you; so, worship Me, and stand before Me as an insignificant slave; censure your own soul, for it ought to be, and do not use My Book to seek the upper hand over the Children of Israel. This should suffice as an admonishment for your heart, and as a light, and it is the speech of the Lord of the World, Glorified and Exalted is He, O Moses!

O Moses! Whenever you call on Me, you shall find Me, for I shall forgive what you will forgive. The heavens glorifies Me in fright, and the angels are fearful of Me. My earth glorifies Me in anticipation, and all beings praise Me even against their own will. Uphold prayers, for it enjoys a great status with Me, and it has with Me a sure covenant, and I shall join to it whatever *zakāt* is offered from good wealth and food, for I accept only what is good whereby My Pleasure is sought. I shall join to it the maintaining of the ties of kinship, for I am the most Gracious, the most Merciful, and such ties I created out of My mercy so that My servants may thereby love one another, and it has with Me a special status on the Day of Resurrection; I shall sever my ties from those who sever them and join those who join them, and thus do I do with those who suffer My commandments to loss.

O Moses! Be gracious to the beggar when he comes to you either by answering his plea in a beautiful way or by giving him generously, for there will come to you those who are neither humans nor jinns, the angels of the most Merciful One, to try you to see how you fare with regard to what I have commanded you to do, and how you safeguard the trust with which I have entrusted you. Humble yourself to Me, therefore, through pleading to Me, and weep and wail when you recite the Book, and be advised that I call on you as a Master calls on his slave so that he may raise his status to an honorable station, and such is My favor unto you and

unto your forefathers.

O Moses! Never should you forget Me no matter what, for forgetting Me renders the hearts hard, and with the abundance of wealth comes an abundance of sins. The earth is obedient; the sky is obedient; the seas are obedient; whoever disobeys Me will be a wretch, for I am the most Merciful One at all times. I bring hardship after ease and ease after hardship, and I let kings succeed kings, while My domain stands and never disappears. Nothing is hidden from Me on earth or in the sky, and how can anything be hidden from Me while from Me it started?! And how can you help asking Me for what I have while to Me you will inevitably return?!

O Moses! Make Me your security, and leave with Me your treasure of good deeds; be fearful of Me, and fear none but Me; surely to Me is the ultimate return.

O Moses! Never should you put off your repentance, and postpone the sin, and take your time when you stand before Me for the prayers; do not plead to anyone but to Me; make Me your protection against hardships, and the surety against hard times.

O Moses! Compete with the doers of good, for goodness is like its own name, and let evil be the concern of every afflicted one.

O Moses! Let your tongue reflect what is on your mind so you will be safe, and mention Me a great deal during the night and the day so you will be successful, and do not commit sins so you will be regretful, for the sinners are promised the fire.

O Moses! Speak beautifully to those who abandon sins, and keep them company, and take them as brethren even when they are absent from your sight, and strive hard to be with them so that they may strive hard to be with you.

O Moses! Anything intended to please Me is much though it may be little, and what is sought to please others is a little though it may be much. The best of your days is the one ahead of you, so see what day it is and prepare for it the answer, for it shall be made to stand to testify (either for you or against you). Seek your admonishment from time and its people, for what is lengthy of time is in fact short, and what is short thereof is lengthy, and

everything shall (in the end) come to naught. Act as though you see the reward of your deeds so that it will be in the hereafter even more so, there should be no doubt about it. What is left of the life of the world is like what has already passed, and every doer does according to his mind and in the following of the footsteps of someone else. Be your own guide, O son of `Imrān, perhaps you will be a winner tomorrow when you are asked, and it is there that the followers of falsehood shall lose!

O Moses! Be satisfied with forsaking the world, and stay aloof from it, for it is not for you, nor are you for it; why should you be concerned about the abode of the oppressors except for the doing of goodness, for it will only then be a good one?

O Moses! The life of this world and its people are trials to one another. Anything decorated contains what it contains, and for the believer, it is the hereafter that is decorated: he always looks at it incessantly. His desire for it acts as a barrier between him and life's pleasures, so it carries him even during the night just as a rider is swiftly carried to his destination! He remains forlorn, and he welcomes the night grieved; so, congratulations to him; had the curtain been removed from his eyes, he would have witnessed what pleasure awaits him!

O Moses! Whenever you see riches coming your way, you should say, “A sin for which the punishment comes hastily!” And if poverty comes your way, you should say, “Welcome to the distinctive mark of the righteous!” Do not be an oppressive tyrant, nor should you be a friend of the oppressors.

O Moses! What good is there in a lengthy life-span if its end is abhorred?! And what harm should it be in what is hidden from you if its end is praiseworthy?!

O Moses! The Book has cried out to you with regard to what you are undertaking, so how can the eyes sleep despite that, or how can anyone enjoy the pleasure of life except when he goes to extremes in being heedless and in enjoying one pleasure after another, and even the foremost among the truthful could not bear much less than that?!

O Moses! Enjoin My servants to call on Me with regard to what

has already passed after recognizing Me as the most Merciful of those who are merciful. I shall then respond to the call of the ones in need, and I shall remove evil from them. I shall then change their times and bring them ease and thank them for the little and reward them for it with much. I shall then enrich the poor, and I am the Everlasting One, the Honored, the Omnipotent. Anyone who comes to you after having committed a sin, you should welcome him saying, "Welcome! Welcome! To the most spacious of courtyards have you come, the courtyard of the Lord of the Worlds! And seek My forgiveness for them, and behave as though you were one of them. Do not see yourself as being better than them because of what I have bestowed on you of My favor, and tell them to ask Me for My favor and mercy, for none has them besides Me, and I am the One with the great favor. I am the haven of the sinners, the companion of the destitute, the One Who forgives the sinners. You enjoy with Me a favorable status, so supplicate to Me with a pure heart and a truthful tongue, and be as I have commanded you: Obey My commandment; do not seek the upper hand over My servants with something the start of which is not in your hands; seek nearness to Me, for I surely am near to you. I never asked you for anything the weight of which hurts you or overburdens you; rather, I asked you to call on Me so I may respond to you, to ask Me so I may give you, and to seek nearness to Me through that the meaning thereof you took from Me, and I am to complete its revelation.

O Moses! Look at the earth, for it shall soon be your grave; raise your eyes to the sky, for above you there is a great angel; weep over your soul as long as you are in the life of this world; beware of perdition and annihilation, and do not let the decoration of the life of this world and its beauty deceive you; do not accept injustice, and do not be unjust to others, for I lie in ambush to the oppressor till I take out of him what he had taken away from those whom he oppressed.

O Moses! A good deed earns ten times its reward, and the penalty of one sin is perdition[1]. Do not associate any with Me; it is not

[1]This statement is truly awesome. One sin can dynamite all what one built through good deeds. It is much easier and faster to demolish than to build. Reflect on this statement, dear reader, and be on your guard, perhaps Allāh will have mercy on you and not cause your feet to slip away from His path.

> lawful for you to associate anything with Me. Take to moderation and watch your steps; supplicate like one hopeful for what I have, regretful about what he has committed, for the darkness of the night is dispelled by the light of the day, and so is the bad deed: it wipes out the good one. The darkness of the night overtakes the light of the day, and so is the sin: it overtakes the good deed and blackens it.[1]

I find it hard to imagine anyone reading these beautiful words and is not impressed by them unless he has no heart at all, nor does he have a tint of reason, nor an iota of belief in God. I cannot imagine the rich coming across such jewels of wisdom and not spending some of the wealth given to them by the Almighty to promote it, to make it available to others, to disseminate it especially here in America where every day old sins are committed and new ones are invented, where the Almighty is forgotten or is associated with. I cannot imagine any reader who reads these beautiful words of wisdom and not desire to share them with someone else he loves; sharing, caring and giving are the marks of true love. Had I had more resources at hand, I, author of this book, would have provided the reader with more of such beautiful texts, with three volumes of this book instead of just two. But book publishing is very expensive, and I have very limited resources. Compared to non-Muslims, the Muslims of the world spend very little on the promotion of their creed, the very best creed ever revealed to mankind. The love for this world has taken control of their hearts, so they prefer to spend on what will bring them nothing but loss, barring few. Only a small number of them are the exception to this rule. May Allāh *Ta`ālā* include us among these select few... I remember one dialogue that will take place on the Day of Judgment. Allāh will on that Day order our father Ādam to pick from among his offspring the fuel for the fire of hell. "How many, O Lord?" he will ask Him, and the answer will come, "From each hundred, ninety-nine." This is included in a documented *ḥadīth* the discussion of which will *Inshā-Allāh* be included in another book I hope Allāh will enable me to write. I sincerely solicit the reader's *du`a* to make this wish come true. A believer's good supplication for

[1]al-Majlisi, *Bihār al-Anwār*, Vol. 13, pp. 332-338.

another believer is always accepted, *Inshā-Allāh*.

Indeed, there are many Pharaohs these days, including many who claim to be Muslims... Indeed, many tyrants ruled the Muslims throughout history in the name of Islam and they still do.

How the Staff Benefitted Moses

Let us now find out what other benefits that staff had for Moses عليه السلام, since it was one of his prophetic miracles. It had two split ends. At the bottom of both ends there was a hook and iron spearheads. If Moses عليه السلام had to enter a cave at night, and there was no moon, its split ends would light for him as far as his eyes could see. And when he needed water, he used to dip it in a well; it would then extend up to the bottom of the well and its head would become like a bucket, so he would drink. If he needed food, he would strike the ground with it and food enough for one day would come out for him. If he desired to eat a particular type of fruit, he would plant it in the ground, so the branches of the tree he desired would come out and instantly provide him with that fruit. It is also said that the staff was of an almonds tree. Whenever he felt hungry, he would plant it in the ground, so it would shoot leaves and produce its fruit, and he would eat almonds from it. If he met an enemy, on both of its split ends would appear two dragons. He used to strike with it the rough terrain of a mountain, or stones and thorny bushes, and it would make a path for him. If he wanted to cross a river without a boat, he would strike it with it: it would split open and a path would appear for him. Thus did he make a path in the sea for the Israelites to pass over, while the pursuing army of Pharaoh perished. He used to drink honey out of one of its ends and milk out of the other. When he was tired of walking, he would ride it, and it would take him to wherever he wanted to go without having to run or to move. And it used to lead him to the way and fight his foes for him. If he wanted it to provide him with perfume, it would emit a fragrance, so he would perfume himself and his clothes. If the highway had fearsome robbers, the staff would speak to him and instruct him to take one route rather than the other. He used to use it to tend to his sheep, and to defend them and himself against wild beasts, harmful insects and snakes. Whenever he went on a journey, he would put it on his

shoulder and hang his luggage and belongings on it, including his nosebag, slingshot, clothes, food, water, etc.

Ibn Haban has said, "Shu`ayb said to Moses عليه السلام on the occasion of marrying him to his daughter and giving him his sheep to herd, `Take these sheep, and when you reach a crossroad, turn to your left and not to your right even if the pasture looks greener, for there is a huge beast there because of which I fear for your safety and that of your sheep.' When the sheep reached the crossroad, the sheep took to their right. Moses عليه السلام tried very hard to make them change their direction but they did not heed him, so he had to leave them do what they willed, then he slept while they were grazing. The beast came, and the staff fought it and killed it, then it came and lay down beside Moses stained with blood. When Moses عليه السلام woke up, he saw the blood-stained staff and the slain beast. He thus came to know that it was not an ordinary staff. This is what the staff could do when it was in his hand. If he laid it down, he could see that it would turn into a snake greater than anyone can see, black in color, looking as though it had four legs. Its split ends would turn into a mouth in which there were twelve fangs. It would make a terrible noise, and fire would come out of it. Its hook would turn into a tail looking like a flame of fire; its eyes would shine like lightning emanating wind that would burn everything in its way. It would pass by a rock and swallow it as though it had been a small she-camel, and rocks would crack inside its belly[1]. It would pass by a tree and cut it with its fangs, crushing then swallowing it. Then it would look around, agitated, as though it was looking for something else to eat, and it would appear as a huge serpent, as swift as a jinn, and as smooth as a snake. To this does the Almighty refer in the Holy Qur'ān when He describes it: "... a clear serpent" (Qur'ān, 7:107), "... as if it had been a snake" (Qur'ān, 27:10), "... it was a serpent running" (Qur'ān, 20:20).

Allāh Almighty has said, "He said: Take hold of it and fear not; We will restore it to its former state. And put your hand in your side-pocket; it shall come out white without evil: another sign. Go to

[1] *Ibid.*, Vol. 13, p. 61.

Pharaoh; surely he has exceeded all limits" (Qur'ān, 20:21-24). The reason why the Almighty ordered him to press his hand to his side-pocket is due to the fact that his garment had tight sleeves; when he placed his hand into his side-pocket and took it out, it was glowing with light which almost blinded the eyes of the beholder. When he put it back into it and took it out again, it came out just as it used to look before.

Time came for Moses عليه السلام to fulfil the mission for which Allāh created him: to warn Pharaoh and to save the Israelites from their yoke of bondage. Moses عليه السلام remembered that he was still a fugitive, so he said, "Lord! Surely I killed one of them; therefore, I fear lest they should slay me. And my brother Aaron is more eloquent than me; therefore, send him with me as an aide to testify to my truthfulness; surely I fear lest they should reject me. He said: We will strengthen your arm with your brother, and We will give you both an authority so that they shall not reach you; (go) with Our signs; you both and those who follow you shall have the upper hand" (Qur'ān, 28:33-35). Moses at that time was wearing a shirt of wool which he had pierced with pegs, and an outer garment, also of woven wool. All his clothes and head-dresses were woven of coarse wool as Allāh Almighty was speaking to him and giving him His support and commandments.

The Almighty said to him, "O Moses! Set out with My Message, and you are being observed by My vision and hearing, and My power and vision are with you. I have commissioned you to a weak being of what I have created who has underestimated My blessings on him, felt secure against My designs, worshipped others besides Me. The life of this world caused him to be so arrogant that he forgot My right and might and denied My being his Lord, claiming that he does not know Me. I swear by My Dignity and Greatness, had it not been for the argument and might which I placed between Me and My creation, I would have ruined him like a Mighty One for Whose Wrath the heavens and the earth, the oceans, the mountains, the trees, and the animals would also be terrified. Had I permitted the sky, it would have crushed him, or the earth, it would have swallowed him, or the mountains, they would have smashed him, or

the oceans, they would have drowned him. But he became too insignificant in My eyes, and his affair seemed too easy (for any of that), and he dwarfed before My might, yet even My mercy included him, while I am the One Who has no need for him, nor for any, nor for all of My creation, and this is one of My own rights. I am the Creator of the rich and the poor, and there is nobody who is wealthy except one whom I have granted, nor is there anyone who is poor except one whom I have impoverished. So convey My message to him and invite him to worship Me and believe in My unity, and be sincere in worshipping Me, and warn him against My wrath and might, and remind him of My signs, and inform him that nothing at all can stand in the way of My wrath. Speak to him, even as you do so, from time to time, a kind word, maybe he will remember or fear, and respect him as you address him, and do not let the ornaments of the life of this world which I have bestowed on him cause you to be in awe of him, for his forelock is in My hand: he does not see, nor speak, nor breathe, except with My knowledge. Tell him that I am more swift to forgive and overlook than to be angry and inflict retribution. Tell him: Respond to your Lord, for His mercy is quite spacious, and He has granted you a respite this entire period during which you claim to be the god rather than Him, turning away from worshipping Him. Yet during this entire period, He permits the heavens to pour its rain over your land and the earth to bring forth its vegetation, while keeping you in good health so that you may not get very old nor sick nor become impoverished nor vanquished. Had He willed, He would have, a long time ago, inflicted His wrath on you and took away everything He had given you, but He surely is Most Munificent."

The Almighty ceased addressing Moses عليه السلام for seven days and nights, then He ordered him to respond to what He had spoken to him, so he said, "Lord! Expand my chest for me, make my affair easy for me, loosen the knot of my tongue so that they may understand my speech, and give me an aide from my family, Aaron, my brother. Strengthen my back through him, and associate him (with me) in my affair, so that we should glorify You much, and remember You oft. Surely You are seeing us" (Qur'ān, 20:24-35). The response of the Almighty came thus: "You are indeed granted

your petition, O Moses!" (Qur'ān, 20:36).

The Almighty thus continued his instructions to Moses عليه السلام, admonishing him and his brother to strive and persevere. Moses عليه السلام thought that Pharaoh was quite powerful with his huge army, while he himself had nobody except his brother, so the Almighty said to him, "Do not overestimate his might, for his forelock is in My hand, nor should you admire what I have permitted him to enjoy of the decoration of the life of this world and of the ornaments of the extravagant. Had I willed, I would have decorated you in such a way that if Pharaoh were to see it, he would realize his inability to attain it. But I do not want you to be like that, so I shall keep the enticements of this life away from you, and thus do I do to My friends: I keep them away from its riches as the shepherd keeps his herd away from the places of perdition."[1]

Having provided this brief narration of the story of prophet Moses عليه السلام, we have to stop here, since the goal is not to narrate his biography, or to be a story teller to entertain and amuse the reader, but it is to deal with his prophetic mission as conveyed by himself and his brother Aaron عليه السلام and the supplication whereby they both invoked the Almighty.

"Abū Omer" Muhammed al-Faryani quotes a series of narrators that ends with Ibn `Abbās saying, "The Messenger of Allāh صلى الله عليه وآله has said, `When Moses عليه السلام was given the Tablets, he looked at them and said: `Lord! You have granted me a grace which You have not granted anyone else from among all people.' This is what is meant by the verse saying, `He said: O Moses! Surely I have preferred you over the people with My messages and with My words, therefore take hold of what I give you and be grateful' (7:144), that is, be strong, diligent and consistent in doing so, and you shall love Muhammed, My peace and blessings with him and his progeny." Moses عليه السلام said, `Lord! Who is Muhammed?' He said, `He is Ahmed whose name I have inscribed on My Throne two thousand years

[1] *Ibid.*, Vol. 13, p. 49.

before I created the heavens and the earth. He is My prophet, the one I have chosen for Myself, and the very best of all of My creation. He is more dear to Me than all My creation and angels.' Moses عليه السلام said, `Lord! If Muhammed is more dear to You than all your creation, then have You created a nation more gracious in Your regard than mine?' Allāh Almighty said, `The favor of the nation of Muhammed over all other nations is like My favor over all My creation.' He said, `Lord! How I wish to see him and them!' He said, `O Moses! You shall not see them, but if you desire to hear their speech, I shall let you hear it.' He said, `Lord! I do wish to hear their speech!' The Almighty said, `O nation of Muhammed!' The Messenger continued, "It was then that we responded to His call from the loins of our fathers and the wombs of our mothers saying, *`Labbayka Allāhomma!* Here we are, Lord, ever at Your service, Lord! All Praise is due to You, all bliss, and all authority! Yours, they are; there is no partner unto You in Your domain!' Whereupon Allāh Almighty said, `O nation of Muhammed! My mercy has preceded My wrath, and My forgiveness has preceded My punishment! I have granted you even before you ask Me, and I have answered you even before you call on Me, and I have forgiven you even before you transgress: whoever comes on the Day of Judgment bearing witness that There is no god except Allāh, and that Muhammed is My servant and messenger, shall enter Paradise even if his sins were as many as the sea's meerschaum.'" This is a reference to the verse saying, "And you were not on the western side (of Mount Sinai) when We revealed to Moses the commandment, and you were not among the witnesses" (28:44) and also, "… and you were not on the side of the mountain (of Sinai) when We called" (28:46).

Demise of Moses عليه السلام

Imām Ja`far as-Sādiq عليه السلام was asked by one of his disciples about how Moses عليه السلام died. This is what the Imām عليه السلام said:

> When the time for his departure drew nigh, when his term came to an end, and when his life was to terminate, the angel of death came to him and said, "*Assalamo Alaikom*, O one who spoke to Allāh!" Moses عليه السلام said, "*Alakomis-Salām*; who are you?" "I am the angel of death," came the answer. Moses عليه السلام asked him, "What brought

you here?" The angel said, "I have come to take your soul away." Moses asked him, "Where are you going to take it out from?" The angel said, "From your mouth." Moses عليه السلام said, "How so since I spoke from it to my Lord, the Great One, the most Exalted One?" The angel said, "Then from your hands." Moses عليه السلام said, "How so since with them did I carry the Torah?" The angel said, "Then from your feet." Moses عليه السلام said, "How so since they trod Mount Sinai?" "Then from your eyes," said the angel. Moses عليه السلام said, "How so since they have always been looking to my Lord with hope?" The angel said, "Then from your ears." Moses عليه السلام said, "How so since through them did I hear the words of my Lord, the Great, the most Exalted One?" It was then that Allāh inspired to the angel of death saying, "Do not take his soul away till he is the one who asks you to do so." Moses عليه السلام remained in this world for some time thereafter. He then called on Joshua son of Nūn, his *waṣi*, and asked him to keep the news of his death to himself. He also told him who he should choose as his own *waṣi* after him. Then Moses عليه السلام disappeared from his people. He happened once to pass by a man digging a grave. "Shall I help you dig this grave?" Moses عليه السلام asked him. The man responded in the affirmative. Moses عليه السلام helped him dig it till the work was completed. Moses عليه السلام lied down in it to see how it felt to be inside a grave. It was then that the veil was removed from his eyes, and he saw his place in Paradise. "Lord!", said Moses عليه السلام, "Do take my soul away to You!" The angel of death took his soul right there and then and buried him in that same grave, healing the soil on him. The man whom Moses عليه السلام had helped dig the grave was the same angel of death who had assumed a human form. On his death, a voice coming from the heavens was heard saying, "Moses has died! Who does not?!"[1]

Some Muslim "scholars" claim that when the angel of death went to Moses عليه السلام to take his soul away, the prophet of Allah عليه السلام did not want to die and slapped the angel on his face, causing him to lose one of his eyes! The poor angel will have to see an optometrist and perhaps get a pair of new spectacles! Who has seen the angels and

[1] *Ibid.*, Vol. 13, pp. 365-366.

reported that an angel has two eyes just like humans? But some Muslims, due to some narrators of fabricated *ḥadīth*, claim that even the Almighty looks like and behaves similarly to humans, depicting him as walking and talking, moving from one place to another, wrestling with demons, laughing and leading the faithful behind Him into Paradise, putting His leg in the Fire in order to fill it without getting it burnt…! Do you buy all of that?! I doubt it! You will read more about these claims in this book. Can you imagine, dear reader, that a prophet of the Almighty would resist his Lord's orders and half blind His messenger?! Is not Islam all about unconditionally surrendering to the will of the Almighty? These naïve claims are typical of old hags' tales at the fireplace, but the problem is that there are many Muslims who blindly believe them only because this particular narrator of *ḥadīth* narrated them, thus giving their commonsense a vacation. This is taking *ḥadīth* quite lightly, folks, and not looking into it with magnifying glasses to read between the lines. It is really a dangerous trend.

Moses عليه السلام was one hundred and twenty years old when he died. He is mentioned in the Holy Qur'ān by name as many as one hundred and thirty-six times. It is narrated that Joshua (Yousha`) son of Nūn, his *waṣi*, saw Moses once in a vision after Moses عليه السلام had died and asked him, "O prophet of Allāh! How did you find death?" "It is like the skinning of a she-camel while it is still alive," said Moses عليه السلام.

SUPPLICATION BY PROPHET MOSES عليه السلام

The following is excerpted from the Holy Qur'ān:

> Moses said to his people: O my people! Remember the favor of Allāh on you when He raised prophets from among you and made you kings and gave you what He had not given any other nation of the world. O my people! Enter the holy land which Allāh has prescribed for you and do not turn your backs, for you will then turn back losers. They said: O Moses! Surely there is a strong race in it, and we will on no account enter it until they get out of it; so, if they get out of it, surely we will then enter. Two men of those

who feared, on both of whom Allāh had bestowed a favor, said: Enter on them by the gate, for once you have entered, you shall surely be victorious, and on Allāh should you rely if you are believers (in Him). They said: O Moses! We shall never enter it so long as they are in it; go therefore you and your Lord and you both fight; surely we will sit down here. He said: Lord! Surely I have no control (over any) but my own self and my brother; therefore, make a separation between us and the nation of transgressors. He said: So shall it be forbidden to them for forty years. They shall wander about in the land; therefore, do not grieve for the nation of transgressors. (5:20-26)

[Moses said:] O my people! How is it that I call you to salvation while you call me to the fire? You call on me that I should disbelieve in Allāh and associate with Him that of which I have no knowledge, while I call you to the Almighty, the Most Forgiving? (40:41-42)

And when Moses came at Our appointed time and his Lord spoke to him, he said: Lord! Show me (Yourself), so that I may look at You. He said: You cannot (bear to) see Me, but look at the mountain; if it remains firm in its place, then will you see Me; but when his Lord manifested His glory to the mountain, He made it crumble and Moses fell down in a swoon; when he recovered, he said: Glory to You! I turn to You, and I am the first of the believers. (7:143)

Moses عليه السلام has also said, as the Holy Qur'ān records,

Lord! Surely You have given Pharaoh and his chiefs finery and riches in the life of this world, to this end, Lord, so that they may lead (people) astray from Your way. Lord! Destroy their riches and harden their hearts so that they may not believe until they see the painful punishment. He said: The prayer of you both has indeed been accepted; therefore, continue in the right way and do not follow the path of those who do not know. (10:88-89)

The Messenger of Allāh ﷺ asked his companions once, "Shall I inform you of the words which Moses spoke when he crossed the sea with the Children of Israel?" They said, "O Messenger of Allāh! Please do!" He said, "These were his words: *Lord! All Praise is due*

to You; to You is our complaint, and from You do we seek help, and on You do we rely. There is no power nor might except in Allāh, the Exalted, the Great."

PROPHET DAVID (DĀWŪD) عليه السلام

Allāh Almighty has said,

> O David! Surely We have made you a ruler in the land. (38:26)

Prophet David عليه السلام is the son of Eisha son of Awfayth son of Yu`az son of Solomon son of Yakhshun son of Amenothab son of Hasrun son of Baris son of Yahuda son of Jacob son of Isaac son of Abraham, the Friend of Allāh, blessings of Allāh with them all and many, many salutations.

David عليه السلام was a servant and prophet of Allāh and His Vicegerent in Jerusalem. Allāh Almighty has said, "And Allāh granted him kingdom and wisdom" (Qur'ān, 2:251). Allāh has also said, "We gave David the Psalms" (Qur'ān, 4:163) which are now part of the Old Testament. Allāh never gave any of His creation a voice as sweet as the one which He bestowed on David عليه السلام who used to recite the Psalms in seventy different tones. Whenever he sat alone by the mountains praising Allāh, the mountains would respond with praises of their own; so did all species of animals and birds, even the wild beasts and the lions. They would all get near him and praise the Almighty with him as soon as they heard his voice. The flowing water stood still, and so did the wind. Allāh Almighty has said, "And certainly We gave David excellence from Us: O mountains! Sing praises with him, and the birds, and We made the iron pliant to him" (Qur'ān, 34:10). Allāh Almighty has also said, "Surely We made the mountains sing the glory (of Allāh) in unison with him at the evening and at sunrise, and the birds gathered together; all joined in singing with him" (Qur'ān, 38:18-19).

The Messenger of Allāh Muhammed صلى الله عليه وآله has said, "The most favored prayers to Allāh were those of David, and the most favored of fast to Allāh was that of David: He used to sleep only half the night and stand for prayers one third of it, then sleep during its remaining sixth. He used to fast a day and break it another, and he never ran away whenever he was challenged." This tradition is recorded by al-Bukhāri. Al-Bukhāri has also stated that, "Muhammed ibn Abdullāh

has quoted al-Awwām as saying that he once asked Mujāhid about the prostration in Sūrat Ṣād (chapter 38). Mujāhid said that he had asked Ibn `Abbās the same question, and that the latter had informed him that it was the prostration made by David عليه السلام in repentance and in thanksgiving.

Allāh, Praised is His Name and Exalted is He in the heavens and on earth, has said, "And We made the iron pliant to him, saying: Make ample (coats of mail)" (Qur'ān, 34:10-11). When David عليه السلام came to rule the Children of Israel, he used to go out to the public disguised. Whenever he saw a man who did not recognize who he (David عليه السلام) was, he would come and ask him what he thought of David عليه السلام, so the man would praise him and express his satisfaction. While he was one day doing that, Allāh sent him an angel in human form. David عليه السلام, as usual, came and asked him what he thought of him. The angel answered, "He is a very good man had it not been for a fault in him." David عليه السلام asked him, "And what is that, O servant of Allāh?" He answered, "David eats and feeds his family from the government's treasury." So he عليه السلام realized it and invoked Allāh to help him do something whereby he would not need the treasury but would instead spend some of his earnings by way of charity. Allāh, therefore, taught him how to make coats of mail, and he was the first person to make them. Before then, they used to use pieces of tin. It is said that he used to sell each coat of mail for four hundred dirhams. He would eat and feed his family from its price then give some of it to the poor and destitute. This is referred to in this verse: "And We taught him the making of coats of mail for you so that they might protect you in your wars" (Qur'ān, 21:80), and also, "And make the coats of mail according to a measure" (Qur'ān, 34:11), that is, neither very small, else they should stick to one's body and thus harm it or obstruct his movements, nor too big, else they should break the rings. He used to do that and he thus made a fortune.

It is narrated that Luqman the wise saw David عليه السلام making a coat of mail, and he was surprised at it but did not know what it exactly was. He wanted to ask him about it but he was too shy. He kept silent till David finished making it. David عليه السلام then stood and put it on saying, "What a shirt for the warrior!" Luqman, hence, understood what it

was for, so he said, “Silence is wisdom, and few are those who uphold it.”

Allāh Almighty has said, “Has there come to you the story of the litigants when they made an entry into the private chamber (of David) by climbing over the walls? They entered on David, and he was frightened of them” (Qur’ān, 38:21). Scholars have disputed regarding the reasons why Allāh Almighty had put His prophet David ﷺ to the sin test. Some of them reason saying that he one day invoked his Lord to grant him the status which He had granted his forefathers, Abraham, Isaac and Jacob ﷺ, peace with them all, asking Him to test him with the same whereby He tested them, and to grant him of the honor as much as He had granted them. Both as-Suddi and al-Kalbi quote Muqātil who, in turn, quotes his mentors saying, and their statements support one another, that David ﷺ divided his days into three portions: a day to arbitrate among people, a day to enjoy his women in private, and a day to worship his Lord and read. While reading, he used to quite often read about the distinction of Abraham, Isaac and Jacob ﷺ, peace with them all, so he said, “Lord! I see that all goodness has gone with my fathers who came before me.” Allāh inspired him that they were tried with trials with which nobody else was ever tried, and that they remained steadfast. Abraham ﷺ was tried with Nemrud's fire and with the attempted slaying of his son. Isaac ﷺ was tried with the possibility of his being slain, while Jacob ﷺ was so grieved because of losing Joseph ﷺ that he lost his eye sight, “While you yourself were never tried with anything like that,” the Almighty told him. David ﷺ said, “Lord! Try me, and grant me as You granted them!” Allāh, therefore, inspired him that he would be tried on such-and-such a month, on such-and-such a day; so, “seek refuge against failing the test with perseverance,” the Almighty added.

On the appointed day, David ﷺ entered his private chamber and kept saying his prayers and reciting the Psalms. While he was doing that, Satan came to him in the form of a golden dove decorated with every beautiful color imaginable. It fell within his reach, so he stretched his hand to it to catch it. According to some narratives, he

wanted to give it to one of his young sons. As he stretched his hand to catch it, it flew a short distance away, so he followed it. Then it flew and fell in a hole. He went to catch it, but again it flew away from the hole. David kept watching it to see where it would fall again so that he would send someone to hunt it for him. Meanwhile, he looked and, according to al-Kalbi, he saw a woman bathing in an orchard by the river. As-Suddi says that he saw her on her house's rooftop. He found her to be the most beautiful woman his eyes had ever seen, and he admired her beauty. Soon she turned and noticed him, so she spread her hair to cover her entire body, causing him to admire her even more. He inquired about her, and he was told that she was Sabigh (Bathsheba) daughter of Shayea and wife of Uriah son of Hanan, the Hittite army general. References to her story are in the Old Testament; see 2 Samuel 11; 12; 1 Kings 1; 2; and the New Testament, Matthew 1.6. Her husband was then participating in an invasion of the Balkan areas together with Job son of Soorya, a nephew of David عليه السلام. David عليه السلام wrote his nephew Job, who was commander of the troops, to send Uriah to a particular place and to advance him before the Ark of Covenant, sacred symbol of the Israelites[1]. Anyone who was presented before it, according to their traditions, was not permitted to retreat till Allāh enabled him to achieve either victory or martyrdom. The read is now reminded that the concepts of *jihād* and martyrdom are not Islamic inventions; they exist in other religions, too, and the story of Uriah's martyrdom is just one testimony. The Crusades were nothing but a form of "Christian" *jihād*, as the Church of the time portrayed to the public, thus deceiving them and creating a lost of harm to both Christians and "heathens", as they used to call non-Christians. Uriah was sent on that mission. Victory was on his side, and the nephew wrote David عليه السلام to inform him of the good news. David عليه السلام then sent him another letter ordering him to send Uriah to another campaign

[1]This Arc of Covenant was so sacred to the Hebrews that they regarded it as representative of God. Touching it was a desecration punishable by death. Its presence implied victory, so it was always carried into battle by poles thrust through rings on its sides. It was brought by David عليه السلام to Jerusalem and placed by Solomon عليه السلام at the Temple, then it disappeared.

wherein the foe was mightier, but this time Uriah was martyred. When the waiting period [of grief] for his wife was over, David عليه السلام married her and she came to be the mother of prophet Solomon عليه السلام the wise, peace with him.

When David عليه السلام married Uriah's wife, he enjoyed his marriage for a short period of time before Allāh sent him two angels in human form. They sought audience with him. They found out that that day was the one he had scheduled, as was his habit, to adore his Maker, so the guards did not permit them to enter. But they were able to climb over his private chamber while he was saying his prayers, and he was frightened by seeing them thus entering without permission. To this does this verse refer: "Has there come to you the story of the litigants when they made an entry into the private chamber by climbing over the walls? When they broke into David's chamber, he was frightened of them. They said, "Fear not; two litigants of whom one has acted wrongfully towards the other; therefore, decide between us with justice, and do not act unjustly, and guide us to the right way. Surely this is my brother; he has ninety-nine ewes and I have a single ewe" (Qur'ān, 38:21-23).

When one of them said that his brother had ninety-nine ewes, David عليه السلام asked the other, "What do you have to say?" He said, "I have ninety-nine ewes and he has one ewe, and I want to take it and complete my ewes to a hundred." He عليه السلام asked him, "Even against his will? He said, "Yes." David عليه السلام said, "We do not permit you to do that, and if you try to do it, we will whip this and this of you," meaning the tip of his nose and forehead. So the man said, "O David! You are more deserving than me to be whipped, since you have ninety-nine wives whereas Uriah had only one wife. Why did you expose him to death till he was killed and you married his widow?" David عليه السلام had passed his judgment before listening to the argument of the other opponent. Some scholars say that David عليه السلام then looked around and did not find anyone, so he realized what had befallen him, that they were not humans. This is the meaning of the verse saying, "David was sure that We had tried him, so he sought the protection of his Lord, and he fell down bowing and turned time after time (to Him)" (Qur'ān, 38:24).

Of course there are some Muslim scholars who dispute the story of the bird altogether, saying that all prophets of the Almighty are protected from sinning, and that the story was the product of imagination of some Israelites who mixed less facts with more fiction in their creed. Surely Allāh knows best.

Zakariyya quotes Anas ibn Mālik saying that he heard the Messenger of Allāh ﷺ saying, "When David looked at that woman, he made a covenant to the Children of Israel and instructed the ruler of al-Balqan (the Balkans) that if the foe was there, he should present so-and-so before the Ark of Covenant. They used the Ark to seek (Divine) assistance, and anyone who was presented before it was not to return till he was either killed or caused the enemy to flee. The woman's husband was killed. Two angels came down to narrate his tale. This is how David عليه السلام realized what he had done, so he prostrated and remained for forty nights prostrating and weeping till vegetation grew from his tears around his head, and the ground eroded his forehead while saying, as he prostrated, `David has slipped a slip further than the east from the west. Lord! If You do not have mercy on David's weakness and forgive his sin, his sin will be the tale of the creation after him.' Gabriel came to him after forty nights and said, `O David! Allāh Almighty has forgiven the distress that has overtaken you, and now you know that Allāh is Just and does not oppress. Regarding so-and-so,' meaning Uriah, `when he comes on the Day of Judgment and says, `Lord! Where is my blood which David had spilled?' Why don't you ask your Lord about that? If you wish, I can do that myself.' He said, `Yes, do it.' So Gabriel asked his Lord, and David عليه السلام went back to his prostration and kept prostrating as long as Allāh willed. Then Gabriel descended again and said, `O David! I have asked Allāh about the matter regarding which you had sent me, and Allāh Almighty has said: Tell David that Allāh will gather you both on the Day of Judgment and say to Uriah: Grant what David owes you to Me, and he will agree, then I will say: You may remain in Paradise as long as you wish and you will have in it whatever you want in place of your blood.'

Supplication by Prophet David عليه السلام

According to the reference known as *Arā'is al-Tha`labi*, when Prophet David عليه السلام was visited by the two angels and passed a judgment which indicted his own self, the latter went back to their original form and ascended to heavens saying that the man had indicted his own self. David عليه السلام realized that that was a test from the Almighty, so he prostrated and kept prostrating for forty days during which he never lifted his head except for an extreme urgency or to perform the prescribed prayers. He neither ate nor drank but kept crying till grass grew around his head while he was still invoking his Lord and praying Him to accept his repentance. As he prostrated, he kept repeating the following :

الويل لداود ثم الويل لداود، سبحان الله خالق النور. الويل لداود ثم الويل له حين يؤخذ بذقنه فيدفع الى المظلوم، سبحان الله خالق النور. الويل لداود ثم الويل الطويل له حين يسحب على وجهه مع الخاطئين الى النار، سبحان الله خالق النور. الويل لداود ثم الويل الطويل له حين تقربه الزبانية مع الظالمين الى النار، سبحان الله خالق النور.

Woe unto David, then woe unto David, Praise to Allāh, Creator of the light. Woe unto David then a lengthy woe unto him when he is taken by the chin and pushed to the one whom he oppressed, Praise to Allāh, Creator of the light. Woe unto David then a lengthy woe unto him when he is dragged on his face with the sinners into the fire, Praise to Allāh, Creator of the light. Woe unto David then a lengthy woe unto him when the denzines of hell lodge him with the wrongdoers into the Fire, Praise to Allāh, Creator of the light.

According to the same reference, David also kept invoking his Lord thus:

سبحان الله الملك الأعظم الذي يبتلي الخلق بما يشاء، سبحان الله خالق النور. الهي لم أتعظ بما وعظت به غيري، سبحان الله خالق النور. الهي أنت خلقتني و كان في سابق علمك ما أنا صائر اليه، سبحان الله خالق النور. الهي، يغسل الثوب فيذهب درنه و وسخه، و الخطيئة لازمة لي لا تذهب عني، سبحان الله خالق النور. الهي أمرتني أن أكون لليتيم كالأب الرحيم و للأرملة كالزوج العطوف، فنسيت عهدك، سبحان الله خالق النور. الويل لداود اذا كشف عنه الغطاء فيقال هذا داود الخاطيء، سبحان الله خالق النور. الهي، بأي عين أنظر اليك يوم القيا مة و انما ينظر الظالمون من طرف خفي؟ الهي بأي قدم أقوم أمامك يوم تزل أقدام الخاطئين؟ سبحان الله خالق النور. الهي الخطيئة لازمة لي، سبحان الله خالق النور. الهي من أين يطلب العبد المغفرة الا من

عند سيده؟ سبحان الله خالق النور. الهي مطرت السماء، و لم تمطر حولي، سبحان الله خالق النور. الهي أعشبت الأرض و لم تعشب حولي لخطيئتي، سبحان الله خالق النور. الهي أنا الذي لا أطيق حر شمسك، فكيف أطيق حر نارك؟ سبحان الله خالق النور. الهي أنا الذي لا أطيق صوت رعدك، فكيف أطيق صوت جهنم؟ سبحان الله خالق النور. الهي كيف يستتر الخاطئون من خطايا هم و أنت شاهدهم حيث كانوا؟ سبحان الله خالق النور. الهي قرح الجبين و رق القلب و جمدت العينان من مخافة الحريق على جسدي، سبحان الله خالق النور. الهي تسبح لك الطير بأصوات ضعاف تخافك، و أنا العبد الخاطيء الذي لم أرع وصيتك، سبحان الله خالق النور. الهي الويل لداود من الذنب العظيم الذي أصاب، سبحان الله خالق النور. الهي أسألك يا اله ابراهيم و اسماعيل و اسحق و يعقوب أن تعطيني سؤلي فان اليك رغبتي، سبحان الله خالق النور. اللهم برحمتك اغفر لي ذنوبي و لا تباعدني من رحمتك بهواي. اللهم اني أعوذ بك من دعوة لا تستجاب و صلاة لا تقبل و عمل لا يقبل، سبحان الله خالق النور. اللهم اغفر لي بنور وجهك الكريم ذنوبي التي أوبقتني، سبحان الله خالق النور. الهي فررت بذنوبي و اعترفت بخطيئتي فلا تجعلني من القانطين و لا تخزني يوم الدين، سبحان الله خالق النور. الهي قرح الجبين و فنيت الدموع و تناثر الدود من ركبتي و خطيئتي ألزم بي من جلدي؛ سبحان الله خالق النور.

Glory to Allāh, the Greatest King Who tries the creation however He pleases; Glory to Allāh, Creator of light! Lord! I have not sought admonishment from what You have admonished others, Glory to Allāh, Creator of light! Lord! You are my Creator, and You knew in advance what I would do, Glory to Allāh, Creator of light! Lord! The garment is washed, and its filth and uncleanness is thus removed, whereas the sin lingers and never goes away from me; Glory to Allāh, Creator of light! Lord! You ordered me to be like a kind father to the orphan, to the widow like a compassionate husband, but I forgot the promise I made to You; Glory to Allāh, Creator of light! Woe unto David when the curtains are removed, and it will be said, "This is David the sinner!" Glory to Allāh, Creator of light! Lord! With what eyes shall I look at you on the Judgment Day while the oppressors look only stealthily? Lord! With what feet shall I stand before You on the Day when sinners' feet shall slip away? Glory to Allāh, Creator of light! Lord! The sin never parts with me, Glory to Allāh, Creator of light! Lord! From whom does a slave seek forgiveness save from his master? Glory to Allāh, Creator of light! Lord! The sky has poured its rain, but it did not rain around me, Glory to Allāh, Creator of light! Lord! The ground has produced its vegetation but not around me because of my sin; Glory to Allāh, Creator of light! Lord! I am the one who can be frustrated by the heat of Your sun; so, how shall I be able to withstand the fire of Your inferno? Glory to Allāh, Creator of light! Lord! I am the one who cannot withstand the

sound of the thunder You cause, so how shall I bear the sound of Hell? Glory to Allāh, Creator of light! Lord! How can the sinners shield themselves from their sins while You see them wherever they may be? Glory to Allāh, Creator of light! Lord! The forehead now has pus, the heart is weakened and the eyes are frozen out of fear of the fire on my body; Glory to Allāh, Creator of light! Lord! The birds sing Your praise with feeble voices, fearing You, while I am Your weak sinful servant who did not heed Your advice; Glory to Allāh, Creator of light! Lord! Woe unto David because of the great sin which has afflicted him, Glory to Allāh, Creator of light! Lord! I plead to You by the status reserved with You for my forefathers, Abraham, Ishmael, Isaac and Jacob, to grant me my plea, for I direct it to You; Glory to Allāh, Creator of light! Lord! By Your mercy, forgive my sins and do not distance me from Your mercy because of my inclinations. Lord! I seek refuge with You from a supplication which is not heeded, a prayer which is not accepted, a good deed which is not appreciated, Glory to Allāh, Creator of light! Lord! By the Light of Your Gracious Countenance, forgive my sins which have dragged me into the pit, Glory to Allāh, Creator of light! Lord! I have escaped with my sins and admitted my transgression, so do not cause me to despair, and do not shame me on the Judgment Day, Glory to Allāh, Creator of light! I have escaped from my sins to You, and I have admitted my sin; so, do not make me among the despondent and do not shame me on the Day they are raised again; Glory to the Creator of light! Lord! My forehead now has pus, my tears have dried up, worms have scattered from my knees, while my sin is closer to me than my skin; Glory to Allāh, Creator of light!

At that time he heard a call, “Are you hungry so that you will be fed or thirsty so that you will be given water, or oppressed so that you will be redressed?” No reference was made in the call to his sin, so he let out one cry whereby everything around him was stirred in motion, then he cried out, “Lord! The sin I have committed!” He was addressed, “O David! Raise your head, for your Lord has forgiven you.” But he did not raise his head, so Gabriel عليه السلام came to him and lifted his head up. David عليه السلام heard his Lord's call saying that He had forgiven him, so he said, “Lord! How so while You do not wrong anyone?” He said, “Go to Uriah's grave and call on him, and I shall enable him to hear you, then ask him to forgive you.”

David ﷺ went out till he came to Uriah's grave, and he had put on the most coarse of clothes and sat near his grave. Then he called on him, “O Uriah!” Uriah answered, “Here I am! Who has interrupted my pleasure and woke me up?” David ﷺ said, “I, David, have!” He said, “What brought you to me, O prophet of Allāh?” He ﷺ said, “I have come to ask for your forgiveness.” Uriah said, “What sin have you committed against me?” David ﷺ answered, “I caused you to be killed.” He said, “You exposed me to the reward of Paradise, and you are forgiven.” Allāh then inspired this to David ﷺ: “Have you not come to know that I am Just and I do not rule except equitably? Why don't you tell him that you married his wife?” So David ﷺ went back to Uriah's grave and called on him again, “O Uriah!” He answered, “Who has now interrupted my pleasure?” He said, “I, David, have.” He said, “O prophet of Allāh! What do you need now? Haven't I forgiven you?” He ﷺ said, “Yes, but I did not do what I did to you except because of your wife, and I have married her.” So Uriah remained silent, and he did not answer him. David ﷺ called on him again, and Uriah did not answer him. David stood up and healed the dust over his head and wailed thus,

> Woe and woe unto David! Glory to the Creator of light! Woe unto David, and a prolonged woe unto David! Glory to the Creator of light! Woe unto David and eternal woe unto David when the scales are set up on the Day of Judgment! Glory to the Creator of light! Woe unto David and eternal woe unto David when he will be dragged on his face with the sinners into the fire! Glory to the Creator of light! Woe unto David and eternal woe unto David when the custodians of Hell bring him and the wrongdoers to the fire! Glory to the Creator of light!

The call from heavens came again: “O David! I have forgiven your sin and I have had mercy on you. I have pitied your prolonged stay, answered your plea and corrected your step.” He ﷺ said, “Lord! How do You forgive me and my fellow has not?” He said, “O David! Whether he forgives you or not, I shall grant him on the Day of Judgment what his eyes never saw nor his ears ever heard, then I shall say to him, `O servant of Mine! Are you now pleased?' He

shall say, `Where did all this come from and I did not earn it myself?' I shall then say, `This is a compensation to you for the sake of My servant David,' then I shall ask him to grant your blood to Me, and he will do so." David عليه السلام then said, "Lord! Now I have come to realize that You have, indeed, forgiven me." This is the meaning of the verse, "… and most surely he had nearness to Us and an excellent resort" (Qur'ān, 38:25).

PROPHET SOLOMON (SULAYMĀN) عليه السلام

Allāh has stated the following in the Holy Qur'ān:

> And Solomon was the heir of David. He said: O men! We have been taught the language of birds, and we have been given all things; most surely this is the manifest grace. (27:16)

Prophet Solomon عليه السلام enjoyed a kingdom greater than that of his father David عليه السلام, and he was more efficient in governing it. After his marriage with Queen Balqees al-Ḥimyariyya (of the Ḥimyar tribe, a reference to the Queen of Sheba) of Yemen, his kingdom extended from the Mediterranean to the Indian Ocean, thus becoming the largest in his contemporary world. You can say that he ruled the whole world. His father David عليه السلام was more ascetic than him. When he was granted by Allāh kingdom and wisdom, Solomon عليه السلام was only thirteen years old. Ibn `Abbās quotes the Messenger of Allāh صلى الله عليه وآله as saying, "The world in its entirety was ruled by four: two believers and two unbelievers. The believers were Solomon and Dhul-Qarnain (Double-Horns, probably Alexander the Great), and the unbelievers were Nemrud (Nimrod) and Nebuchadnezzar (604 - 561 B.C)."

Solomon invoked Allāh saying, "Lord! Do forgive me and grant me a kingdom which is not fit for (inheritance by) anyone after me" (Qur'ān, 38:35). The Almighty has said, "We made the wind subservient to him; it followed his command to run gently wherever he desired" (Qur'ān, 38:36). And He has also said, "And Solomon's hosts of the jinns and men and birds were gathered to him, and they were formed into groups" (Qur'ān, 27:17), at his service, ready to carry out his orders.

How was Solomon عليه السلام more efficient in governing than his father

David ﷺ? Allāh Almighty tells us a story in the Holy Qur'ān which starts with this verse, "David and Solomon gave judgment concerning the field when the people's sheep grazed therein at night, and We were bearers of witness to their judgment" (Qur'ān, 21:78). Sheep raked havoc in it, grazing at night without a shepherd tending them. Two men met David ﷺ in this regard. One of them was the owner of the sheep, whereas the other was the owner of the pasture or field. The latter said, "This man's sheep came at night into my field and did not leave anything in it." David said, "Go, for the sheep are now yours," thus making him the owner of both the field and the sheep. Both men later on happened to pass by his son Solomon ﷺ who asked them how his father ﷺ had judged between them, and they told him of it, whereupon he sought permission to have audience with his father. His father asked him, "How would you have judged between both men, had you been the judge?" He said, "I would have given the sheep to the owner of the field for one year so that he would take their young, wool, and other benefits, while the owner of the sheep would sow the seeds in the field as though he were its owner. In the next year, when the field goes back to the way it used to be, I would give it back to its rightful owner and take the sheep back from him." David ﷺ approved of the judgment of his son Solomon ﷺ.

Allāh Almighty sent prophet David ﷺ a book containing thirteen thousand questions. Allāh then inspired him to ask his son Solomon ﷺ about them: If he proved to be capable of correctly answering them, he should be his successor. David ﷺ invited seventy priests and tribal chiefs and seated Solomon before them. He then addressed him saying, "O son! Allāh has sent down to me a book wherein there are questions, and He ordered me to ask you about them. If you are able to answer them correctly, you are to be the king after me." He said, "Let the prophet of Allāh ask whatever he pleases." So he put forth before him a number of very complex questions, as complex as puzzles; his son answered all of them correctly. David ﷺ, therefore, ascended the pulpit, praised the Almighty then said, "The Almighty has ordered me to appoint Solomon as my successor over you." The Children of Israel became angry and said, "How can a

young boy be our ruler when there are among us those who are better than him and more knowledgeable?" David عليه السلام invited the chiefs of the tribes from among the Children of Israel a second time and said to them, "What you have said has come to my knowledge; so, let me see your staffs. If any staff becomes a tree and bears fruit, its owner shall take charge after me." They agreed, and they brought their staffs after each one of them had written his name on it, then all the staffs were put in a room and the door was closed and secured with locks. The chiefs of the tribes of Israel guarded the room themselves. In the next morning, he said the congregational prayers with them, then he came and opened the door and took their staffs out, and they were just as they had left them, except Solomon's staff which had shot leaves and produced its fruit. They, therefore, submitted to David عليه السلام. When David عليه السلام saw that, he praised Allāh, conveyed Solomon عليه السلام behind him and went about the residences of the Children of Israel saying, "This man shall be my successor over you after me."

Wahab ibn Manbah has said, "When David عليه السلام appointed his son Solomon عليه السلام as his successor, he admonished him saying, `O Son! Beware of jesting, for its benefit is little, while it incites enmity even among brothers. Beware of anger, for anger demeans the angry one. Uphold the fear of Allāh and obedience to Him, for they both will conquer everything. Beware of being over-jealous about your wife without a reason, for that will cause the others to be suspicious. Do not covet what people have, for this is wealth in its true meaning. Do not be greedy, for greed is an ever present poverty. Beware of things for which you will have to apologize by word or by deed. Accustom yourself and your tongue to saying the truth, and always be benevolent. If you can make your day better than the day before, then do just that. Say your prayers with tearful eyes, and do not keep company with those who concern themselves with frivolous things. Do not argue with a learned scholar, and do not make any show of your creed. If you feel angry, go somewhere else, and seek the mercy of Allāh, for His mercy surely encompasses everything."

Solomon عليه السلام and the Ants

Sūrat an-Naml (Chapter of the Ants, Ch. 27 of the Holy Qur'ān)

narrates an interesting encounter between Solomon عليه السلام and an ant at the valley of the ants. Some scholars say it is a valley in Ṭā'if, not far from Mecca, whereas others say it is in Syria. The latter possibility seems to be more plausible especially in the light of the fact that Solomon's capital was the ancient city of Jerusalem[1]. Syria (ancient Aram, the land of those who speak Aramaic, mother tongue of Jesus Christ عليه السلام and the first language wherein the gospels of the Bible were written) used to include today's Syria in addition to Jordan, Lebanon, and Palestine. In the said Qur'ānic Chapter, we are told the following:

> And his (Solomon's) hosts of the jinns and men and birds were gathered to him, and they were formed into groups. When they came to the valley of the ants, an ant said, "O ants! Enter your homes lest Solomon and his hosts should crush you while they do not know. So he smiled, wondering at her word, and said, "Lord! Grant me that I should be grateful for Your favor which You have bestowed on me and on my parents, and that I should do good with which You are pleased, and make me enter, by Your mercy, into (the company of) Your servants, the good ones. (27:17-19)

The name of that ant, the head of her group, was Takhia. She called on the other ants to protect themselves by seeking shelter inside their holes. Wind carried what everyone said to Solomon's ears. Solomon عليه السلام heard the ant's statement from the distance of three miles, so he alighted and ordered Takhia brought to him, and she was. He asked

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[1]One of the oldest cities in the world, Jerusalem dates back to about 1400 B.C. Prophet David, Solomon's father عليهما السلام, peace with them both, made it his capital after taking it from the Jebusites, tribesmen who used to occupy it before then. In 586 B.C., it fell to the Babylonians, and the Roman emperor Titus razed its buildings in 70 A.D. Its name in Hebrew is Ur-o-Shalom, the city of peace, and in Arabic al-Quds, the sacred city. It is also known in pre-Islamic Arabic literature as Eilya' **ايلياء** and is discussed on pp. 348-349, Vol. 1, of *Mu`jam al-Buldān* of Yāqūt al-Hamawi (Beirut, Lebanon, Dār al-Kutub al-`Ilmiyya, 1410 A.H./1990 A.D.). According to one opinion, it is named after Eilya' (perhaps Elijah) son of Iram son of Sam son of Noah عليه السلام, brother of Damascus, Hims (or Homs), Jordan, and Palestine.

her, “Why did you warn the ants? Have you not come to know that I am a fair prophet of Allāh? Why were you afraid lest I and my hosts should smash you all?” Takhia said, “O prophet of Allāh! I did not mean the smashing of the bodies but the smashing of the hearts! I feared lest we should desire what you have been granted and become dazzled and thus be distracted from praising the Almighty!” Having heard her terse statement, He عليه السلام said to her, “Admonish me.” Takhia asked Solomon, “Are you greater than your father David or was he greater?” Solomon عليه السلام said, “My father David (was greater).” She said, “If so, then why is the number of letters in your name greater than those in the name of your father David?” Solomon عليه السلام said, “I do not know why.” The ant said, “Your father had treated his wound with *wudd*, compassion, so he was called Dāwūd, and I wish you, O Solomon, will join your father’s company.” Then she asked him, “Do you know why has the wind been made subservient to you in particular from all other regions of the kingdom?” Solomon said, “I have no knowledge of that.” The ant said, “The Almighty, the most Exalted One, has meant to say this to you: `Had I put all the kingdom under your control just as I have done with this wind, it will have slipped from your hands just as wind slips away.' It was then that he smiled on account of her statement.” Ibn `Abbās is quoted as saying that the Messenger of Allāh صلى الله عليه وآله was ordered by the Almighty not to kill four types of beings: hoopoes, surrad birds, bees, and ants.

The following is narrated in a book titled *Da`awāt ar-Rāwandi*:

“Solomon عليه السلام was sitting by the sea shore once when he saw an ant carrying a grain which it took to the sea. Solomon عليه السلام kept watching her till she reached the water. It was then that a frog took its head out of the water then opened its mouth. The ant entered inside its mouth and the frog dived into the sea. After a long time, Solomon عليه السلام kept thinking about what he had witnessed. Then the frog came out of the water, opened its mouth, and the ant came out of it, and the grain was not in its mouth. Solomon عليه السلام called on her and asked her what she was doing and where she had been. She said, ‘O prophet of Allāh! There is in the bottom of the sea before your eyes a hallow rock, and inside it there is a blind worm. Allāh, the most Exalted

One, created it there, and it cannot get out of it to seek its sustenance, and Allāh assigned to me the task of carrying its food to it; therefore, I carry it so it may be sustained thereby. And Allāh assigned to this frog the task of carrying me, and the water does not harm me, being inside its mouth. The frog then places its mouth on the rock and I get out of it." Solomon عليه السلام asked her, "Did you ever hear that worm celebrating the praises of Allāh?" "Yes," the ant said, adding, "It said the following: `O One Who does not forget me, though I am in the depth of this rock, in the depth of this water, I plead to You by Your own sustenance of me not to forget Your believing servants, and to include them in Your mercy.'"[1]

Solomon's Ring

According to Imām Ja`far as-Sādiq عليه السلام, Allāh had placed Solomon's power and authority in his ring. Whenever he put it on, the jinns, the humans, the demons, the birds, and all animals would be under his power and would obey him. He would then sit on his throne and Allāh would send the wind to carry the throne and his train of demons, birds, humans, animals, horses, etc., and would go wherever Solomon عليه السلام desired. This is the meaning of verses 12 and 13 of Sūrat Saba' (Ch. 34) and also 21:81-82. Notice the name of this Chapter: Saba' is known in English as "Sheba", the land where Balqees Queen of Sheba and her Arab folks used to live. Solomon عليه السلام would say his morning prayers in Syria and his noon prayers in Persia. He used to order the devils to carry building stones from Persia and sell them for him in Syria. But when he slashed the horses' necks and legs, as we are told in 38:33, Allāh deprived him of his domain. How did that happen? Here is one view, and there are many others:

Solomon عليه السلام was very fond of horses. He used to like them and enjoyed seeing them parading before him from time to time. It is said that he had inherited a thousand of horses from his father. One day, the parading took too long; it lasted till sunset, causing him to

[1] al-Majlisi, *Bihār al-Anwār*, Vol. 14, p. 97-98, quoting *Da`awāt al-Rāwandi*, a manuscript.

forget about saying his afternoon prayers. He was very sad about that, so he supplicated to Allāh to bring the sun back so that he could say his afternoon prayers. The Almighty brought the sun back, so Solomon عليه السلام performed his prayers. Then he ordered the horses to be brought back to him again. He now took a sword and kept slashing their necks and legs till he killed all of them. This is the meaning of the verse saying, "Bring them back to me (said Solomon), so he kept slashing their legs and their necks" (Qur'ān, 38:33).

Whenever he went to the toilet, Solomon would give his ring to one of his servants or wives. It so happened once, as we are told by ar-Rāzi, that Solomon عليه السلام heard about a city on an island. He invaded it and killed its king who had a very beautiful daughter named Jarāda. Solomon عليه السلام took her captive, and she accepted his faith, Islam, the surrendering to the One and Only God, the same creed preached by each and every prophet of the Almighty no matter what it is called nowadays by His servants, for a rose in any language is still a rose; it looks, feels and smells the same. Solomon عليه السلام loved Jarāda very much and married her. But she was very much grieved about her father whom she missed very much, so Solomon عليه السلام ordered one devil to carve an image of her father for her, which he did. Jarāda used to go to that image every morning and evening accompanied by her maids, and they would all prostrate before it. Āsif ibn Barkhiya, his scribe, relative, army commander and confidant, informed him of what was going on, so Solomon عليه السلام reduced that image to pieces and punished his wife for thus worshipping it. He also blamed himself for being the cause of it in the first place and went out to the open fields feeling very forlorn and regretful. He heaped dust on his head, sat and wept over his sin, praying Allāh to accept his repentance.

Solomon عليه السلام had another wife named Ameena. Whenever he went to the toilet, or to visit one of his women, he entrusted her with his ring. One day, he left it with her when a sea Satan saw it. The latter assumed Solomon's form, came to Ameena and ordered her to return his ring to him. He put it on, and soon the devils, the jinns, the humans, the birds, and all animals put themselves under his

command. When Solomon went out and sought the ring, he did not find it. He, therefore, fled out and passed by the sea shore. The Children of Israel were disgusted to see how Satan assumed the form of Solomon عليه السلام. They first went to his mother and asked her, "Have you noticed anything about Solomon's conduct which you find to be reprehensible?" She said, "He used to be the most kind of all people towards you, and now he openly disobeys me." They went to his wives and concubines and asked them the same question. They said, "He never approached us during our menstruation, and now he does." When that Satan was afraid they would discover him, he threw the ring in the sea (Mediterranean). Allāh sent one fish that swallowed it, and that particular Satan fled away. The Children of Israel kept looking for Solomon عليه السلام for forty days. This is how long Solomon's wife kept worshipping her father's image as her idol. Solomon عليه السلام, meanwhile, spent his time wandering by, begging people to feed him. If he happened to tell them that he was Solomon عليه السلام, they would throw dirt at him, insult and ridicule him. He felt very regretful and repented to Allāh on account of what he had done. After those forty days were over, he passed by a fisherman fishing and he asked him saying, "Shall I help you provided you give me some of your catch?" The fisherman agreed, so Solomon helped him catch some fish. The fisherman, therefore, gave Solomon عليه السلام a fish. Solomon عليه السلام took it, cut it open and went to wash it. He found the ring inside it, so he put it on. It was then that all the devils, jinns, humans, birds, and animals went back to their previous obedience to him. He sought that particular Satan who had done what he had done as well as his hosts who had assisted him. He found and took them all, had them tied, then confined some of them in the bottom of the sea and others in the depth of the stones, invoking on them Allāh's Attributes (*asmā Allāh al-ḥusna*). They are, ever since, jailed there, and they shall remain confined till the Day of Judgment.[1]

Prophet Solomon عليه السلام had finished the reconstruction of the Jerusalem temple which was originally built by his father David عليه السلام. Most or all of it was demolished after the demise of Solomon عليه السلام by

[1]al-Majlisi, *Bihār al-Anwār*, Vol. 14, pp. 99-100.

the Babylonian king Bukhtnuzzar who looted everything of value in it. Having finished reconstructing it in 975 B.C., Solomon عليه السلام said, "Lord! You have granted me this kingdom out of Your favor on me, and You have made me Your vicegerent on Your earth and blessed me thereby even before I was anything at all; so, all Praise is due to You. Lord! I plead to You to grant whoever enters this place of worship: that none enters it and offers even two prostrations in sincerity should come out of his sins just as his mother had first given birth to him, and nobody enters it and he is a sinner except that You accept his repentance, nor anyone enters it in fear except that You grant him security, nor anyone enters it and he is sick except that You heal him, nor anyone enters it who is impotent except that You make him fertile and You grant him wealth."

Solomon is the one who disseminated the unitarian creed and the worship of Allāh in the kingdom of Saba' (Sheba).

I wish I had enough space in this book to narrate to the reader the very interesting story of how Solomon came to marry the Queen of Sheba, namely Balqees daughter of al-Shar who belonged to the Arab tribe of Himyar, Yemen, but I have no choice except to stop here in order to conserve space and cut on expense. It suffices to provide the reader with a glimpse of this woman whose kingdom in southern Arabia rivalled that of Solomon in Syria and the Mediterranean. The commanders of her army troops numbered twelve thousand, each commanding one hundred thousand soldiers, and you do the math about the total number of her troops. The remnants of the temples she had built for the sun and the moon gods can still be seen and are a source of immeasurable interest to archaeologists and anthropologists, and very little has been published about such temples or about their builder. But I have to stop here feeling sad and wishing that there had been Muslim philanthropists who could finance the publication of a book as interesting as this one and twice or three times as big. The best Islamic literature is still in Arabic awaiting those who would dig up its treasures then translate them into other languages, especially European languages...

LUQMAN THE WISE

The story of Luqman is that of a very wise man. Allāh Almighty has said, "Certainly We granted Luqman wisdom" (Qur'ān, 31:12). Such wisdom is evident when we read the following beautiful verses of the Holy Qur'ān wherein the Almighty quotes Luqman admonishing his son:

> Luqman said to his son while admonishing him: O son! Do not associate aught with Allāh; most surely polytheism is a grievous iniquity. And We have enjoined man regarding his parents—his mother bears him with weakness on weakness, and his weaning is in two years—saying: Be grateful to Me and to both your parents; to Me is the eventual return. And if they contend with you that you should associate with Me that of which you have no knowledge, do not obey them, and keep company with them in this world kindly, and follow the way of one who turns to Me, then to Me is your return, then will I inform you of what you did. O son! Surely if it is the very weight of the grain of a mustard-seed, even though it is in (the heart of) a rock, or (high above) in the heavens, or (deep down) on earth, Allāh will bring it (to light); surely Allāh is Knower of subtleties, the Aware. O son! Keep up prayers and enjoin goodness and forbid evil, and bear patiently that which befalls you; surely these acts require courage. And do not turn your face away from people in contempt, nor go about in the land exultingly; surely Allāh does not love any self-conceited boastful. And pursue the right course in your going about, and lower your voice; surely the most hateful of voices is the braying of the asses. (31:13-19)

His name is Luqman son of Ba'oor son of Na'oor son of Tarih. The latter was father of Abraham عليه السلام, peace with him. Mujāhid has said that Luqman was a black man with huge lips and cuts on his face. He was from the Nubia[1] of Egypt, a black man with very thick lips.

[1]Nubia is an ancient region in northeastern Africa extending from the Nile Valley eastward to the Red Sea, southward to the Sudanese capital, Khartoum, and westward to the Libyan Desert. Under the pharaohs of ancient Egypt, it was called Cush (or Kush). Some of Egypt's Pharaohs were born there.

He is mentioned in the Holy Qur'ān by name twice, and Chapter 31 of the Holy Qur'ān, from which the quotation above is excerpted, bears his name.

Some scholars concede that he was a wise man, not a prophet, with the exception of `Ikrimah who used to say that Luqman was a prophet. Abū Mansoor al-Khamshawi, through a chain of narrators, has informed us that Luqman was a prophet, while other scholars have said that Luqman was given the choice between Prophethood and wisdom and that he chose wisdom.

Imām "Abū Abdullāh" Ja`far as-Sādiq عليه السلام was asked once about Luqman and his wisdom mentioned by Allāh in His Book, the Holy Qur'ān. The Imām عليه السلام said,

> By Allāh! Luqman was not granted wisdom on account of his descent, wealth, offspring, physical prowess, or beauty. Rather, he was a man whose belief in Allāh was very strong. He was pious, quiet, silent most of the time, far-sighted, meditative, sharp in insight, wealthy with morals. He never slept during the day, nor did anyone ever see him using the toilet or even bathing due to his being extremely bashful, to his deep thinking and reservations. He never laughed at anything at all for fear of sinning, nor was he ever seen angry. He never joked with anyone. He never expressed his delight at something of this life's wares which he earned, nor did he ever grieve about anything. He married a number of women and had a number of children, but many of his children died before coming of age, yet he never wept over the death of any of them. He hardly passed by two men contending or fighting without reconciling between them, and he never left them before resolving their dispute or coming to peaceful terms. Whenever he heard someone saying something which he appreciated, he asked for its explanation and who he had learned it from. He quite often attended the meetings of *faqihs* and men of wisdom. He often visited judges, kings, and sultans, so he would pity the judges because of their trials and seek Allāh's mercy for the kings and sultans because of being deceived about Allāh and because of their taking Him for granted. He derived wisdom and taught himself that which would help him overcome his own inclinations and struggle against his own desires and seek refuge through it from

Satan. He used to heal his heart with meditation and console himself with moral lessons. He never travelled to a place except for a cause that concerned him. This is how he was granted wisdom and protection against sinning. Allāh, Blessed and Exalted is He, ordered certain groups from among the angels at midday, when most people slept[1], to go and address Luqman. He could hear but not see them. They said to him, "O Luqman! Would you like Allāh to make you a vicegerent on earth so you may judge between people with justice?" He answered, "If Allāh permits me to make a choice, I prefer good health over the affliction (of government); but if He has already decreed the matter, then I shall listen and obey, for I know that if this is His will, He will surely help me and protect me." The angels asked him why so. He said, "It is so because the ruler is in the most precarious and agonizing of all situations: pressure overwhelms him from everywhere if he is right; so I hope he can save himself. But if he is wrong, he will miss the path to Paradise. Anyone in this life is better off humiliated rather than being in a position to humiliate others. Whoever prefers the life of this world over the life to come will be rejected by life itself, and only the hereafter is the one that remains forever." The angels admired his eloquence, so he slept and was granted wisdom as he slept, making him the wisest man of his time. When he woke up, his speech was indicative of wisdom. Later on, David (prophet Dāwūd) was addressed likewise, and he accepted what Luqman had rejected. Luqman used to assist him with his wisdom, so David used to say to him, "Congratulations, O Luqman! You have been granted wisdom and affliction was turned away from you!" David was granted authority, so he was tested with many trials and tribulations.[2]

The Messenger of Allāh ﷺ is quoted as having said, "The truth is what I say: Luqman was not a prophet; rather, he was a servant of Allāh, and Allāh Almighty protected him against sinning. He used to meditate a great deal. His belief was very good, so Allāh loved him

[1]It is a custom in hot climate countries to take a midday nap to ward off the heat. Luqman was born and grew up in a hot country. According to some, he is regarded as "Black".

[2]al-Majlisi, *Biḥār al-Anwār*, Vol. 13, pp. 409-411.

and bestowed the favor of wisdom on him."

Ibn Fathawayh, through a chain of narrators, quotes Khālid ar-Rabī` saying, "Luqman was a black Ethiopian slave who worked as a carpenter. Once his master told him to slaughter a she-camel, which he did. Then he told him to bring him two of its choicest parts. He brought him the tongue and the heart. He asked him, `Is there really anything in it tastier than these pieces?' `No,' Luqman answered, so his master remained silent. Then he told him to slaughter another she-camel. This time he asked him to bring him the very worst parts of it, whereupon Luqman brought him the tongue and the heart. He, therefore, said to him, `I ordered you to bring me the two most tasty parts of it and you brought me the tongue and the heart, then I ordered you to bring me the very worst two pieces of it and you still brought me the tongue and the heart...!' Luqmān said, `There is nothing more tasty than them if they are good, and nothing is worse than them when they are bad.'

Abdullāh ibn Hamīd, through a chain of narrators, informs us that Muhammed ibn `Ajlān has said that Luqman the wise had said, "No wealth is better than good health, and no bliss is like good-heartedness."

A man passed by Luqmān and saw how people were surrounding him. He asked him, "Are you the black slave who used to tend the sheep in such-and-such a place?" Luqman said, "Yes." He asked him again, "Then what caused you to be in this status [of prominence]?" He answered, "Speaking the truth, giving the trust back to its rightful owner, and staying away from anything which does not concern me."

Al-Hussain ibn Muhammed quotes his father as saying that Luqmān has said, "The beating by the father [as a disciplinary act] of his son is like water for the plants." Abdullāh ibn Dīnār is quoted as saying that Luqmān once came back from one of his trips and was met by a boy on the highway, so he asked him, "What has my father done?" He answered, "He has died." Luqmān said, "Praise to Allāh! Now I am in charge of my own affairs." Then he asked him, "What has my

wife done?" He answered, "She has died, too." He said, "Now my bed has been changed." "What has my sister done?" asked he. "She has also died." Luqmān said, "My honor has been safeguarded; what has my brother done?" "He, too, has died," came the answer. To this, he answered saying, "Now truly my spine has been split..."

Al-Hussain ibn al-Hassan ibn Muhammed, who quotes a chain of narrators ending with Shaqeeq, has said that Luqmān was asked once, "Who is the most evil of all people?" He answered, "The one who is indifferent when seen erring." Someone once said to Luqmān, "How ugly your face is!" He asked that person in turn, "Are you finding fault with the inscription or with the Inscriber?"

Imām Ja`far as-Sādiq عليه السلام has informed Hammād ibn `Isa al-Juhni[1], one of his faithful disciples, that Luqmān had said the following to his son Natan:

> O son! Ever since you came to this world, you left the life of this world behind you, turning your face in the direction of the life hereafter; so, an abode to which you are going is nearer to you than one from which you are departing. O son! The life of this world is like a deep sea in which many people have indeed

[1]His full name is Hammad ibn `Isa ibn at-Tufayl, "Abū Muhammed", of Kūfa, then of Basra. He was more than ninety years old when he died in 208 or 209 A.H. (824 or 825 A.D.) by drowning at Juhfa (in today's Saudi Arabia) in a valley called Wadi Qanāt which then flowed from al-Shajara area in the outskirts of Mecca to Medīna as he was on his way to perform the pilgrimage. He learned two hundred traditions from Imām Ja`far as-Sādiq عليه السلام, and he was contemporary also of Imāms al-Kaẓim, al-Riḍa, and al-Jawād عليهم السلام, peace with them all. He wrote about *zakāt*, prayers, and a book containing maxims and morals. He is one of a very small number of Shī`a reporters of *ḥadīth* whose traditions are accepted without question by Sunnis and Shī`as alike. For more information about this great man, refer to pp. 221-223, Vol. 6, of the encyclopedia titled *A`yān al-Shī`ah* by the renown Imām al-Sayyid Muhsin al-Amīn (Beirut, Lebanon: Dār al-Ta`āruf lil Matbū`āt, 1406 A.H./1986 A.D.). This encyclopedia is one of the references consulted for writing this book and others bearing al-Jibouri's name.

drowned. Let your boat be the fear of Allāh, your ration the belief in Allāh, and its mast the reliance on Allāh, for then you may be secured. So if you reach the haven of safety and security, it is only because of Allāh's mercy on you, but if you perish, it will be due to your own sins. O son! How can people not dread their decree while their lives are shortened every day? O son! Choose from this world its wisdom, and do not indulge in its affairs too much else you should harm your life hereafter, nor should you reject it else you should become a burden on others. Fast in a way that would sever its desire, and do not fast in a way that would render your prayers void, for the prayers are greater in the sight of Allāh than the fast. O son! Do not seek knowledge just to boast of it before others, nor make a pretense of it before the fools, nor seek eminence at gatherings. And do not abandon knowledge out of underestimating its value or desiring ignorance. O son! Choose the assemblies through discerning them carefully; so, if you see people mentioning the Name of Allāh, seek their company, for if you then learn something from them, your knowledge will benefit you, and they will thus increase your share of knowledge. If you are worthy of achieving knowledge, they will not hesitate to teach you, and Allāh may look at them mercifully, so His mercy may then include you, too. If you see people not mentioning the Name of Allāh, do not seek their company, for if you learn from them, your knowledge will not avail you in the least, and if you do not know, they will only increase your ignorance, for Allāh may look at them angrily, and His Wrath may include you, too. O son! Do not do a favor except to someone who is worthy of it, for just as there is no truce between the lamb and the fox, there can be no friendship between the virtuous and the sinners. Whoever relishes to be praised in public will be taunted; whoever drags his feet to the avenues of mischief will be accused thereof; whoever seeks the company of the wicked will never be safe, and whoever has no control over his tongue will always regret. O son! Opt to be a slave of the righteous rather than a friend of the wicked. O son! Be trustworthy, so you will be wealthy, and do not give people the impression that you fear Allāh while in your heart you are a sinner. O son! Seek the assemblies of the scholars and crawl to them on your knees; do not argue with them else they should deprive you of speaking to you; be nice to them when you ask them else they should ignore you; and do not embārrass them else they should be bored of you. O son! Do not run away from a matter, nor should you be reluctant to face it, for that will cause you to be weak in

thinking, feeble of mind. O son! If you are disciplined when young, you will benefit when old. O son! Do not enjoin people to do good deeds while forgetting it yourself else your similitude should be like a lamp that lights for people while burning its own self. O son! Do not underestimate small matters, for the small shall tomorrow become big. O son! Beware of telling lies, for telling lies will corrupt your creed and make people despise you. You will then lose your modesty, glory, and dignity; you will be subjected to insults, and nobody will care the least about what you say. There is nothing good in living like that. O son! Beware of bad manners, bickering, and impatience, for then nobody can befriend you, and everyone will avoid you. Train yourself to be gentle in all what you do, patient no matter what, and treat everyone with a good conduct, for whoever improves his conduct and smiles to others will be preferred by the good ones, loved by the righteous, and shunned by the bad ones. O son! Do not bury your mind with distress, and do not let grief occupy your heart. Beware of greed and be satisfied with your destiny and with what Allāh has allotted for you; your life will then be worry free; you will be pleased with your own self, and you will find life enjoyable! If you want all the riches of the world to be yours, do not ever covet what others have, for the prophets and the righteous did not reach their status except after cleansing themselves of coveting what others had. O son! The wares of the life of this world are but few, and your life-span in it is short, and what remains thereof is a little of very little indeed! O son! Do favors to those who appreciate them, and do not do them for those who do not, else you should lose them in the life of this world and be deprived of their rewards in the life to come. Be frugal and do not be extravagant. Do not hold wealth as though you do not want to part with it, nor should you give it away extravagantly. O son! Uphold wisdom so that you may be dignified thereby, and esteem it so that you, too, will be held in high esteem. The best of wise manners is the religion of Allāh, the most Exalted One, the Great. O son! There are three marks of the spiteful one: he backbites his friend in his absence, flatters him in his presence, and is pleased when trouble afflicts him![1]

There is a great deal of literature available on Luqmān and the pearls

[1]al-Majlisi, *Bihār al-Anwār*, Vol. 13, pp. 411-412.

of his wisdom collected by the great mentor *`allāma* Muhammed Bāqir al-Majlisi and incorporated in Vol. 13 of his 111-volume (old edition) of encyclopedia titled *Biḥār al-Anwār al-Jami`a li Durar Akhbār al-A'immah al-Aṭhār* **بحار الأنوار الجامعة لدرر أخبار الأئمة الأطهار** to which we refer the reader who seeks precious knowledge and rich wisdom. Its new edition carries the date of 1427 A.H./2006 A.D. and falls in 24 Volumes of different sizes. Its copyrights are registered for Qum's **مؤسسة احياء الكتب الاسلامية**, and it is the one cited in this book, being one of the main sources for writing this and other books bearing this author's name. Truly Allāh has said the truth when He said, "And whoever is granted wisdom, he indeed is granted a great deal of good" (Qur'ān, 2:269). May Allāh *Ta`āla* bestow wisdom on all of us, *Allāhomma Āmeen*.

Prophet's Mosque at dusk, Medīna, Saudi Arabia

MARY AND JESUS عليهما السلام IN ISLAM

Before we go into detail discussing Jesus Christ, peace with him and his virtuous virgin mother, let us highlight the major differences between Christianity and Islam. In the next chapter, these differences will be itemized and discussed.

The Church has taught that Jesus عليه السلام is the Messiah whom the Jews were expecting but whom they rejected, accusing him of being born of fornication: "You dishonour me. Yet I do not seek my own glory; there is One who seeks it and He will be the judge" (John 8:49-50). In 4:155-162, the Holy Qur'ān condemns and curses all those who blasphemed the honour of Mary عليها السلام, and here is the exact text for you:

﴿ فَبِمَا نَقْضِهِم مِّيثَاقَهُمْ وَكُفْرِهِم بِآيَاتِ اللَّهِ وَقَتْلِهِمُ الأَنبِيَاء بِغَيْرِ حَقٍّ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلاَ يُؤْمِنُونَ إِلاَّ قَلِيلاً۞ وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَى مَرْيَمَ بُهْتَانًا عَظِيمًا۞ وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِن شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُواْ فِيهِ لَفِي شَكٍّ مِّنْهُ مَا لَهُم بِهِ مِنْ عِلْمٍ إِلاَّ اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا۞ بَل رَّفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ۞ وَإِن مِّنْ أَهْلِ الْكِتَابِ إِلاَّ لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا۞ فَبِظُلْمٍ مِّنَ الَّذِينَ هَادُواْ حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَن سَبِيلِ اللَّهِ كَثِيرًا۞ وَأَخْذِهِمُ الرِّبَا وَقَدْ نُهُواْ عَنْهُ وَأَكْلِهِمْ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا۞ لَكِنِ الرَّاسِخُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَالْمُقِيمِينَ الصَّلاَةَ وَالْمُؤْتُونَ الزَّكَاةَ وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الآخِرِ أُوْلَئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا۞ ﴾

(They have incurred divine displeasure:) In that they broke their covenant, that they rejected the Signs of Allāh; that they killed the messengers in defiance of right; (so much so) that they said, "Our hearts are the wrappings (which preserve God's Word; we need no more);" No, Allāh has set the seal on their hearts for their blasphemy, and little is it that they

believe. That they rejected faith; that they uttered a grave false charge against Mary. That they (boasting) said, "We killed Christ Jesus, the son of Mary, the Messenger of Allāh." But they did not kill him, nor did they crucify him, but so it was made to appear to them, and those who differ in this are full of doubts, with no (certain) knowledge but only conjecture to follow, for surely they did not kill him. No, Allāh raised him up to His presence, and Allāh is Exalted in power, Wise. And all of the People of the Book must believe in him before their death, and on the Day of Judgment he will be a witness against them for the iniquity of the Jews, We made certain good and wholesome (foods) unlawful for them which had been lawful for them; since they hindered many from God's way, since they took usury, though they were forbidden, and they devoured men's substance wrongfully; We have prepared a grievous punishment for those among them who reject faith. But those among them who are well-grounded in knowledge, and the believers, believe in what has been revealed to you, and (especially) those who establish regular prayer and practice regular charity and believe in Allāh and in the Last Day: We shall soon bestow a great reward upon them.

Notice Verse 162 above and see how Islam's God, Allāh, does not discriminate between the Muslims and the Jews or others but rewards all for their good deeds: *But those **among them** who are well-grounded in knowledge, and the believers (Muslims), believe in what has been revealed to you (O Muḥammed!), and (especially) those who establish regular prayer and practice regular charity and believe in Allāh and in the Last Day: We shall soon bestow a great reward upon them.*

Islam accepts Jesus son of Mary عليهما السلام as the *Maseeḥ* **مسيح**, the anointed one, advocating the prophecy of Christ and recognizing his virgin birth as one of his miracles, even calling him the "Word of Allāh." It defends his mission and reproaches all those who rejected it, endorsing the original Bible[1] as a revelation from the Almighty to

[1]"Bible" is a Greek word which means "books." The original Bible, which was written in Aramaic, mother tongue of Jesus Christ, was lost. John, Mark, Matthew and Luke rewrote it from memory, putting a great deal of their own personal views in it, thus altering the original pristine message brought by Jesus.

him. Islam does not preach that Jesus عليه السلام was crucified or killed but did ascend to heaven.[1] Many Christians regard Jesus عليه السلام as a deity and worship him as a god, addressing him as "Lord," a title fit only for the Almighty God. But they differ a great deal among themselves with regard to his deification, yet they all certainly regard him as much more than a human being. They call him "the son of God, part of the Trinity." The Unitarian Church[2] stresses the Unity of God (what Muslims call *Tawḥīd*), and the fact that Jesus عليه السلام was a human being. For this reason, it is not considered "Christian" and is not a member of the Federal Council of Churches, nor is it a member of any church federation. Islam repudiates in the strongest of terms the divinity or deity of Jesus Christ عليه السلام and the concept of the Trinity. The Christian doctrine preaches that Jesus عليه السلام died voluntarily, nailed to the cross, in order to atone for mankind's sins. Jesus عليه السلام is believed as having offered himself as an atoning sacrifice in order that mankind might earn salvation. Islam unequivocally rejects the notion that sins can be transferred from some to others by any means, holding each and every individual accountable for his or her actions. The Almighty, Islam teaches,

[1]Jesus is not the only one who is believed to be alive and living in heaven. Enoch (Idris) is also believed to be alive. Both al-Khiḍr (Andreas) and Imām al-Mahdi عليهما السلام are believed to be alive and living on earth.

[2]Beliefs of the Unitarian Church are referred to as Unitarianism. This branch of Christianity began in Reformation under leaders such as Michael Servetus (1511 - 1553 A.D.), a Spanish theologian and physician who is known in Spanish as Miguel Serveto, and Fausto Sozzini (1539 - 1604), nephew of Laelius Socinus (or Lelio Sozini), an Italian religious reformer. Both men organized this anti-Trinitarianism movement because of which they were subjected to a great deal of persecution by other Christians. In order to escape the merciless Catholic Court of Inquisition, Servetus had to flee to Lyons where he edited Ptolemy's geography works, and to Paris, where he studied medicine. He was jailed by orders of the Inquisition but escaped and made for Italy where he was seized on orders issued by John Calvin, tried then burnt alive at the stake. The religious belief of this Church (or Christian sect) is based on the concept that God is one person, thus contrasting that of the one in three persons, or Trinitarianism.

forgives the sinners who repent and make amends. Repentance, then, in addition to prayers, fast, and charity can atone for one's sins. God does not overburden any of us; He fully knows our weaknesses and limitations. Christianity considers Jesus عليه السلام as a mediator between man and God. Christians pray "in the name of our Lord, Jesus Christ," appealing to God through him. Islam recognizes no mediator between man and God: everyone can be in direct contact with God and actually does so when he performs his prayers. Intercession, however, is permitted by the Almighty Who grants it to individuals whom He chooses and who will intercede, with His permission, on behalf of their friends. As a matter of fact, the Almighty's mercy will reach on the Day of Judgment the ultimate limit when God permits ordinary people with whom He is pleased or whom He forgives to intercede on behalf of others. Such is His mercy... There are many other Christian beliefs and practices which we cannot discuss here due to the limitation of space and which include the belief in the reincarnation, the cremation of the dead, a tradition which the Christians learned from Hindus and Buddhists, the singing and dancing at their churches, the choir (an adaptation from the pagan chorus), the appointment of women as top church "officials," the endorsement of homosexuality and the appointment of gay and lesbian "ordained" ministers...

The Major Differences Between Islam and Christianity

Following are ten points marking the major differences between Islam and Christianity[1]:

1. Today's Christianity preaches belief in the Triune God; Islam, contrariwise, stresses the Unity of God, *Tawḥid*. Muslims everywhere declare: *La ilāha illa Allāh!* (There is no god except Allāh). Not to accept *Tawḥīd* implies *shirk*, apostasy.

[1]Here, I have to some extent utilized Mawlana Fazlul-Raḥmān Anṣāri's book *Islam and Christianity in the Modern World* (The World Federation of Islamic Missions, Karachi, Pakistan, 1965 [1384 A.H.]), but most of this text is mine. This is one of the best books written by Muslims on this subject. May Allāh reward Mawlana Anṣāri with the best of His rewards, *Allāhomma Āmeen*.

2. Christians preach that Jesus عليه السلام is "the only begotten son of God." Islam preaches that Jesus عليه السلام was a human being who received Divine Inspiration and was thus empowered to perform all the miracles which he, by permission of his Creator and Maker, was able to perform. He was a prophet and a great teacher of mankind, a man of God.

3. Christians claim that Eve was the first to be deceived by Eblis in the Garden of Eden, that she was responsible for tempting Adam to eat the forbidden fruit. They, therefore, place the curse of God on woman, calling her "the organ of the Devil, "The foundations of the arms of the Devil whose voice is the hissing of the serpent," "the gate of the Devil," "the road of iniquity," "the sting of the scorpion," "a daughter of falsehood, a sentinel of hell, the enemy of peace and of the wild beasts the most dangerous...," etc. These are the words of renown Christian Saints: St. Bernard, St. Anthony, St. Bonaventure, St. Cyprian, St. Jerome, St. John Damascene, and others. In Islam, Adam and Eve both were simultaneously deceived. Women, therefore, enjoy equal status with men in as far as their rights and obligations are concerned. The Almighty does not distinguish between His servants based on their gemder. Christians, however, accuse Muslims of pushing women back into their *harems* and discouraging them from educating themselves and competing with men in all fields and professions. This is one of their numerous false charges which are all based on ignorance of the religion of Islam and a genuine feeling of prejudice if not sheer malice and spitefulness. Christians have been encouraging their women to bare themselves so that they would look at them, fornicate with them and beget by them millions of illegitimate children who are either killed by abortion or who grow up not knowing who their parents are. At the same time, they do not pay women the same wages they pay men, and they discriminate against them in all fields and professions. In fact, they enslave women.

4. The sin of Adam and Eve was not forgiven; therefore, every child is born in sin. Such is the belief held by Christians. In Islam,

Adam and Eve regretted, repented, and were given the chance to be forgiven even while they were here on earth. Every child is born sinless and capable of achieving the ultimate limit of human perfection. Parents often corrupt their children, causing them to deviate from the right creed, victimizing them, thus adding their children's sins to those of their own. Sin is acquired by one's intentional desire to ignore God's laws, to surrender to temptation, and to acquire by vile means what rightfully belongs to others. Sins are committed by one's misdeeds and miscalculations; nobody inherits sin.

5. Jesus' mission was "to wash away humanity's sins with his own blood," Christians claim. In Islam, his mission was: to teach mankind the right way of leading an upright life. He was not sent to atone for humanity's alleged sin. He is regarded as one of the greatest prophets of God, and the original Bible revealed to him was surely the Word of God. He was born to Virgin Mary عليها السلام who is described in Islam as one of the four most perfect of all women in the history of mankind in each and every aspect of human perfection.

6. Christianity claims that man can attain salvation only by believing in Jesus عليه السلام as "the only begotten son of God", and that Jesus عليه السلام had given his blood to wash the sins of mankind. In Islam, the essential condition for attaining salvation is to combine righteous deeds with a sound belief. Mere passive belief is meaningless. The Islamic system, which comprehends all problems of mankind and provides solutions for them, must be followed in its entirety.

7. Christians say that we cannot approach God without the mediation of a priest. In Islam, everyone, man or woman, is his or her own priest or priestess and can approach God without the mediation of anyone. God is near to everyone and the gates of His mercy are always wide open to receive those who repent and are willing to make amends. Islam strongly stresses the significance of one's dignity and self-respect. One who admits his sins to someone else will in all reality be humiliating himself before another human being. He should do so before his Maker, and only before his Maker,

each and every hour of his life. Muslims seek Allāh's forgiveness every day before, during, and after their five daily prayers. Humility before God is what Islam condones, not self-humiliation before another human being, even if such a human wears a collar and is a man of the Church.

8. Ascetic life according to Christianity is a saintly one; Jesus عليه السلام and the saints are models in this regard, and celibacy is preferable over marriage for the attainment of spiritual eminence. Not so in Islam. Asceticism is unnatural; it clashes with our human nature and deprives us of enjoying the lawful pleasures of this life—including and especially sexual pleasures—so that we may thank the Almighty Who provides us with them. Life is to be enjoyed; it is the greatest gift of the Almighty to the living. Take His gifts and thank Him for them; do not deprive yourself of what is lawful. "I have not enjoyed of your world," says Prophet Muḥammed, "except three: prayers, perfumes, and women!" Prayers bring one closer to his Maker, provide him with comfort against his worries, and pave the way for his salvation. They also are healthy daily physical exercises. Perfume, for both men and women, is very highly commended in Islam; one who wears it and thus smells good will not be shunned by others; rather, he or she will be loved, cherished and respected not only by other people, but also by the angels and by God Himself; He surely loves those who are clean physically and spiritually. Sex is one of the blessings of the Almighty on His servants as long as it is lawful and is not followed by remorse. No pleasure is pleasing if it is followed by remorse or, worse, by AIDS...! Whenever you cohabit with your wife, the Prophet teaches us, you earn a blessing, a good deed... Such is the beauty of Islam.

9. Christianity preaches the separation of the religion from the State, from politics. Islam, contrariwise, provides a socio-political system wherein politics are mixed with religion just as water is mixed with milk; they are inseparable. Today's "Muslim" governments are mostly hypocritical because they are not trying to please Allāh but to please the enemies of Allāh: Western politicians who are Christian only by name and who wish to suck the blood of the Muslims dry, buying their natural resources, especially oil, for

very cheap prices while refusing to sell them their technology[1], selling them their manufactured goods at very high prices. The mosque used to be the place where people's problems were solved and criminals punished, the place where people get their marriage blessed. It is the place where they learn their creed. Nowadays, in many Muslim countries, there are more "security" and "intelligence" agents frequenting mosques than there are worshippers! Pro-Western hypocritical rulers of the Muslim world fear nothing more than Islam even as they lie and claim to be its adherents and defenders. This is so because they are constantly pressured by "Christian" Western politicians to keep people away from Islam, to encourage the opening of more bars and night clubs and the closing of more mosques and religious centers.

10. According to the admission of many Biblical scholars, the Bible contains "irrational beliefs, crude science and indecent tales."[2] Today's Bible is far from being the revelation that descended upon Jesus عليه السلام. It was not put together during the life of Jesus Christ عليه السلام, so it cannot be regarded as representative of the message of Christ عليه السلام. The Holy Qur'ān, on the other hand, was written down during 23 years under the direct supervision of Prophet Muḥammed ﷺ, and not a single syllable in it has been changed. It is divinely protected against any alteration, addition, or deletion. Moreover, it essentially is rational, scientific, and modern in its spirit and shall always remain so. No other sacred scripture can ever be described as such, ever...

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[1]Westerners seldom acknowledge Muslims' contributions to science and technology. One is tempted to say that they are ingrates by nature. During my stay in the U.S., I noticed that the best minds in the U.S. are not American, and that the Americans do not work as hard as foreigners; they feel they do not have to. Why should they, especially since there are many, including heads of Arab and Muslim States, who are ready to be their obedient servants and faithful lackeys?! These servants and lackeys are the ones who facilitate for the enemies of Islam to spy on or even to attack other Muslim countries, thus becoming their accomplices and disclosing to the world and to history their ugly hypocrisy.

[2]This is the statement of Canon Barnes.

These are the basic differences between Islam and Christianity presented to the reader in brief. Now let us research the life of Jesus عليه السلام and his saintly mother, starting from the latter, then learn something about the Bible, its authors and message.

Maryam (Mary) عليها السلام Daughter of `Imrān (Amram)

An entire Qur'ānic Chapter (Sūra) is dedicated to Mary mother of Christ ; it is "Sūrat Maryam", Chapter 19. Not even the Bible honors her like that… And she is mentioned throughout the Holy Qur'ān in several other places. For example, Allāh Almighty says the following in the Holy Qur'ān:

﴿انَّ اللَّهَ اصْطَفَى آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ ۞ ذُرِّيَّةً بَعْضُهَا مِن بَعْضٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ ۞ إِذْ قَالَتِ امْرَأَةُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنتَ السَّمِيعُ الْعَلِيمُ ۞ فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنثَى وَاللَّهُ أَعْلَمُ بِمَا وَضَعَتْ وَلَيْسَ الذَّكَرُ كَالْأُنثَى وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ ۞ فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِندَهَا رِزْقًا قَالَ يَا مَرْيَمُ أَنَّى لَكِ هَذَا قَالَتْ هُوَ مِنْ عِندِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَن يَشَاءُ بِغَيْرِ حِسَابٍ ۞ ﴾

Surely Allāh favored Adam and Noah and the descendants of Abraham and the descendants of `Imrān over the nations: offspring, one from the other, and Allāh is Hearing, Knowing. `Imrān's woman said: Lord! Surely I vow to dedicate to You what is in my womb, to be devoted (to Your service); accept, therefore, from me; surely You are the Hearing, the Knowing. So when she gave birth to her, she said: Lord! Surely I have given birth to a female—and Allāh knew best what she had given birth to—and the male is not like the female; I have named her Maryam, and I commend her and her offspring into Your protection from Satan the accursed. So her Lord accepted her with a good acceptance and made her grow up a good growth and gave her into the charge of Zakariyya (Zacharias). Whenever Zakariyya entered the sanctuary (to see her), he found with her food. He said: O Maryam! Whence comes this to you? She said: It is from Allāh. Surely Allāh bestows His grants unto whomsoever He pleases without measure. (3:33-37)

Scholars have said that Mary's mother was Hanna daughter of Faqooth, grandmother of Jesus Christ عليه السلام. Ibn `Abbās has said that `Imrān (Amram) is the son of Madhān. There is no kinship between him and `Imrān father of prophet Moses عليه السلام since one thousand and eight hundred years separate one from the other. The descendants of Madhān were the chiefs of the Children of Israel; they were their rabbis and kings. Muḥammed ibn Isḥāq[1] has said, "He is `Imrān son of Sahim son of `Amoor son of Meeshan son of Izekiel son of Aharef son of Baoom son of Izarya son of Amsiy son of Nawoos son of Nootha son of Baridh son of Yehusha Faz son of Radim son of Abiyya son of Rehobom son of Solomon son of David, peace be upon him." Zakariyya[2] (Zacharias or Zachary) son of Barkhiya and `Imrān son of Madhān were married to sisters. One of those sisters was the wife of Zakariyya son of Barkhiya, namely Eisha (Elizabeth) daughter of Faqooth, Yaḥya's mother. The other was the wife of `Imrān: Ḥanna daughter of Faqooth, Maryam's mother.

Hanna had almost lost hope of having a son when she became very old. Hers was a family upon whom Allāh had bestowed His favors and whom He held in high esteem. While she was sitting under a tree, she saw a mother bird feeding her chicks. The instinct of motherhood stirred within her, and she invoked Allāh Almighty to

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[1]Abū Bakr Muḥammed ibn Isḥāq (d. 151 A.H./768 A.D.) is a well known scholar from Medīna who was contemporary to the `Abbāside ruler Abū Ja`far Abdullāh al-Manṣūr who came to power in June 754 A.D./Dhul-Ḥijjah 136 A.H. and who commissioned ibn Isḥāq to write the very first complete biography of Prophet Muḥammed ﷺ. His work, however, which became the basis of Ibn Hishām's *Seerat*, had to be continued by Muḥammed ibn Omer al-Wāqidi (747 - 822 A.D./129 - 206 A.H.), mentor of Muḥammed al-Zuhri, better known as Ibn Sa`d, who died in 230 A.H./845 A.D. and who is a traditionist and a historian born in Baṣra and died in Baghdad. Ibn Sa`d's most famous work is *Kitāb al-Ṭabaqāt al-Kabīr*, or *Ṭabaqāt Ibn Sa`d*.

[2]Zacharias was father of John the Baptist (prophet Yaḥya). His name in Hebrew is Zachariah, the same as it is in Arabic. "Zakariyya" is a variation of it.

grant her a son. She, as the Holy Qur'ān tells us, said, "Lord! Surely I vow to dedicate to You what is in my womb to be devoted (to Your service)" (Qur'ān, 3:35), that is, that her child would be free from the bondage of this life and its entanglements, and he will dedicate his time for the worship of Allāh and for the service of His cause. It was the custom then to bring such a dedicated person to Jerusalem to worship Allāh and to serve His creed.

Always males, those dedicated servants of Jerusalem were not expected to leave the house of worship till they reached their adolescence. Once one of them reached his adolescence, he would be given the choice to either stay or go wherever he wanted. There was hardly any family among the Children of Israel that did not make such a dedication. Only boys were dedicated; girls would not be fit for such a service due to the menstruation and the inconvenience associated with it. But Maryam's mother had already made that dedication, so her husband `Imrān said to her, "Look what you have done! Did you consider the possibility that you were big with a female, and the female is not fit for such a dedication?" He was quite distressed. `Imrān died while his wife was pregnant with Maryam.

When she delivered, she found out that her child was a girl. She had prayed for a son. Seeking to apologize to Allāh Almighty, she said, "Lord! Surely I have given birth to a female, and the male is not like the female," that is, she is not fit for the service of the house of worship in Jerusalem due to her weakness and menstruation. She named her Maryam (Mary) عليها السلام. In their tongue, it meant "the worshipper," the one who serves her Lord. Maryam عليها السلام was the most beautiful of all her contemporary ladies and her conduct was the very best.

The Messenger of Allāh ﷺ is quoted as having said, "Four among the women of mankind are most cherished: Maryam daughter of `Imrān, Āsiya wife of Pharaoh, Khadīja daughter of Khuwaylid[1]

[1]Her full name is: Khadīja daughter of Khuwaylid son of Asad son of Abdul-`Uzza son of Quṣayy, of the clan of Banu Hāshim, of the tribe of

(wife of Prophet Muḥammed), and Fāṭima daughter of Muḥammed." She continued to implore her Lord saying that she sought refuge with Him on her behalf to forbid Satan the accursed from having any access to her progeny. The Messenger of Allāh ﷺ is also quoted as saying, "There is no infant born except that Satan would touch it, so it would scream because of such a touch, except Maryam and her son." It is recommended to recite the following verse at the birth of any newborn baby girl:

﴿وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ﴾

... and I commend her and her offspring into Your protection from Satan the accursed (Qur'ān, 3:36).

Shu`ayb ibn Muḥammed, according to his chain of narrators, has said, "Every human being is hit by Satan on the side at birth except Jesus and his mother عليهما السلام. A barrier was placed to protect them. Satan could not penetrate it; therefore, they were not harmed."

Banu Asad. Quṣayy was the ancestor of all clans belonging to Quraysh, Prophet Muḥammed's tribe. Quraysh's real name was Fahr, and he was son of Mālik son of Maḍar son of Kanānah son of Khuzaimah son of Mudrikah son of Ilyās son of Mazar son of Nazār son of Ma`ad son of `Adnān son of prophet Ishmael son of prophet Abraham son of prophet Sam son of prophet Noah. Khadīja was born in 565 A.D. and, according to a number of historians, died in 623 A.D. at the age of 58. Her mother, a distant relative of Prophet Muḥammed, was Fāṭima daughter of Zā'idah son of al-Asam, of Banu Āmir son of Luayy son of Ghālib. Her mother's date of birth is unknown but historians say that she died in or around 575 A.D. Khadīja's father, Khuwaylid, belonged to the `Abd al-`Uzza clan of the tribe of Quraysh. He died in 585 A.D. Needless to say, Khadīja, through both of her parents, was a distant cousin of Prophet Muḥammed who also belonged to Banu Hāshim. I included my research of the life of this great lady, the events involving her marriage with Prophet Muḥammed, as well as the chronology of her past marriages and offspring, in my best work yet titled *Allāh: The Concept of God in Islam* which was published in 1418 A.H./1997 by Anṣāriyān Publications and is scheduled to be reprinted in two volumes in the United States very soon, *Inshā-Allāh*.

Neither one of them committed any of the sins commonly committed by humans. Allāh Almighty has said,

﴿فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَا مَرْيَمُ أَنَّى لَكِ هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَن يَشَاء بِغَيْرِ حِسَابٍ﴾

"So her Lord accepted her with a good acceptance and made her grow up a good growth" (Qur'ān, 3:37).

The meaning of this verse is that He created her without any increase or decrease of her physique, so she was growing during a short period as much as an ordinary infant would grow during quite a lengthy one.

When Maryam عليها السلام was born, her mother Hanna carried her to the temple. The descendants of Aaron, who then numbered thirty, looked after the temple at Jerusalem in the same zeal the caretakers look after the Ka`ba. They placed her in the hands of the rabbis. She said to them, "Do look after this dedicated infant," whereupon they competed with one another in looking after her since she was the daughter of their leader. Zakariyya said to them, "I am more worthy of her than you since her aunt lives in my house." The rabbis said, "We shall not let you decide that, for if she were to be left with the person who is most worthy of her and her nearest in kin, she should have been left with her mother who gave birth to her. But we shall cast the lots about her, and she will be looked after by the one whose arrow wins." They agreed to do so.

Nineteen men came to the Jordan Rriver. They threw their arrows, or their pens whereby they used to write the Torah, in the water. The pen or arrow belonging to Zakariyya surfaced over the water while the rest were submerged. Ibn Isḥaq and a group of other scholars, including as-Suddi[1], have all said that Zakariyya's pen pierced the

[1]His name is Isma'il ibn Abdur-Raḥmān, and he was born in Kūfa and was popularly known as as-Suddi. He learned the Qur'ān from Anas ibn Mālik and Ibn `Abbās. He is regarded as one of the most reliable commentators

water and stood up in it as though its water were mud, while their pens were washed away by the tide. Allāh Almighty has said,

﴿ذَٰلِكَ مِنْ أَنبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَامَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ﴾

"You were not with them when they cast their pens (to decide) which of them should have Maryam in his charge" (Qur'ān, 3:44).

Thus did Zakariyya, who was their high rabbi and prophet, win, and this is why Allāh Almighty has said that Zakariyya took custody of and looked after her.

Muḥammed ibn Isḥāq[1] has said, "When Zakariyya took charge of her, he gave her to her aunt, Yaḥya's mother, and asked her to nurse her till she reached womanhood. It was then that he built a room for her in his place of worship to be her sanctuary, placing its door in the middle." Whenever he entered to see her, he noticed that she had

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of the Holy Qur'ān. There are two commentators with the nickname "as-Suddi". Abdur Raḥmān is known as as-Suddi al-Kabeer, the Senior, whereas his grandson became known as as-Suddi Junior. His year of birth is unknown, but he is said as having died in 127 A.H./745 A.D.

[1]Muḥammed ibn Isḥāq (Isaac) ibn Yasār ibn Khayār (according to some sources, ibn Khabbār) **محمد بن إسحاق بن يسار بن خيار** was the son of Isaac, an Arab Muslim historian and hagiographer who collected oral traditions that formed the basis of the most important extant biography of the Prophet of Islam. His biography is usually called *Sīratu Rasūl Allāh* **سيرة رسول الله** "Life of the Messenger of God". He was born in 85 A.H. /704 A.D. in Medīna and died in Baghdad in 150–153 A.H./767–770 A.D. Ibn Is¦āq was the grandson of a Christian man, Yasār, who had been captured in one of Khālid ibn al-Walīd's campaigns and taken to Medīna as a slave. His grandfather became the slave of Qays ibn Makhramah ibn al-Muṭṭalib ibn Abd Manāf ibn Quṣayy and, having accepted Islam, he was emancipated. Yasār's three sons, Mūsa, Abd ar-Raḥmān and Isḥāq, were all known as transmitters of reports of major Islamic events. They collected and recounted tales of the past. Isḥāq married the daughter of another *mawla* and from this marriage Ibn Isḥāq was born.

unseasonable fruits, that is, summer fruits were with her during the winter, and *vice versa*, so he would ask her where she had received them from, and she would say that they were from Allāh, from the fruits of Paradise.

Muḥammed ibn Isḥāq has also said that the Children of Israel were then inflicted with a famine, yet she kept receiving her sustenance thus, as Zakariyya was becoming increasingly unable to look after her. He, therefore, went out to the Children of Israel and said, "O Children of Israel! You know, by Allāh, that I have become quite old and too weak to look after the daughter of `Imrān; so, which one of you will look after her when I am gone?" They said, "By Allāh we, too, are worn out and are in difficulty as you can see." Each of them would recommend to the other to be the one to look after her, and they kept doing so till they did not find anyone ready to do it. They decided to cast their lots this time too, and the arrow this time came to be that of a righteous carpenter from among the Children of Israel named Joseph son of Jacob son of Matan, and he was Maryam's cousin. So he took her. Maryam saw in his face the weight of the burden, whereupon she said to him, "O Joseph! Think well of Allāh, for He will sustain us." Joseph started receiving sustenance on account of her, and he would bring her every day of what he had earned to take care of her needs. Whenever he brought it to her and she was in the house of worship in Jerusalem, Allāh would multiply it for him and increase it. Whenever Zakariyya entered to see her, he used to see a remnant of sustenance that was more than what Joseph had brought her, hence his question to her,

﴿فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَا مَرْيَمُ أَنَّى لَكِ هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ﴾

"O Mary! Whence comes this to you? She said: It is from Allāh. Surely Allāh gives to whomsoever He pleases without measure" (Qur'ān, 3:37).

Christians have for years been debating about Mary عليها السلام, whether she was the "mother of God," as some call her, or whether she was

an ordinary pious lady. We do not wish to contribute to such a debate, preferring to leave them wandering forever in their wilderness as they please...

Birth of Jesus son of Mary عليه السلام According to Islam
Allāh Almighty has said,

﴿ واذْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ انتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا ۞ فَاتَّخَذَتْ مِن دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ۞ قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنكَ إِن كُنتَ تَقِيًّا ۞ قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا ۞ قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمْسَسْنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا ۞ قَالَ كَذَلِكِ قَالَ رَبُّكِ هُوَ عَلَيَّ هَيِّنٌ وَلِنَجْعَلَهُ آيَةً لِلنَّاسِ وَرَحْمَةً مِّنَّا وَكَانَ أَمْرًا مَّقْضِيًّا ۞ فَحَمَلَتْهُ فَانتَبَذَتْ بِهِ مَكَانًا قَصِيًّا ۞ فَأَجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ قَالَتْ يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنتُ نَسْيًا مَّنسِيًّا ۞ فَنَادَاهَا مِن تَحْتِهَا أَلاَّ تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ۞ وَهُزِّي إِلَيْكِ بِجِذْعِ النَّخْلَةِ تُسَاقِطْ عَلَيْكِ رُطَبًا جَنِيًّا ۞ فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا فَإِمَّا تَرَيِنَّ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنسِيًّا ۞ فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ قَالُوا يَا مَرْيَمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا ۞ يَا أُخْتَ هَارُونَ مَا كَانَ أَبُوكِ امْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكِ بَغِيًّا ۞ فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَن كَانَ فِي الْمَهْدِ صَبِيًّا ۞ قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا ۞ وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنتُ وَأَوْصَانِي بِالصَّلاَةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا ۞ وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا ۞ وَالسَّلاَمُ عَلَيَّ يَوْمَ وُلِدتُّ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا ۞ ذَلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ ۞ ﴾

And mention Mary in the Book when she drew aside from her family to an eastern place; so she took a veil (to screen herself) from them; then We sent her Our spirit, and he appeared to her as a perfectly ordinary man. She said: "Surely I seek refuge against you with the Beneficent God, if you are God-fearing." He said: "I am only a messenger of your Lord to give you [the glad tiding of] a pure boy." She said, "How can I have a boy while no mortal has yet touched me, nor have I been unchaste?" He said. "Even so; your Lord says: It is easy for Me, and so that We may make him a sign to men and a mercy from Us, and it is a matter already decreed." So she conceived him [Jesus], then withdrew with him to a remote place. And the throes (of childbirth) compelled her to betake herself to the trunk of a palm tree. She said: "Oh, would that I had died before this and had been a thing quite forgotten!" Then (the newly-born) called out to her from beneath her: "Do not grieve! Surely your

Lord has made a stream flow beneath you, and shake towards you the trunk of the palm tree; it will drop on you fresh ripe dates; so eat and drink and cool your eyes. Then if you see any mortal, say: Surely I have vowed a fast to the Beneficent God, so I shall not speak to any human this day." And she came to her people carrying him. They said: "O Mary! Surely you have done a strange thing! O sister of Aaron! Your father was not a bad man, nor was your mother unchaste!" But she pointed to him. They said: "How should we speak to one who is a child in the cradle?" He [Jesus] said: "Surely I am a servant of Allāh; He has given me the Book (Bible) and made me a prophet, and He has made me blessed wherever I may be, and He has enjoined on me prayers and zakāt as long as I live, and dutiful to my mother, and He has not made me insolent, unblessed. And peace be with me the day I was born, the day I die, and the day I am raised (back) to life." Such is Jesus son of Mary; (this is) the saying of truth about which they dispute. (19:16-34)

Prophets' biographers have said that when three days had passed since Mary عليها السلام was pregnant with Jesus عليه السلام, she was either thirteen or fifteen years old. One of those individuals who dedicated their time to serve the temple with her was her above-mentioned cousin Joseph the carpenter. He was a thoughtful man who used to offer charity from his earnings. Joseph and Mary عليهما السلام used to take turns in serving the temple. When they ran out of water, each would take the pitcher and go to the cave to obtain water then return to the temple. The day that she met Gabriel was the longest and the hottest day of the year. She had run out of water, so she asked her cousin, "Shall we go together, O Joseph, to obtain water?" He said, "I have some water left which will suffice me for today." She said, "But I, by Allāh, am out of water!" She took her pitcher and went out alone till she came to the cave where she met Gabriel whom Allāh made to appear to her as an ordinary man. He told her that Allāh had sent him to grant her a pure boy. She said,

﴿قالتْ إنّي أعُوذُ بالرَّحْمَن مِنكَ إن كُنتَ تَقِيًّا﴾

"Surely I seek refuge from you with the Beneficent God if you are God-fearing" (Qur'ān, 19:18), that is, a pious man, one who is

obedient to his Lord. Imām `Ali عليه السلام has said, "I have come to know that a pious person is one who has compassion for others and is merciful, and she thought that he (Gabriel) was a man, a human." `Ikrimah has said, "Gabriel appeared to her in the form of a young beardless man with curly hair, and in perfect form." Wise men have said that Allāh Almighty sent him in human form so that Mary عليها السلام would be able to remain self-composed and listen to his speech. Had he appeared in his normal form, she would have been frightened by him and would have shunned him. When Mary عليها السلام sought refuge with Allāh against him, he said to her,

﴿ قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا ۞ قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمْسَسْنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا ۞ قَالَ كَذَٰلِكِ قَالَ رَبُّكِ هُوَ عَلَيَّ هَيِّنٌ وَلِنَجْعَلَهُ آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا وَكَانَ أَمْرًا مَقْضِيًّا ۞ ﴾

"I am only a messenger of your Lord to give you (the glad tiding of) a pure boy. She said: How can I have a boy while no mortal has yet touched me, nor have I been unchaste? He said: Even so; your Lord says: It is easy for Me, and so that We may make him a sign to men and a mercy from Us, and it is a matter already decreed" (Qur'ān, 19:19-21).

Having heard his statement, she submitted to Allāh's decree, whereupon Gabriel blew in the pocket of her loose outer garment. By then, she had taken it off. Once he had left, Mary عليها السلام filled her pitcher with water, put her outer garment on, instantly and unconsciously conceiving of Jesus عليه السلام, then went back to the temple.

Yet one cannot help wondering about this tale of Gabriel blowing in the pocket of Mary's loose outer garment, thus causing her to conceive. The author of this book humbly finds this odd; instead, he thinks that it is quite likely the fruit which the angels used to bring Mary عليها السلام from Paradise may have enabled her to conceive. The evidence for this argument is the story of how Khadīja daughter of Khuwaylid عليها السلام, the first wife of the Prophet of Islam صلى الله عليه وآله, conceived of Fāṭima عليها السلام after the Prophet صلى الله عليه وآله had eaten fruits brought to him

by angels who also told him to cohabit with his wife as soon as he had eaten them, which he did, thus causing Khadīja to conceive of Fāṭima ﷺ, and surely Allāh knows best. It is not difficult at all to imagine Fāṭima and Jesus ﷺ as being composed of the fruits of Paradise, and surely Allāh knows best.

Another story of how Mary ﷺ conceived is narrated, or say suggested, by as-Suddi and `Ikrimah who have said that she ﷺ used to remain in the temple as long as she was clean (having no menstruation). Once she started her period, she would go to her aunt's house till she became clean again and would then return. While Mary ﷺ was bathing after her period was over, having chosen a sunny spot because it was then winter and that day was the shortest day of the year and placed a curtain between her and the rest of the house residents, archangel Gabriel appeared. He gave her the glad tiding of Jesus ﷺ, then he blew in the pocket of her outer loose garment. Al- Ḥassan says that the Nazarenes had taken the east as their *qibla* because Mary ﷺ had taken a place facing the east [prior to her conception]. When she was big with Jesus ﷺ, her cousin Joseph the carpenter was in her company, and they were both going to the temple one day near Mount Zion. That temple was their greatest. They used to repair it, heat it, and sweep it, and nobody knew anyone more diligent or dedicated than both of them. The first person who found it objectionable that she should be pregnant was this same cousin and fellow servant of the temple, Joseph the carpenter. When he saw what had happened to her, he thought it was monstrous and horrible, and he did not know what to do or say to her. Whenever he contemplated on charging her, he remembered her uprightness, adoration and innocence and the fact that she was never out of his sight even for one hour. If he desired to think of her as innocent, he saw the signs of her pregnancy. When he could not keep it to himself any longer, he decided to discuss it with her.

The first thing he said to her was, “I have noticed something about you to which I have found myself reacting, and I have been trying to keep it to myself, but I finally decided that discussing it with you may ease my mind.” She said to him, “Say it nicely.” He asked her, “Tell me, Mary, has there been any trees growing without seeds?”

She said, “Yes!” He asked her again, “Then has there been trees growing without rain?” She said, “Yes!” Then he said, “Can there be children without parents?” She said, “Yes! Don't you know that Allāh Almighty caused all the trees to grow when He created them without first sowing their seeds, for seeds come from trees? Have you not come to know that Allāh caused the trees to grow without rain, and through His might He caused the rain to sustain the species of trees after having created each species separately? Or do you say that Allāh is not able to grow trees without the help of water, and that without it, He could not have been able to grow them?!” Joseph said to her, “No, I do not say that, but I say that Allāh Almighty is capable of doing anything; all He has to do is to say to it, `Be!' and it is!” Mary عليها السلام then said, “Don't you know that Allāh created Adam and his wife without parents?” He answered in the affirmative. Her last statement convinced him that what had happened to her must have been something which Allāh Almighty had decreed, and that it was not fitting for him to ask her about it due to the secrecy she seemed to maintain in its regard. Then Joseph took charge of all the maintenance chores needed to be performed at the temple and spared her having to do anything at all.

Scholars say that when Mary عليها السلام came close to giving birth, Allāh Almighty inspired her that the Jerusalem temple was one of His houses which was pure and was built so that His Name would be praised therein. “Go to a place where you can seek seclusion,” the Almighty inspired her. Mary عليها السلام went to the house of her aunt, the mother of Yaḥya (John the Baptist). When the latter stood up to greet her and welcome her, she found herself in need of Mary عليها السلام to support her to stand up. Then she asked her, “O Mary! Can you imagine me being pregnant?!” Mary said, “I, too, am pregnant!” Zakariyya's wife said, “Then I find the one in my womb prostrating to the one in yours!” To this does the Almighty refer in the verse saying, **مُصَدِّقًا بِكَلِمَةٍ مِّنَ اللَّهِ** “... testifying to a Word from Allāh” (Qur’ān, 3:39). When she felt comfortable at her aunt's house, the Almighty inspired her, “If you give birth among your people, they will taunt you, charge you, and kill both you and your son; so, get away from them.”

Scholars have differed regarding how long it took Mary عليها السلام to conceive and deliver. Some say that the duration of her pregnancy was nine months like all other women, while others say it was eight, and that that was another miracle: no new-born who stayed in his mother's womb for only eight months survived except Jesus عليه السلام. Other scholars say it was six months, still others say it was three hours, and some even say it was only one hour. Ibn `Abbās has said, "It was only conception then delivery, and the time from the conception to the delivery and the seclusion she sought was only one hour, for Allāh Almighty did not mention any separation between them when He said, **فَحَمَلَتْهُ فَانتَبَذَتْ بِهِ مَكَانًا قَصِيًّا** `So she conceived him then withdrew with him to a remote place' (19:22), that is, far away from her people." Muqātil[1] has said, "His mother conceived him in one hour; he was formed in one hour; he was delivered in one hour when the sun had just set, and she was twenty years old, having had only two menstrual periods before conceiving Jesus عليه السلام."

Mujāhid[2] has said, "Mary, peace with her, has said, `Whenever I sought seclusion, Jesus عليه السلام would speak to me, and I would speak to him. If a human distracted me from that, he would praise the Almighty while being in my womb, and I would hear his praising,'" and Allāh knows best.

When the pain of childbirth intensified, she sought to support herself with the trunk of a tree, and it was a dry palm tree with neither leaves nor a live trunk, only a dead stump. The angels did not like the sight of that palm tree, and they were surrounding her in rows,

[1]He is Abū al- Ḥassan Muqātil ibn Sulaymān al-Balkhi (d. 150 A.H./767 A.D.), a *mufassir* who moved to Baghdad then to Baṣra where he died. His most important work is *At-Tafsīr al-Kabīr* (the great book of exegesis).

[2]He is Abū Bakr Mujāhid ibn Aḥmed ibn Mūsa (d. 324 A.H./936 A.D.), a *qāri*, actually the imām of *qāris* of his time, a traditionist, and a linguist from Baghdad. All the books he wrote deal with the Holy Qur'ān.

and that palm tree was at a village called Bethlehem[1]. When her crisis reached its zenith, she said in agony, "Oh! Would that I had died before this and had been a thing quite forgotten" (Qur'ān, 19:23), whereupon she was addressed, "Grieve not! Surely your Lord has made a stream flow beneath you, and shake towards you the trunk of the palm tree, it will drop on you fresh ripe dates" (Qur'ān, 19:24-25). The original Arabic text of the first verse, that is, "Then he called out to her from beneath her" (Qur'ān, 19:24), can be recited in two different ways: *min taḥtiha* **مِن تَحْتِهَا**, that is, from under her, connotes a reference to the one who called upon her from the mountain side, namely Gabriel. Or it can be recited *man tahtaha* **مَن تَحْتِهَا**, the one *who* was underneath her, that is, Jesus Christ عليه السلام, after having emerged from his mother's womb. He addressed her by the Will of Allāh. Allāh caused a river to flow for her after she had given birth to Jesus عليه السلام. Its water would be sweet and cool if she wanted to drink of it, lukewarm if she wanted to wash herself with it. Ibn `Abbās has said, "Jesus, or Gabriel عليهما السلام struck the earth, whereupon water gushed forth, and the dry tree was brought back to life after its dryness. Its branches cascaded, and it brought forth its produce and excelled in it. She was told to shake the trunk of the palm tree to her so that it would cause fresh dates to fall upon her." Ar-Rabee` ibn Khaytham has said, "There is nothing better for a woman in her postnatal period than fresh dates, nor for any patient better than honey." Omer ibn Maymūn has said, "I cannot think of anything better for a woman having difficulty delivering than fresh dates."

Wahab has said, "When he [Jesus عليه السلام] was born, all idols were seen

[1]"Bethlehem" is a Hebrew word with two meanings: 1) the house (Hebrew *beth*, Arabic *bayt*) of bread, or 2) the house of the goddess Lahmu, twin deity of Lahamu. In Mesopotamian mythology (which spread beyond the valley of the Tigris and the Euphrates), these were the first gods to be born from the chaos created by the merging of the watery deep surrounding the earth and the salt waters. They represent silt, but in some texts they seem to take the form of serpents. Bethlehem is located in south Jerusalem. In Genesis 35:16-20 and 48:7, in 1 Samuel 16:17, and in 2 Samuel 23:13-17, it is referred to as Ephrath or Ephratah.

falling on the ground headlong in each and every land, so much so that the demons were frightened and did not know why. They rushed to Satan, Eblis, the accursed who was on a throne which he had made for himself on the surface of a lake mocking the Almighty's Throne when it was first on the water. They came to him when six hours of the day had passed. When Eblis saw their throngs, he felt very upset and alarmed because he had never seen them assembling like that since he scattered them throughout the world to do their mischievous deeds. He used to see some of them now and then but never all of them at the same time. He asked them what had happened. They told him that something must have happened on earth that caused all the idols to be smashed without any human touching them. Nothing was more instrumental than those idols in bringing destruction to the descendants of Adam. Now this new event that has occurred caused humans to think very low of those idols, and the devils were concerned that humans were not going to worship idols any more. "Be informed," they said, "that we have not come to you here before looking for its cause throughout the world, in the seas, and everywhere else, but we did not increase but in ignorance regarding what has happened." Eblis said to them, "This must have been a momentous event; so, remain where you are."

Eblis immediately flew away for three hours during which he passed by the place where Jesus عليه السلام was born. When he saw the angels gazing at that spot, he realized that that was the scene of the event. He wanted to approach it from above, but the heads of the angels and their shoulders acted as a shield. He wanted to approach it from under the ground, but he noticed that the angels' feet were planted firmly in it. He then wanted to penetrate through their ranks, but they forbade him from doing so as testified to this fact by the statement of the Prophet saying, "Every human being is hit by Satan on the side upon its birth except Jesus son of Mary عليهما السلام; Allāh Almighty shielded Jesus عليه السلام from him, so he kept trying [unsuccessfully] to penetrate the shield.'"

Having facilitated the delivery for Mary عليها السلام, Allāh Almighty prepared her to meet her people. "Eat, O Mary," the Almighty inspired her, "of the fresh dates, and drink of the sweet and cool

water; cool your eyes and be contented. If you see any human, and he asks you about your son, or makes a serious charge against you in his regard, tell him that you pledged to abstain (from speaking to anyone) for the sake of achieving the Pleasure of the Most Merciful One." The "fast" referred to in chapter 19 (*Sūrat Maryam*), verse 26, meant abstention from speaking. Fast during that period was abstention from eating, drinking, and speaking, "... so I shall not speak to any man today" (Qur'ān, 19:26), Mary عليها السلام was instructed to say. Another reference to abstention from speaking to people is made in the first verses of the Qur'ānic Chapter named after Mary عليها السلام, the same *Sūrat Maryam* referred to above: "He (Zakariyya عليه السلام) said: Lord! Give me a sign (*āya*). He said: Your sign is that you will not speak to the people for three nights though being in sound health" (Qur'ān, 19:10). Sometimes staying away from people and remaining in constant contact with the Almighty enables one to reach a very high spiritual plain. Remember how Prophet Mūḥammed, prior to the initiation of his historic mission, used to seek seclusion from people at the Ḥirā' cave of Mount Thawr in order to meditate and to clear his thoughts.

Mary عليها السلام brought her infant Jesus عليه السلام to her people carrying him.

Al-Kalbi[1] has said, "Joseph the carpenter took Mary and Jesus عليهما السلام inside a cave and kept them there for forty days till she recovered fully from the pains of childbirth, then he brought her back carrying him, being forty days old, whereupon Jesus عليه السلام spoke to her on the way saying, `Mother! Congratulations! I am the servant of Allāh and His Messiah!' When she came to her family with the infant, all members of her family were so grieved, they wept. It was a family of righteousness. They said to her, `O Mary! You surely have done a

[1]His full name is Muḥammed ibn al-Sā'ib al-Kalbi (d. 763 A.D.), a genealogist, traditionist, linguist, and chronologist from Kūfa. He fought Miṣ`ab ibn az-Zubayr then retired and dedicated his entire time to study Arabic and history. He studied in Kūfa and lived for some time in Baṣra.

strange thing' (19:27), that is, `Where did you get this son from?' She beckoned to them to ask Jesus عليه السلام. They were now angry and said, `How can we speak to one who is a child in the cradle?' (19:29)." Wahab has said that Zakariyya عليه السلام came to her while she was debating with the Jews about him; he said to Jesus عليه السلام, `Speak up and produce your proof if you were indeed ordered to do so.' Jesus, who was then forty days old, said,

﴿قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا ۞ وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا ۞ وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا ۞ وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدتُّ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا﴾

`I am a servant of Allāh; He has given me the Book and made me a prophet, and He has made me blessed wherever I may be. He has enjoined on me prayer and *zakāt* as long as I live, and (to be) dutiful to my mother, and He has not made me insolent, unblessed. And peace be on me the day I was born, the day I die, and the day I am raised to life'" (Qur'ān, 19:30-33). Thus did Jesus عليه السلام admit his submission to the Will of Allāh at the very beginning of his speech, belying the claim of the "Christians" and making his argument against them.

Imām Muḥammed ibn `Ali al-Bāqir[1] عليه السلام, is quoted as saying, "When Jesus عليه السلام was born, in each day he grew up as much as infants would grow in a month. When he was nine months old, his

[1]He is the great grandson of Prophet Muḥammed and one of the most brilliant persons who ever walked on the face of earth, with knowledge so vast, he was said to "pierce through the knowledge of prophets." He was Imām Muḥammed son of Imām `Ali son of Imām al- Ḥussain son of Imām `Ali son of Abū Ṭālib عليهم السلام peace and blessings of Allāh with all of them. He was born in Medīna on Rajab 1, 57 A.H./May 10, 677 A.D. and was killed on Dhul- Ḥijjah 7, 114 A.H./January 28, 733 A.D. by a poisoned saddle given to him as a present by the Umayyad tyrant Hishām ibn Abd al-Malik.

mother took him by the hand, brought him to the class and seated him before the teacher. The teacher asked him to say *Bismillāhir-Raḥmānir-Rahīm*, which Jesus عليه السلام repeated. The teacher then required him to repeat the alphabets after him, whereupon he raised his head and asked him whether he knew what the alphabets meant. The teacher raised his stick aiming to hit him, but he quickly said to him, `Do not hit me, O teacher! If you do not know, ask me, and I shall explain them to you.' The teacher asked him to explain them to him, so he stated the following,

Alīf أ is derived from *La ilāha illa-Allāh* (there is no god except Allāh);
Bā ب is derived from *Behjatullāh* (the Splendor of Allāh);
Jeem ج is derived rom *Jalāl-Allāh* (the Greatness of Allāh);
Dāl د is derived from *Dīn-Allāh* (the Creed of Allāh);
Hā ه is derived from *Hāwiya*, Hell, the pit of fire;
Wāw و is derived from *Waylun li ahlin-nār* (Woe unto the people of the Fire!);
*Z*ā ز is derived from *Zafeeru-Jahannam*, the exhalation of Jahannam (or *ge hen Hinnom*[1]), Hell, the eternal Fire;

[1]"Ge hen Hinnom," Hebrew for "the valley of the son of Hinnom," the Jews believe, is a place near Jerusalem where, according to Jeremiah 19:5, [Gentile] children were burnt in sacrifice to Baal. The latter was the fertility god of then polytheist Canaanites (Arabs, descendants of Ken`an, who inhabited Greater Syria. According to Vol. 1, p. 24 of *Civilization: Past and Present*, "'Phoenician' is the name which the Greeks gave to those Canaanites who dwelt along the Mediterranean coast of Syria, an area that is today Lebanon."). The Greeks, then, were the ones who called those Arabs "Phoenicians". *Ge hen Hinnom* is Arabized as "Jahannam." Before the advent of Islam, Arabs believed neither in heaven nor in hell. They, therefore, did not have any concept of the afterlife and had no words for Paradise or hell in their very rich and extensive vocabulary. "Janna," by the way, means: a garden, an orchard, but it really does not describe Paradise fully. Paradise is a lot more than an orchard or a garden. It is a whole world by itself. Incidentally, the word "Paradise" (*firdaws*) is also a loan word, some say from Persian, others from Babylonian.

Ḥuṭṭi **حطي** is derived from *Ḥuṭṭatil khataya `anil mustaghfirīn* (the sins have been removed from those who seek His forgiveness);
Kilman **كلمن** is derived from *Kalāmullahi ghayr makhlooq walā mubaddila li kalimātih* (the Speech of Allāh is not created, and there is no alteration to it);
Ṣa`af* **صعف** is derived from *Ṣā` bi ṣā` wal jazā' bil jazā' **صاع بالصاع و الجزاء بالجزاء** (a measure for a measure, and a reward for each good deed);
Qirshat **قرشة** is derived from *taqrushuhum ḥeena taḥshuruhum* **تقرشهم حين تحشرهم** (it gathers them together as it inflicts its pain upon them)."'

The teacher said to Mary عليها السلام, "Woman, take your son away, for he needs no teacher."

The reader is referred to the Glossary of this book for more details about both the Basmala and the Fātiḥa. Al-Ḥussain ibn Muḥammed ibn al-Ḥussain, a scholar of exegesis, has informed us through his chain of narrators which goes back to Abū Sa`īd al-Khudri who quotes the Messenger of Allāh ﷺ as saying, "Jesus عليه السلام was sent by his mother to learn, so the teacher required him to say *Bismillāh* (in the Name of Allāh), whereupon Jesus asked him what that meant. The teacher told him he did not know, so Jesus explained it to him. He said, `The B means *Bahāullāh* (the Splendor of Allāh), the *sīn* [the `s' in *bismillāh*] means *Sanāullāh* (the Majesty of Allāh), and the *mim* [the `m' in *Bismillāh*] means *Mamlakatullāh* (the Kingdom of Allāh, the Exalted, the Sublime),"' and Allāh knows best.

Jesus and Mary عليها السلام Leave for Egypt
Jesus عليه السلام was born forty-two years after the ascension of Augustus[1]

[1]"Augustus" is his title which means "revered." His name was Octavius or Caius Octavius, and he lived from 63 B.C. to 14 A.D. He was a contemporary of Jesus Christ and a grand nephew of Julius Caesar. He also was the first Roman emperor. (Caius) Julius Caesar (102 B.C. - 44 B.C.), who extended Rome's control to France (then land of the Gauls, original inhabitants of the France before Celtic Germanic tribes kicked them out and occupied their land in the third century B.C.) and Britain, adopted him

[of the Roman Empire], fifty-one years after the king of the Ashkanites[1], kings of the sects, had passed away. Today's Syria and its surrounding areas were under the authority of Caesar of Rome who had appointed Herod[2] as the king on his behalf. When Herod, who was ruling over the areas then inhabited by the Children of Israel, came to know the story of the Messiah, he wanted to kill him. The Children of Israel saw a star according to whose appearance they, utilizing their books, calculated the date of his birth. Allāh sent an angel to Joseph the carpenter to warn him against Herod and his evil scheme, ordering him to flee with the boy and his mother to Egypt and to return once Herod was dead. Joseph transported Mary and her son on a donkey till they reached a place in Egypt to which the Almighty refers in this verse:

﴿وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً وَآوَيْنَاهُمَا إِلَى رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ﴾

"And We made the son of Mary and his mother a sign, and We gave them a shelter on a lofty ground having meadows and springs" (Qur'ān, 23:50).

Mary and Jesus عليهما السلام Return Home

Wahab has said that when Herod died, twelve years after the birth of

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and named him Caius Julius Caesar Octavianus. After his (Caesar's) assassination, Augustus gained power in Rome. In 31 B.C., he defeated Queen Cleopatra of Egypt (69 B.C. - 31 B.C.) at Actium, Greece, on September 2, 31 B.C. It was then that he became master of the Roman world.

[1]Or Ashkenazim, one of the two major Jewish sects; the other is the Sephardim.

[2]It was through Marc Antony (83 B.C. - 30 B.C.), a protege of Julius Caesar, that Herod (or Herod the Great) secured such a position which he maintained from 37 B.C. to 4 B.C. In his last years, he fell a victim to insanity, executing his sons Aristobulus, Alexander, and Antipater. He is the one who ordered the mass massacre of children.

Jesus عليه السلام[1], Allāh inspired Mary telling her of Herod's death, ordering her to return with her son Jesus and cousin Joseph the carpenter to Syria. They did, settling near the Galilee mountain at a village in north-northeast of Bethlehem (Bayt Laḥam بيت لحم) called Nazareth after which Christians are called "Nazarites" or "Nazarenes." Its Arabic name is "an-Nāṣira **الناصرة**". There, Jesus عليه السلام kept learning in one hour what others would learn in a day, and in a day what others would in a month, and in a month what others would in a year, and such is the Almighty's design with His messengers. When he became thirty years old, Allāh inspired him to come out to the public and to invite them to worship the One and Only God, Allāh, through the medium of parables, empowering him to heal the sick, to cure those afflicted with permanent handicaps, to give sight back to the blind, to heal the mentally retarded, to suppress the power of evil, to forbid people from committing misdeeds, and to subject the devils to humiliation by permitting goodness to thus prevail. He did as he was ordered, so people loved him and enjoyed his company. His followers started increasing in number. Soon he became quite famous, and at times he may have had as many as fifty thousand patients or handicapped persons to heal. Those who could walk to him did so, and those who could not

[1]There is no definite date given for the birth of Jesus Christ even by Christians themselves! Most books say that he was "probably" born between 8 B.C. and 4 B.C. The angel referred to above is described in Christian books as "the heavenly host." In Islam, this may either be arch-Angel Gabriel or one of the angels working under his command. "Jesus" is a Greek noun derived from the Hebrew "Joshua" which means: "savior." "Christ" is a Greek translation of the Hebrew "Messiah" which means "anointed." In Arabic, his name is `Īsa. Jesus Christ is cousin of John the Baptist who is described by the People of the Book as "an ascetic preacher." In Islam, he is a prophet referred to in the Holy Qur'ān as Yaḥya son of Zakariyya (Zacharias). He is mentioned in 3:39 where he is described as "an honourable, chaste, a prophet from among the good ones," in 6:85 and 19:12-15 where he is described as one whom the Almighty granted wisdom even as a youth, and in 21:90 where he and his family are described as those who "used to hasten, one with another, in (the doing of) deeds of goodness."

he himself sought, the messenger of God that he was. Those who could not reach him, he managed to reach them, and such is the mark of distinction of men of God. The only medicine he applied to the patients who had a full conviction in him and in his Lord was his supplication.

Mary's Death and Prophethood of Jesus عليه السلام

According to a number of accounts, Mary conceived Jesus عليه السلام when she was thirteen years old. She gave birth to him at Bethlehem, a suburb of Jerusalem, fifty-one years after the beginning of the reign of the Ashkelonites (or Ashkenazim). Allāh sent the *wahi* (inspiration) to him at the age of thirty, and He raised him up from the temple at Jerusalem on Laylatul-Qadr (the Night of Power) during the month of Ramadān when he was thirty-three years old; so, his prophethood continued for only three years. His mother lived after his being raised to heavens for six years, and Allāh knows best.

The Disciples

Allāh Almighty has said,

﴿فَلَمَّا أَحَسَّ عِيسَى مِنْهُمُ الْكُفْرَ قَالَ: مَنْ أَنصَارِي إِلَى اللَّهِ؟ قَالَ الْحَوَارِيُّونَ: نَحْنُ أَنصَارُ اللَّهِ، آمَنَّا بِاللَّهِ وَاشْهَدْ بِأَنَّا مُسْلِمُونَ﴾

"But when Jesus perceived disbelief on their part, he said: Who will be my helpers in Allāh's way? The disciples said: We are helpers (in the way) of Allāh: We believe in Allāh and bear witness that we submit (to Him in Islam)" (Qur'ān, 3:52). The Almighty has also said,

﴿وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنْ آمِنُواْ بِي وَبِرَسُولِي، قَالُواْ آمَنَّا وَاشْهَدْ بِأَنَّنَا مُسْلِمُونَ﴾

"And when I inspired the disciples saying: Believe in Me and in My messenger, they said: We believe and (you) bear witness that we are Muslims (submitters to the will of Allāh)" (Qur'ān, 5:111), that is, Allāh enabled the disciples to believe in His messenger. They were the elite from among those who believed in Jesus son of Mary عليهما السلام and who followed him. They were his supporters and viziers, and they were twelve in number. Their names are: Simon al-Safa who is

also called Peter, his brother Andrews, Jacob son of Zebedee, his brother John, Philip, Bartholomew, Thomas, Matthew "al-Ashshar العشار" (collector of the عشر *`ushr* tax, the tithe[1]), Jacob son of Halfa, Leah who is also called Thaddaeus, Simon the Canaanite, and Judas Iscariot. Biblical lists of them, however, differ from this one.

The "saints" who wrote the Gospels named after them are: John, Mark, Luke, and Matthew. Let us see what Christians tell us about them[2]:

St. Mark was a friend of Saints Peter, Paul, and Luke. He is John Mark; his mother is believed to be the owner of the house where the Last Supper (where the Table of Viands, or *al-Mā'ida*) was held. His Gospel is the shortest and simplest, the only one which stands out from among all the other three in context and in spirit. Some Biblical critics are of the view that it was the first to be composed. It narrates the life of Jesus عليه السلام from his baptism by John the Baptist to the passion and alleged "resurrection".

St. Luke, a man from Antioch[3], Syria, was said to be a doctor, a

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[1]It is a tax on agricultural produce, goods, or personal items set aside as an offering to God. Very few Christians nowadays pay it, and the same applies to the "majority" of Muslims who no longer pay the *khums* خمس, one-fifth mandatory religious tax. Here in the U.S., taxes collected by federal, state, social security, insūrance, etc. take out about 30% of one's hard earned income, leaving him in need for charity himself!

[2]The following text material is excerpted from two sources: *The Columbia Viking Desk Encyclopedia* (The Viking Press, New York, 1968), and the *Encyclopedia Britannica III*.

[3]The city of Antioch is situated on the banks of the river al-Āsi (Orontes). It was founded about 300 B.C. by Celeucus I (Nicator) who died in 280 B.C. Celeucus I was a general of Alexander the Great. Antioch is the city where the followers of Jesus Christ were called "Christians" (rather than Nazarines) for the first time. It is the seat of a Melchite, or Maronite, and a Jacobite patriarch. It fell to the Persians in 538 A.D., to the Arabs in 637 (16 A.H.), to the Byzantians from 969 - 1084 (358 - 477 A.H.), to Seljuk

physician, and a friend and companion of Saints Paul and Mark. Christian tradition, however, says that he was a painter and that he died as a martyr. He is described as "a disciple of the Prophets"[1] which clearly means he learned not directly from Jesus عليه السلام but from his twelve Prophets. His Gospel provides an account of the birth of Jesus عليه السلام, tells of his ministry and ends with the passion and alleged "resurrection". He is author of a twelve-volume literary work, the Gospel and the Acts, and is the most literary of the New Testament writers. The approximate date of his death or "martyrdom" is given as 66 A.D.

St. Matthew, also named Levi, is said to be a publican (tax collector) of Capernaum, a city in northeast Palestine on the Sea of Galilee. He was employed as a tax collector by Herod Antipas, tetrach of Galilee. He is described as one of the twelve disciples of Jesus Christ عليه السلام. He is author of the first synoptic Gospel which, like the rest, gives an account of the birth of Jesus عليه السلام, tells of his ministry, and ends with the passion and alleged "resurrection". The Bible offers scanty and uncertain information about him. Everything about his character, conduct, conviction and life is subject to debate and is never ascertained... He wrote his Gospel, the first of the four, in Hebrew. His Gospel is also attributed to Matthew who is said to be one of the twelve Prophets or disciples.

St. John is the son of Zebedee, a fisherman from the Galilee, and Salome. He is the younger brother of St. James the Greater, also one of the twelve disciples of Jesus عليه السلام. Jesus Christ عليه السلام, we are told, also had a brother named James...! Ancient Christian tradition claims that John is the author of all the four Gospels comprising the

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Turks in 1085 (478 A.H.), to the Crusaders in 1098 (491 A.H.), to Egyptian Mamlukes in 1268 (666 A.H.), and to Ottoman Turks in 1516 (922 A.H.). It was transferred to Syria by Western powers in 1920 (1339 A.H.) but restored to Turkey in 1939 (1358 A.H.). This is why the reader sometimes sees Antioch identified as a Syrian town and sometimes as a Turkish one! What a busy little town!

[1] *Encyclopedia Britannica* II, Vol. 11, p. 178.

Bible..., in addition to three epistles and the Book of Revelation. Is he really?! This is the subject of debate among Christians; so, let us leave them debating and arguing till the Day of Judgment! He is described in Christian books as a "divine," theologian, and as an Evangelist, a writer of the four Gospels. No date of his birth or death is available, and even the place where he died is not known for sure. Some writers admit that what is written about him is more of a legend than a fact.

One is tempted to ask: "Why is it that there are four Gospels instead of one? Why is there so much duplication and difference between one Gospel and another? Whose Gospel is the right or the more reliable one? Since they cannot all be right, which one is right? If those Gospels were all written by St. John, as stated above, why, then, are they divided into four with each one of them bearing the name of an Prophet? Had they all been written by St. John, why was not the Bible called the Book of John?" My bet is that if you ask a priest or even the most learned Christian cleric, he will never give you a straight answer to any of these legitimate questions.

Saint Barnabas

According to the Gospel of Matthew, and to be exact Ch. 10, verse 4, the list of the twelve disciples of Jesus Christ عليه السلام is as follows: Simon (or Peter), Andrew (Peter's brother), James (son of Zebedee), John (James' brother), Philip, Batholomew, Thomas, Matthew (the tax collector), James (son of Alphaeus), Thaddaeus, another Simon who is said to be "a member of `The Zealots,' a subversive political party," and Judas Iscariot. Why is the name of Saint Barnabas not among them, and how did he come to write his own Gospel, the only one accepted by Muslims as the true Bible? With all their prejudices, speculations, sectarian motivations, it is unwise to accept what today's or yesterday's Christians tell us about Saint Barnabas and his Bible, or about the other disciples. *The Encyclopedia Britannica III*, for example, describes those who believed that Christ was human and not divine as heretics, and so do many Christian writers and theologians. An independent research, therefore, will yield better results, that is for sure. One such research has been undertaken by M.A. Yusseff who published his findings in a very interesting book

titled *The Dead Sea Scrolls, the Gospel of Barnabas, and the New Testament* which was published in 1405 A.H./1985 A.D. by the American Trust Publications of Indianapolis, Indiana.[1] Saint Barnabas was originally called Joseph the Levite or Joses the Levite and is better known as Matthai or Matthias. In the Christian document known as *Recognitions*, Matthias is identified as another name for Prophet Barnabas, which is correct. In another document known as *Homilies*, Barnabas is said to be a personal Prophet of Jesus عليه السلام, "a strict servant of the Law," and, hence, one of the original twelve Disciples (or Prophets) of Jesus Christ عليه السلام. Scholars of the Jewish faith, too, list his name among not twelve but five Prophets, the remaining four being: Naki, Nester, Buni, and Todah. But we find the name "Lebbacus" among these disciples in Matthew 10:13, that of "Judas son of James" in Luke 6:16 and Acts 1:13, both contradicting other Biblical accounts; so, which one is correct and which one is not?!

Saint Barnabas was born in Cyprus in the first century A.D. Other references to him are recorded in the Bible in Acts 11:19 and 15:41. He is said as having joined the Jerusalem church "after the alleged crucifixion of Jesus عليه السلام[2]," which is not true, sold his property, and gave the proceeds as a donation to his community. He founded the church in Antioch (Turkish Antakya), where he preached. Inviting Paul of Tarsus (Turkey) to be his assistant, he undertook missionary activity and then went to Jerusalem. Shortly after 48 A.D., a conflict separated both men, and Barnabas sailed home to Cyprus. Where did he write his Gospel and when? Nobody seems to know. How did he die? Nobody seems to know, yet he is called a martyr... We are also told that he knew St. Mark. In 488 A.D., his grave was discovered

[1]For the benefit of our reader, the full address of the said Publisher is: ATP, 10900 W. Washington Street, Indianapolis, IN 46231, U.S.A. I think this book ought to be in every personal and public library. May the Almighty bless and reward its author and publisher, *Allāhomma Āmeen.*

[2]This misleading statement exists in Vol. One of the world renown *Encyclopedia Britannica III*. How many other errors exist in this Encyclopedia?!

near the Monastery of St. Barnabas in the Cypriot city of Salamis. A copy of his Gospel was found buried with him[1]. The accurate list of the twelve disciples of Jesus عليه السلام exists in the Gospel of St. Barnabas himself who records the following:

> Jesus, having returned to the region of Jerusalem, was found again of the people with exceedingly great joy, and they implored him to abide with them, for his words were not as those of the scribes, but were with power; for they touched the heart.
>
> Jesus, seeing that great was the multitude of them that returned to their heart for to walk in the law of God, went up into the mountain, and abode all night in prayer. When the day came he descended from the mountain and chose twelve whom he called Prophets, among whom is Judas, who was slain upon the cross[2]. Their names are: Andrew and Peter his brother, fishermen; Barnabas, who wrote this, with Matthew the publican, who sat at the receipt of custom; John and James, son of Zebedee; Thaddaeus and Judas[3]; Bartholomew and Philip; James, and Judas Iscariot the traitor. To these he always revealed the divine secrets. He made Iscariot Judas his dispenser of that which was given in alms, but he stole the tenth part of everything. (The Gospel of Barnabas 14)

The Gospel of St. Barnabas is the one that contains the true teachings of Jesus Christ; it will be discussed later how it refers to

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[1]That copy was later deposited at the Imperial Library at Vienna. It was at a much later date translated into English and edited by Lonsdale and Laura Ragg.

[2]This statement, among many others in the Gospel of St. Barnabas, agrees with what we, Muslims, have in the Holy Qur'ān. Jesus Christ was not crucified. Indeed, it was Judas Iscariot who was crucified. Let the Christians of the world stand corrected. But they will never accept this correction simply because it means undermining the very foundation of their present day's creed.

[3]The reader can easily see that there were two men among the disciples of Jesus named Judas; one of them was crucified, so he was rewarded in heaven, and the other was not, so he was rewarded by the Romans for his treachery. The latter is Judas Iscariot.

Prophet Muḥammed ﷺ as the "Paraclete," a Greek word meaning "Messenger" and "Comforter," in Arabic *al-Amīn* **الأمين**... Even if you set aside the Gospel of St. Barnabas, a good Greek translation of the original text of John 14:16 will read as follows: "And I will Pray the *Patera*, and he shall give you another *Paraclete*, so that he may abide with you forever." The Greek word *Patera* is erroneously translated as "the Father," a reference to the Almighty, in a "modern" version of the Bible which gives the following text for John 14:16-17: "And I will ask the Father, and he will give you another Counselor to be with you forever—the Spirit of Truth."[1] No man of righteousness has earned the title of "the Spirit of Truth" (in Arabic aṣ-Ṣādiq **الصادق**) more than Prophet Muḥammed ﷺ. A good scholar of Greek will do better than that; he will translate *Patera* into "Nourisher" or "Sustainer," and *Paraclete* into "Comforter," *al-Amīn* in Arabic, a title given to Prophet Muḥammed ﷺ even before he had started his prophetic mission. The translation of what John has in 14:16-17 should instead run as follows:

And I will request the Nourisher (God) to send you another Messenger, so that he may be (your) guide always, the inspired, the Truthful, whom the world at large will not welcome because it will not comprehend or appreciate him, but you (believers) will recognize him. He will dwell with you and (his message) will find a place in your hearts.

A testimony to the truth of the statement saying "... and (his message) will find a place in your hearts" is that most converts to Islam used to follow one sect of Christianity or another. Upon acceptance of Islam, such converts do not abandon Christ عليه السلام; they simply rediscover him and get to know the real Christ عليه السلام whose message has been and is still being distorted. The best Christians in the world are the Muslims. Muslims wholeheartedly honour Jesus Christ عليه السلام and his true and pristine message presented by Prophet Muḥammed ﷺ; read the following verses of the Holy Qur'ān and

[1] *The Great News: The New Testament* (Colorado Springs, Colorado: International Bible Society, 1984).

see for yourself how such message is described:

﴿إِذْ قَالَ اللَّهُ يَا عِيسَى إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُواْ وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُواْ إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ﴾

"Behold! Allāh said, 'O Jesus! I will take you and raise you to Myself and clear you (of the falsehoods) of those who blaspheme; I will make those who follow you superior to those who reject faith until the Day of Resurrection: Then all of you shall return to Me and I will judge between you concerning what you argued about'" (Qur'ān, 3:55).

Carefully examine the above verse especially this portion: "... and make those who follow you above those who disbelieve to the Day of Resurrection" and see how the Almighty raises the status of those who follow Jesus above those who disbelieve in him till the Day of Judgment, and remember that a Muslim cannot be a Muslim at all unless he believes in Jesus عليه السلام and follows his guidance just as he follows the guidance of Prophet Muḥammed ﷺ and all other Prophets عليهم السلام. Those who truly believe in Jesus Christ عليه السلام and who follow his pristine message are none other than the Muslims, whereas the rest may be divided into two groups: 1) those who have distorted the message of Jesus Christ عليه السلام and lied about it one generation after another and are still doing so, and 2) the Jews who disbelieved in him and in his message and disbelieved in his virgin birth.

***'Allāma* al-Majlisi** ﷺ

Let us go back to the argument about the *Paraclete*. This is not the first time such an argument is raised. *`Allāma* al-Majlisi (above sketch) records an incident which took place during the time of the `Abbāside ruler al-Ma'mūn and is narrated by al-Ḥassan ibn Muḥammed al-Nawfali involving Imām Ali ibn Mousa ar-Riḍa ﷺ debating with a Catholic high priest, some sources say an archbishop, about the authenticity of the existing four Gospels comprising the Bible. It went on as follows:

The Imām ﷺ asked the Catholic, "O Christian! Are you familiar with a statement in the Bible wherein Jesus ﷺ says, `I am going to my Lord and your Lord, and the *Paraclete* is coming who shall testify to my truth just as I testified for him, and he shall explain everything to you, and he shall be the one to expose all the sins of nations, and he shall be the one to smash the pillar of apostasy'?"[1]

[1]This is a rough translation of the original Arabic text. A thorough research of the Bible may yield better results and reveal the exact Biblical verse to which the Imām was referring. Unfortunately, the Imām did not specify which of the four Gospels he was quoting. Consulting a Bible in Arabic may also produce the same anticipated result: the number of the exact verse and the name of the Gospel which the Imām had in mind.

The Catholic said, “We admit all what you have just quoted of the Bible.” The Imām ﷺ asked him, “Do you testify that such a statement is actually fixed in the Bible?” “Yes,” said the Catholic. Imām ar-Rida ﷺ said, “O Catholic! Could you tell me about the first Bible, how you lost it then found it, and who put your existing Bible together?” The Catholic said, “We did not lose the Bible except for one single day then we found it fresh; John and Matthew brought it back to us.” Imām ar-Rida ﷺ said, “How little your knowledge of the Bible and its scholars is! If such is your claim, then why do you dispute with one another about the Bible? Rather, controversy has always revolved around the Bible which is in your hands today. Had it been the same as the first one was, you would not have thus disputed (with one another) about it, but I shall inform you of such controversy myself.”

The Imām ﷺ went on to state the following:

“Be informed that when the first Bible was lost, the Christians gathered around their scholars and said to them, `Jesus son of Mary has been killed, and we do not know where the Bible is. You are the scholars; so, what do you have with you?' Luke and Mark said to them, `We have learned the Bible by heart; so, do not grieve in its regard, and do not forsake the churches, for we shall recite to you one Gospel after another on each Sunday till we put it all together.' Luke, Mark, John and Matthew sat together, and they put this Bible of yours for you after you had lost the first (original) one. These four men were students of the early disciples; are you aware of that?!” The Catholic answered, “This I did not know and now I do. It is also now clear to me how much you know about the Bible, and I have heard from you things with which I was familiar and to which my heart testifies to be the truth. I have, therefore, gained a better understanding.” Imām ar-Riḍa ﷺ then said to him, “How do you, then, find the testimony of these men?” “Accurate,” said the Catholic, “since they are the scholars of the Bible, and everything to which they testified is the truth.” Imām ar-Riḍa ﷺ then turned to al-Ma’mūn and his company and said, “Bear witness to what he has just said.” They said, “We testify.” Then the Imām turned to the Catholic and said, “I challenge you to swear by the son and his

mother whether you know if Matthew had said, `The Messiah is David son of Abraham son of Isaac son of Jacob son of Yehuda son of Khadrun', and that Mark said about the lineage of Jesus son of Mary عليهما السلام that he was `The word of God which He placed in the human body, so it became human', and that Luke said, `Jesus son of Mary and his mother were humans of flesh and blood, so the Holy Spirit entered into them'. Then you testify that Jesus had himself said the following about his creation, `I tell you the truth: None ascends the heavens except that he descends therefrom except the man who rides the camel, the seal of the prophets, for he shall ascend to the heavens then shall he descend;' so, what do you say about that?" The Catholic said, "This is the speech of Jesus, and we do not deny it." Imām ar-Riḍa عليه السلام said, "If so, what do you say about the testimony of Luke, Mark, and Matthew with regard to Jesus and what they had attributed to him?" The Catholic said, "They lied about Jesus..." Imām ar-Rida عليه السلام turned to the audience and said, "O people! Has he not (a moment ago) testified to their truthfulness and said that they were the scholars of the Bible and what they said is the truth?!" The Catholic said to the Imām عليه السلام, "O scholar of the Muslims! I would like you to excuse me from having to discuss these men." After a while, the Imām عليه السلام turned to that high-ranking Catholic cleric, an archbishop, and said, "In the Bible, it is written: `The son of the virtuous woman is departing, and the *Paraclete* is coming after him, and he shall lighten the burdens and explain everything to you, and he shall testify for me as I have testified to you. I have brought you the parables, and he shall bring you the interpretation.' Do you believe that such a text exists in the Bible?" The Catholic answered in the affirmative.[1]

The Holy Qur'ān, moreover, tells us in Sūrat aṣ-Ṣaff (Ch. 61) that

[1]al-Majlisi, *Biḥār al-Anwār*, Vol. 14, pp. 331-333. Again, since this text is my translation from the Arabic original, the Imām's quotations may not be exact. Consulting a Bible written in Arabic will be worthwhile and will provide the numbers of the chapters and verses to which the Imām here refers. Unfortunately, I do not at the moment have a copy of the Bible in Arabic.

﴿وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُم مُّصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَاةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِن بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُم بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُّبِينٌ﴾

"Jesus son of Mary said: O Children of Israel! I am the prophet of Allāh to you testifying to that which is before me of the Torah and giving the glad tidings of a Prophet who will come after me; his name is Aḥmed; but when he came to them with clear arguments, they said: This is clear magic" (Qur'ān, 61:6). Compare this Qur'ānic verse with the following text in the Gospel of St. Barnabas:

> Thereupon said the disciples, "O master, it is thus written in the book of Moses, that in Isaac was the promise made."
>
> Jesus answered with a groan, "It is so written, but Moses wrote it not, nor Joshua, but rather our rabbins, who fear not God. Verily, I say to you that if you consider the words of the angel Gabriel, you shall discover the malice of our scribes and doctors. For the angel said: `Abraham, all the world shall know how God loves you, but how shall the world know the love that you bear to God? Assuredly it is necessary that you do something for the love of God.' Abraham answered, `Behold the servant of God, ready to do all that which God shall will.'
>
> "Then spoke God, saying to Abraham, `Take your son, your firstborn Ishmael, and come up the mountain to sacrifice him.' How is Isaac firstborn, if when Isaac was born Ishmael was seven years old?"
>
> Then answered Jesus, "Verily I say to you that Satan ever seeks to annul the laws of God. Therefore, he with his followers, hypocrites and evildoers, the former with false doctrine, the latter with lewd living, today have contaminated almost all things, so that scarcely is the truth found. Woe to the hypocrites, for the praises of this world shall turn for them into insults and torments in hell.
>
> "I therefore say to you that the messenger of God is a splendor that shall give gladness to nearly all that God has made, for he is adorned with the spirit of understanding and of counsel, the spirit of wisdom and might, the spirit of fear and love (of God), the spirit of prudence and temperance. He is adorned with the spirit of charity and mercy,

> the spirit of justice and piety, the spirit of gentleness and patience, which he has received from God three times more than He has given to all his creatures. O blessed time, when he shall come to the world. Believe me that I have seen him and have done him reverence, even as every prophet has seen him. Seeing that of his spirit God gives to them prophecy. And when I saw him my soul was filled with consolation, saying, O Muḥammed, God be with you, and may he make me worthy to untie your shoe latchet, for obtaining this I shall be a great prophet and holy one of God."
> (The Gospel of Barnabas 44)

"... unworthy to untie your latchet" above brings to memory what St. Mark said in 1:7: "And this was his message: `After me will come one more powerful than I, the thongs of whose sandals I am not worthy to stoop down and untie." The speaker is undoubtedly Jesus and the one whose coming he is predicting is none other than Prophet Muḥammed ﷺ. But people look at things and make them appear as they would like them to be rather than as they really are. Such is the truth which all other disciples, with the exception of Barnabas, had deliberately hidden.

The reader is encouraged to obtain a copy of the Gospel of Saint Barnabas[1] and compare it with other existing Bibles, be they those accepted by the Catholics or those endorsed by the Protestants and judge for himself as to how much distortion the message of Christ has suffered and is still suffering...

Al-Ḍaḥḥāk[2] has said that the disciples (in Arabic *ḥawariyyūn*

[1]Since there is no copyright on The Gospel of Barnabas, the copy of it which I consulted for the writing of this book does not contain the Publisher's name or the place or date of publication.

[2]His name is "Abul-Qāsim" ibn Muzāḥim al-Hilāli, and some call him "al-Khurāsāni". He lived in Balkh, Samarkand and Naishapur. According to Ibn Kathīr's book *Al-Bidāya wan-Nihāya*, he was a highly respected *tābi'i* who narrated from Anas, [Abdullāh] ibn Omer [ibn al-Khaṭṭab, the second caliph], Abū Hurayra and a group of other *tābi'is*. Some scholars say that he neither quoted Ibn `Abbās nor any other *sahābi*. Sufyān al-Thawri regards him as an "imām of *tafsīr*," counting four such top imāms:

حواريون) were called so due to their pure hearts. Apparently he gave them more credit than they deserved, seeing how much distortion they inflicted on the message of Jesus even as early as the very first century. As a matter of fact, one very famous Christian writer, George Bernard Shaw, described these disciples very well when he said the following on p. 72 of *The Adventures of a Black Girl in Her Search for God*: "Jesus could be reproached for having chosen his disciples very unwisely if we could believe that he had any real choice. There are moments when one is tempted to say that there was not one Christian among them and that Judas was the only one who showed any gleams of common sense." Imagine! Abdullāh ibn al-Mubārak has said that they were called so because their faces were shining with the mark of adoration, its glow and whiteness. The Arabic root word, *ḥūr*, means: intense whiteness. Al-Ḥassan has said that it means "supporters" or "helpers," while Qatādah thinks that it means "the ones most fit to be successors of their master."

Did those disciples or Prophets deserve all these compliments? Let us examine how they dealt with their master:

The night preceding the "imprisonment" of Jesus Christ عليه السلام was truly a testing night for the faith of those disciples. On that night, those disciples joined him in his concealment. Jesus عليه السلام knew perfectly well what they were; so, he recommended them to devote themselves to prayer so that they might not fail the test. On that occasion, they made a great profession of faith and integrity. One said, "I will shed my blood where a drop of your perspiration falls." Another said, "I will die before anyone hurts a hair of your body." Despite all these protests and professions, they could not keep even the night's vigil along with Jesus عليه السلام. Jesus عليه السلام said to them, "Stay here with me keeping the night's vigil along with me..." Then he came to the disciples and saw them fallen asleep. He then said to Peter, "Can you not keep even a moment's vigil with me? Keep vigil and keep yourself engaged in prayers lest you should fail the test..."

Mujāhid, `Ikrimah, Sa`īd ibn Jubayr and al-Ḍaḥḥāk. His date of birth is unknown, but he died in 100 A.H./718 A.D.

Then, coming out again, he saw them sleeping the second time, and their eyes were heavy with sleep..., and he saw them the third time sleeping. If you have a copy of *The New Testament in Today's English Version* (third edition, New York), turn to p. 73 and see for yourself.

Ibn `Abbās has said that they were fishermen. Some of them were. Jesus ﷺ passed by them once and asked them what they were doing. "Fishing," said they. He asked them, "Would you like to come with me so we may fish for people?" They asked him, "How can that be?!" He said, "We invite them to the way of Allāh." They asked him who he was, and he answered them that he was Jesus son of Mary ﷺ, a servant and messenger of Allāh ﷺ. "Is there any other prophet whose status is higher than yours?" they asked him. "Yes," he answered, "the Arabian Prophet ﷺ," so they followed him, believed in him, and joined his march. This is what we, Muslims, would like to think of these disciples, but how do Christians look at us? Contrary to what we, Muslims, are taught by our Islamic code of ethics, Christians do not recognize our religion or any other religion besides theirs. To them, anyone who does not recognize Jesus ﷺ as the "son of God," His "only begotten son," and who is not baptized, can have no place in heaven. Adherents of all religions in the world, and those who have no religion, have the right to wishful thinking. Compare this with the tolerance Islam demonstrates in the following verse of Sūrat al-Baqara and judge for yourself, dear Reader, whether you are a Muslim or not:

﴿إِنَّ الَّذِينَ آمَنُواْ وَالَّذِينَ هَادُواْ وَالنَّصَارَى وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ﴾

Surely those who believe (Muslims), and those who are Jews, and the Christians, and the Sabeans[1] (Sabians), whoever believes in

[1]Some Arab writers say that the Sabeans (Sabians) were a certain sect of unbelievers who worshipped the stars secretly and openly professed to be Christians. According to others, they are followers of the religion of Sabi' son of Seth son of Adam, which is more accurate, for the Holy Qur'ān includes them in the above quoted verse among the believers. Other writers

God and in the Last Day and does good, they shall have their reward from their Lord, and there is no fear for them, nor shall they grieve. (2:62)

Such is the tolerance of Islam, and such is the perfect code of Islamic ethics. This verse should set the cornerstone for a true brotherhood among the followers of the greatest three religions in the world: Judaism, Christianity and Islam. Such brotherhood is needed now more than ever before. Only such brotherhood can protect the followers of these three creeds from fanatics such as the Takfīris who are the parasites of our time and who apparently overlook such verses, giving them their own twisted meanings, that is, if they read the Holy Qur'ān at all. Islam does not excommunicate anyone, nor does it allow one to harm an insect, let alone a human being or an animal.

The Holy Spirit

Among the signs of the prophethood of Jesus عليه السلام is that he was assisted by the Holy Spirit. The Almighty has said,

﴿وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِن بَعْدِهِ بِالرُّسُلِ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لاَ تَهْوَى أَنفُسُكُمُ اسْتَكْبَرْتُمْ فَفَرِيقاً كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ؟!﴾

"We gave Jesus son of Mary clear arguments and strengthened him with the Holy Spirit" (Qur'ān, 2:87);

﴿إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَى وَالِدَتِكَ إِذْ أَيَّدتُّكَ بِرُوحِ الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلاً وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَاةَ وَالإِنجِيلَ وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي وَتُبْرِئُ الأَكْمَهَ وَالأَبْرَصَ بِإِذْنِي وَإِذْ تُخْرِجُ الْمَوْتَى بِإِذْنِي وَإِذْ كَفَفْتُ بَنِي إِسْرَائِيلَ عَنكَ إِذْ جِئْتَهُمْ بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُواْ مِنْهُمْ إِنْ هَذَا إِلاَّ سِحْرٌ مُّبِينٌ﴾

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say that their religion is pretty much what Christianity teaches except that their *qibla* was towards the south. Still others say that they followed the religion of Prophet Noah, and surely Allāh knows best.

“Then [on the Judgment Day] Allāh will say, “O Jesus son of Mary! Recount My favor to you and your mother. Behold! I strengthened you with the Holy Spirit, so that you spoke to the people in childhood and in maturity. Behold! I taught you the Book and wisdom, the Law and the Gospel. And behold! You made the figure of a bird out of clay, as it were, by My permission, and you breathed into it, and it became a bird by My permission, and you healed those born blind and the lepers by My permission. And behold! You raised the dead by My permission. And behold! I restrained the Children of Israel from (violence to) you when you showed them the clear Signs, and the unbelievers among them said, `This is nothing but obvious magic.'” (Qur’ān, 5:110).

Scholars have differed regarding the Holy Spirit (*rūḥ al qudus* **رُوح القُدُس**). Ar-Rabee` ibn Anas[1] has said that it is the spirit that blew the breath of life into him, and that Allāh attached it to His own Name as an act of honoring. The *qudus* is Allāh Almighty according to the verse, “... and a spirit from Him” (Qur’ān, 4:171), and also, “... so We breathed into her of Our *rūḥ* ”(Qur’ān, 21:91). Other scholars have said that what is meant by the *qudus* is purity, hence *ar-rūḥ al qudus* means “the pure spirit.” Jesus ﷺ is also called *rūḥ* for the simple reason that he was not carried in men's loins, nor was he carried by the wombs of married women; rather, he was an order decreed by the Almighty. As-Suddi says that *ar-rūḥ al qudus*, the Holy Spirit, is Gabriel, and that this phrase means: “supporting Jesus

[1]His name is ar-Rabee’ ibn Anas ibn Ziyād al-Bakri **ربيع بن أنس بن زياد البكري**, of Khurasan, originally of Baṣra. He learned from Anas ibn Mālik, Abū al-Āliya ar-Riyāḥi and al- Ḥassan al-Baṣri. He is quoted by Sulaymān al-Taymi, al-A`mash, al-Ḥussain ibn Wāqid, Abū Ja`far ar-Rāzi, Abdul-Azīz ibn Muslim, Ibn Mubārak and others. He was during his time the top scholar of Merv, and he met Sufyān ath-Thawri. He is described by Hātim as being truthful. Abū Dāwūd tells us that ar-Rabee’ was jailed in Merv for thirty years. The *aḥādīth* he narrates are included in the Four Books of Sunan (*al-sunan al-arba’a* **السنن الأربعة**). These four Sunan books were written by the following: an-Nisā’i, at-Tirmidhi, Ibn Mājah and Abū Dāwūd. Al-Bakri’s year of birth is unknown, but he died in 139 A.H./756 A.D.

عليه السلام through Gabriel" عليهما السلام, since he was his companion, friend, and guard, walking with him wherever he walked till he ascended to heavens. Sa`īdibn Jubayr and `Ubayd ibn `Umayr say that it is Allāh's Greatest Name, and through it did he (Jesus عليه السلام) bring the dead back to life and perform those miracles to people.

Miracles of Jesus عليه السلام

As-Suddi has said that when Jesus عليه السلام was at his class, he used to tell his fellows what their parents were doing. He would tell one of them, "Go home and see that your family has eaten such-and-such food," or "they have left such-and-such for you," so he would go home and ask his parents to let him have it. The family would in turn ask him how he came to know about it, and he would say that Jesus عليه السلام had told him. For this reason, the parents prohibited their children from having anything to do with Jesus عليه السلام, telling them that he was a sorcerer. They once gathered them all together at a house, and Jesus عليه السلام came and wanted to see them. When he asked who were confined inside the house, it was maliciously said to him, "Pigs." He said, "So shall they be," whereupon the door of the house was opened and indeed pigs came out of the house, and the news of the incident became widespread.

The Children of Israel felt fed up with Jesus عليه السلام. They wanted to get rid of him. When his mother sensed the danger, she conveyed him on a donkey and went out to Egypt[1].

When Jesus and his mother عليهما السلام, came out wandering about in the land, they left the Children of Israel behind and came to a villager

[1]The discreet reader realizes that reference to Egypt does not mean today's Egypt. We are talking not about now but about two thousand years ago. At that time, Egypt was a "superpower" that had extended its domination to a large part of its contemporary world. This statement means: "Mary عليها السلام conveyed Jesus on a donkey and went out to the lands under Egypt's control." Mary عليها السلام was avoiding the brutality of the Romans and those who worked for them. Some parts of Palestine (Greater Syria) at that time fell under Egypt's control.

who hosted them and was very kind to them. The king during that time was a stubborn oppressor, so their host one day came back home looking very depressed. He entered his house while Mary عليها السلام was in his wife's company. Mary عليها السلام asked his wife why her husband looked so depressed, whereupon she said to her, "Our king compels every man to take care of feeding him and his soldiers and serve them wine; anyone who refused would be penalized. Today is our turn to host him, and we are not able to handle such a burden." Mary عليها السلام asked her to tell her husband not to worry, since he was kind to her and to her son, and that she would ask her son to invoke Allāh on his behalf, and that his invocation would alone be sufficient. Then Mary told Jesus عليهما السلام of it, whereupon he said that if he were to do so, there would be some mischief [due to wine drinking]. "It does not matter," Mary عليها السلام said, "for he has surely been very kind to us." Then Jesus عليه السلام told his host to have his pots and containers filled with water, then to inform him once they were all full. The man did so, whereupon Jesus عليه السلام invoked his Lord and the water in the pots turned into meat and gravy, while the water in the containers turned into wine1. People had never tasted anything like it before. When the king came, he and his men ate, and when he drank of that wine, he asked his host where he had obtained it from. When the man told the king where he had obtained it from, the king said to him, "The wine I am served at my palace is brought to me from that land, and it surely does not taste like this one." The host had to change his story, but the king pressured him to tell him the truth. Finally, the man gave up and said, "The truth is that there is, at my house, a child who is granted by Allāh the answer to any of his pleas, and he is the one who invoked Him to turn the water into wine."

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[1]This incident can be found narrated in the Bible. Some Christians find no harm in wine drinking, basing their argument on Jesus turning water into wine, but little do they consider the fact that Jesus never drank that particular wine at that particular time nor at any other time and we, Muslims, challenge them to prove otherwise. Prophets of God are not wine drinkers; sinners are.

It so happened that that king had a son whom he very much wished to succeed him as monarch, but that son had died only a few days ago. He loved him more than anyone else. The king said, "A man who invokes Allāh to turn water into wine and Allāh answers his plea is surely capable of bringing my son back to life." Jesus عليه السلام was brought to him, and he discussed the matter with him. Jesus عليه السلام said to him, "Do not do that, for if he is brought back to life, a great deal of evil shall take place." The king said, "I am not concerned about that after seeing him again." Jesus عليه السلام asked him, "If I bring him back to life, are you all going to leave me and my mother to go wherever we want?" The king said, "Yes." Jesus عليه السلام, therefore, invoked the Almighty Who did, indeed, bring that son back to life. When the king's subjects saw him, they rushed to grab their weapons and said, "This king has plundered our wealth and now wants to appoint his son as his successor over us so that he, too, will do what his father has been doing..." They fought among themselves. Jesus and his mother left them and continued their journey.

Another of his miracles is that he created out of clay birds, as Allāh Almighty tells us in the Holy Qur'ān, 3:49:

﴿أَنِّي قَدْ جِئْتُكُم بِآيَةٍ مِّن رَّبِّكُمْ أَنِّي أَخْلُقُ لَكُم مِّنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ﴾

"... I have come to you with a sign from your Lord, that I determine for you out of mud like the form of a bird, then I breathe into it and it becomes a bird with Allāh's permission," and in 5:110:

﴿وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًا﴾

"... and when you determined out of mud a thing like the form of a bird by My permission, then you breathed into it and it became a bird by My permission."

Among his other miracles was his curing the leprous and those born blind, as Allāh Almighty has said,

﴿وَتُبْرِئُ الأَكْمَهَ وَالأَبْرَصَ بِإِذْنِي﴾

"... and you healed the [born] blind and the leprous by My permission" (Qur'ān, 5:110). The reason why these two ailments were particularly mentioned is due to the fact that nobody among the physicians of the time could find any cure for them. Jesus عليه السلام lived during a time when medicine was considered the most prominent branch of knowledge, so he was able to demonstrate to them miracles in it which nobody else could.

Still another of his miracles was his bringing the dead back to life by the Permission of Allāh Who says,

﴿وَإِذْ تُخْرِجُ الْمَوْتَى بِإِذْنِي﴾

"... and when you brought forth the dead [back to life] by My permission" (Qur'ān, 5:110). Among the dead whom he brought back to life was Lazarus (as he is called in Latin, a word which means "one helped by God," or Eleazar in Hebrew), a friend of his. He, his sisters Martha and Mary were friends of Jesus عليه السلام. His sister Mary عليها السلام sent Jesus عليه السلام a message saying that her brother had died three days ago. Some people suggested to her to escort them to his grave. She did, and it was inside a closed vault. Jesus عليه السلام supplicated to his Lord saying, "Lord! Creator of the seven heavens and the seven earths! You have sent me to the Children of Israel to invite them to Your creed, and I have told them that I can bring the dead back to life with Your permission; therefore, do bring Eleazar back to life, O Lord!" Lazarus came back to life and got out of his grave on his own. He lived and even fathered a number of children. References to this incident exist in three of modern day's versions of the Gospels[1]: Matthew, John, and Luke.

[1]These Gospels have continuously been undergoing changes, editing, distortions, additions, deletions, linguistic variations, mistranslations, etc. due to errors in translation, sectarian biases and prejudices and other factors. The only Gospel accepted by Muslims as accurate is that of St. Barnabas, a Cypriot companion of St. Paul (originally Saul), which was not canonized by the Council of Nicaea of 325 A.D. That Council was called for by the Byzantine emperor Constantine I (288 - 337 A.D.), or

The son of an old woman was another. This story says that while touring the land in the company of his disciples, Jesus عليه السلام passed by a city and said, "This city has a treasure; who among you would like to go and take it out?" They said, "O *Rūḥullāh* (spirit of Allāh)! No stranger enters this town without being murdered by its people." Jesus عليه السلام said, "Stay here, all of you, till I come back." He went and entered it. He came to the door of a house and said, "*Assalāmo `Alaikum*, O residents of the house! This is a stranger asking you to feed him!" An old woman said to him, "Are you not satisfied with the fact that I do not go to the governor and tell him about you, yet you have the courage to ask for food?!" While Jesus عليه السلام was thus standing at the door, her young son joined them. Jesus عليه السلام said to him, "Please do host me tonight!" The young man repeated what his old mother had said. Jesus عليه السلام then said to him, "But if you do host me, I will enable you to marry the king's daughter." The young man said, "You must be either a mad man or Jesus son of Mary!" Jesus said, "I am Jesus," whereupon he agreed to host him. He offered to let him stay there for the night. The next morning, he said to his host, "Go to the king's palace and tell him that you had come to ask for his daughter's hand. He will order to have you beaten and kicked out." The youth stood before the king and told him that he wished to ask him for his daughter's hand. The king ordered him to be beaten; he was beaten and kicked out.

The youth came back and told Jesus عليه السلام what had happened, whereupon Jesus عليه السلام said to him, "Tomorrow, go back and ask for his daughter's hand; what will happen to you will be different from what has happened to you today." The youth did as he was told, and

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Constantine the Great, who built the Turkish city Constantinople in 330 A.D. to dedicate it to Jesus' mother, Virgin Mary عليها السلام. Constantine's objective behind holding the Nicaea Conference was to settle the disputes among various Christian sects as to what constituted Christianity, but the said Conference created more problems than it solved. It was also boycotted by a number of Christian sects who did not endorse its decisions.

he was given a beating worse than the one he had received the day before. He told Jesus عليه السلام about what had happened to him, and Jesus عليه السلام said to him, "Go one more time back to him, for he will tell you that he will marry her to you on his own terms, and that his terms will be a gold and silver mansion with everything in it made of gold, silver and chrysolite. Tell him that you will do that. If he sends someone with you, you will find your quest, and do not say anything about it to him." The youth entered the king's palace for the third time and again approached the king regarding his marriage to his daughter. The king asked him, "Do you accept to pay her dowry if I decide it?" He asked him what the dowry was, and the king told him what Jesus had already told him to expect. He said, "Yes, I do; so send someone to see it." The king sent a number of men with him, and he did, indeed, show them what he had promised to, and people were quite impressed. The king married him to his daughter, and the youth found it hard to believe that he finally married into the royal family. He said to Jesus عليه السلام, "O *Rūḥullāh*! How can you do all of this while you yourself look in such a (shabby) condition?!" Jesus عليه السلام said, "I have preferred what will last to what will perish." The youth said to him, "I, too, am willing to abandon what perishes, and I desire to accompany you." He actually renounced this vanishing world and became a follower of Jesus عليه السلام who took him by the hand and introduced him to his disciples. "This," said Jesus عليه السلام, "is the treasure I had told you about!" The son of that old woman remained in the company of Jesus till he died. Jesus عليه السلام passed by and saw his corpse lying in state on a bed, so he invoked Allāh and the dead man came back to life and sat on the edge of the bed. He was carried by other men from the bed and given clothes to wear. He put the carrier on his shoulders then went back home. He remained with his family and fathered a number of children.

Another miracle of Jesus عليه السلام: He brought Sam son of Noah back to life. Jesus عليه السلام was once describing the ark of Noah to his disciples when the latter asked him, "Is it possible that you bring to life one of those who were aboard it so that he may describe it for us?" Jesus عليه السلام stood up and went to a hill, took a handful of its soil and said, "This is the grave of Sam son of Noah. If you wish, I can bring him

back to life for you." They welcomed the idea, so he invoked Allāh by His Greatest Name إسم الله الأعظم, struck the hill with his staff then said, "Come back to life by the Will of Allāh," whereupon Sam came out of his grave with half of his hair looking gray. Immediately Sam inquired, "Has the Day of Judgment come?" Jesus عليه السلام said, "No, but I have called upon you in Allāh's Greatest Name." During the time of Noah, old age never changed the color of people's hair; only during the time of Abraham did all of that start to change. Sam lived five hundred years maintaining his youthful look. He told them about the story of the ark. After that Jesus عليه السلام ordered him to die, and Sam responded with, "On one condition! That Allāh spares me the agony of death!" Jesus عليه السلام invoked Allāh and included Sam's wish in his invocation, and Allāh responded favorably to his plea.

Another of the miracles of Jesus عليه السلام was his walking on water. Jesus عليه السلام once went out on one of his trips accompanied by a short and faithful follower of his. When Jesus reached the sea[1], he said, "*Bismillah*, in health, and in conviction," then he started walking on the water. The man was quite amazed and said to himself, "This is Jesus عليه السلام, the spirit of Allāh, walking on the water's surface!" Having inaudibly said so, he fell into the water. Fearing drowning, he sought help from Jesus who took hold of him and pulled him out. Jesus عليه السلام said to him, "O Shortie![2] What did you say to yourself?!" He told him about it, whereupon Jesus عليه السلام said, "You placed yourself in a position in which Allāh did not place you; therefore, Allāh despised you for having said what you said; so, do regret and repent." The man regretted and repented, so he went back to the status with which Allāh had blessed him. Thus did Jesus عليه السلام provide us with a lesson in piety and admonish us not to envy one another.

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[1]Most likely, this is the Sea of Galilee, or Tiberias (in Arabic *Baḥr Ṭabariyyah*) in northeast Palestine. During the lifetime of Jesus Christ عليه السلام, nine cities were flourishing on its shores. Some disciples of Christ عليه السلام, the fishermen, were from that area.

[2]Jesus Christ عليه السلام had a most beautiful and attractive conduct and a brilliant sense of humor. This quotation testifies to this fact.

Another tale says that Jesus عليه السلام passed once by a man who used to sit quite often by a grave. He saw him doing so quite often; therefore, he decided to find out why. Jesus عليه السلام came to him and said, "O servant of Allāh! I see that you spend a lot of time sitting by this grave." The man said, "O *Rūḥullāh*! This grave contains my wife's corpse, a woman of beauty and affinity, and I have a trust with her." He asked him, "Do you like that I pray Allāh and He brings her back to life for you?" The man warmly welcomed the suggestion. Jesus عليه السلام made his ablution and offered two prostrations, then he invoked Allāh Almighty to bring the person inside that grave back to life. A coal-black man came out of the grave looking like a burnt stump of a tree. He asked him who he was, so he answered him by saying, "O *Rūḥullāh*! I am a man being tormented for the past forty years, and at this hour, it was said to me to respond to your call, so I did," adding, "O messenger of Allāh! I have seen so much torment that if Allāh ever returned me to this world, I would grant Him my covenant that I shall never disobey Him in anything; so, please do pray Allāh on my behalf." Jesus عليه السلام felt sorry for him, and he invoked Allāh Almighty on his behalf, then he told him to go away, and he did. The man who used to frequently sit by the grave then said, "O messenger of Allāh! I have made a mistake about identifying this grave! Her grave is over there!" Jesus عليه السلام invoked Allāh again, and a very beautiful young woman came out of the grave. Jesus عليه السلام asked him, "Do you know her?" "Do I know her?!" the man retorted adding, "Of course I do! She is my wife." Jesus invoked Allāh to reunite her with her husband, and the latter took her by the hand till they came to a tree under which he slept, putting his head on her lap. The son of the king happened to pass by, and he looked at her and she looked at him, and they instantly admired each other. He beckoned to her, so she moved her husband's head away from her lap and followed the prince. Later, her husband woke up. He looked for her and could not find her, so he went out looking for her till he was able to get hold of her. He held her and said that she was his wife, while the prince kept saying that she was his bondmaid. As they argued thus, Jesus happened to pass by. The husband said to the prince that that man was Jesus. Having heard the husband tell his story, Jesus asked the woman, "What do you have to say?" She said, "I am the bondmaid of this man, and I do not know

the other." Jesus said to her, "Give us back what we have given you." She said, "I have done so," falling dead. Jesus retorted, "Have you seen anything more strange than this?! A man whom Allāh caused to die as a disbeliever is brought back to life to believe, and a woman whom Allāh caused to die as a believer, then He brought life back to her, chose to disbelieve!"

The Table of Viands
Allāh Almighty has said,

﴿إِذْ قَالَ الْحَوَارِيُّونَ يَا عِيسَى ابْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَن يُنَزِّلَ عَلَيْنَا مَائِدَةً مِّنَ السَّمَاء قَالَ اتَّقُواْ اللَّهَ إِن كُنتُم مُّؤْمِنِينَ﴾

The disciples said: O Jesus son of Mary! Will your Lord consent to send down to us food from heavens? He said: Be careful of (your duty to) Allāh if you are believers. (5:112)

What was that table all about? How was it sent down and what did it contain? These questions are answered differently by different people, each according to the extent of his knowledge or depth of his imagination! Qatādah has quoted Jabir quoting `Ammār ibn Yāsir citing the Messenger of Allāh ﷺ saying, "The table was sent down with bread and meat on it because they had asked Jesus for food to eat, and that it would not be exhausted. He said to them, `I shall do so, and it shall always come to you as long as you do not become malicious or betray (me), for in the latter case, you will be tormented.' It was only one day after its descent upon them that they became malicious, and they betrayed (Jesus)."

Atā ibn Abū Rabāḥ[1] is quoted as citing Salmān al-Fārisi رضي الله عنه (the Persian) saying that Jesus never committed any wrong deed, nor did he rebuke an orphan, nor did he burst laughing, nor did he drive flies

[1]Atā' ibn Abū Rabāḥ (d. 114 A.H./732 A.D.) was a renown *tābi`i* who learned from the *ṣaḥāba* and reported *ḥadīth* from them. He was once the *muftis* of Mecca.

away from his face[1]... When the disciples asked him to bring them Table of Viands, he said, as we are told in a Qur'ānic Chapter named after this Table: "al-Mā'ida":

﴿قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنزِلْ عَلَيْنَا مَائِدَةً مِّنَ السَّمَاءِ تَكُونُ لَنَا عِيداً لِّأَوَّلِنَا وَآخِرِنَا وَآيَةً مِّنكَ وَارْزُقْنَا وَأَنتَ خَيْرُ الرَّازِقِينَ﴾

"Lord! Do send down to us food from heavens to be for us an ever-recurring happiness, to the first of us and to the last, and a sign from You, and grant us means of subsistence, and You are the best of Providers" (Qur'ān, 5:114). A red table between two clouds, one above it and one underneath it, came descending upon them as they looked at it till it settled on the ground before them. Jesus wept and said, "Lord! I implore You to count me among those who are grateful to You! Lord! Make it a sign of mercy from You rather than one of penalty!" When they saw it, they found it something which they had never seen before, and similar to its fragrance they had never inhaled. Jesus said to them, "Whoever is most righteous in deeds among you should uncover it and mention the Name of Allāh over it then eat of it." Shemon (Simon) al-Safa said, "You are more fit to do so than any of us." Jesus stood up, made his ablution, offered lengthy prayers and kept weeping for quite some time. Then he removed the sheet that had covered it saying, *Bismillāh* (in the Name of Allāh), the best of sustainers." It was a roasted fish the scales and the bones of which had already been removed. So fat it was that it seemed as if it was floating over oil. At its head there was salt, and at its tail there was vinegar, and it was surrounded by many types of vegetables with the exception of leek. There were five loaves of bread on it. On the first of them there were olives. On the second there was honey. On the third there was oil, and on the fourth there was jerked meat. On the fifth there was cheese.

Simon said, "O *Rūḥullāh!* Is this earthly, or is it from the food of the afterlife?" Jesus said, "What you see is neither the food of the life of this world nor of that of the Hereafter. Rater, it is something which Allāh has innovated through His overwhelming Might; so, eat of

[1]This is a figure of speech which means: "He never hurt anyone."

what you have asked for, and He will provide you with an increase of His favors." They said, "O *Rūḥullāh!* Could you please show us a miracle derived from this one?" Jesus said, "O fish! Come back to life by the permission of Allāh!" The fish shook and its scales and bones came back to it, whereupon the disciples were frightened of it. Jesus asked them, "What is the matter with you that you ask for things which, when granted, you dislike?" Then he added, "How worried I am about you that you should ever be chastised! O fish! Go back to your former state by the permission of Allāh!" The fish resumed its former state, a roasted fish, just as they had seen it before. They said, "O *Rūḥullāh!* Be the first to eat of it, then we will eat after you." Jesus said, "God forbid that I should eat of it; rather, those who asked for it shall eat of it." But they were apprehensive of eating of it; so, Jesus invited the indigent, the sick, the leprous, and those afflicted with other ailments to come and eat of it. He said to them, "Eat of the sustenance of your Lord! Yours shall be the joy, and affliction shall be others' lot!" So they ate of it. As many as one thousand and three hundred men and women from among the poor, the sick, the handicapped, and those afflicted with ailments ate of it to their fill. Then Jesus looked at the fish, and it appeared just as it had come the first time from the heavens.

The table after that ascended as they looked on and disappeared. All those who were sick and ate of it were healed, and so were all those with permanent handicaps, and Allāh enriched of His favor the poor who partook of it till their death. The disciples regretted having missed the opportunity to eat of it, and so did those who could not. Whenever it descended, the young and the old, the men and the women, would crowd around it. It kept coming to them for forty days in the late morning and before noon. It would remain with them till they all had enough, then it would fly away before their very eyes. It used to come one day and skip another, just as the she-camel of the people of Thamūd. Allāh Almighty inspired Jesus to "Make My table and sustenance for the benefit of the poor rather than the rich," so the rich were very displeased about that, so much so that they complained about it and they started casting doubt about the table, saying, "Do you believe that a table can really come down from the heavens?!" Jesus said to them, "Be prepared, then, to

receive the penalty of Allāh."

Allāh Almighty inspired Jesus: "I have made two provisions regarding those who belie it. Those who disbelieve after I have sent it down will be tormented a torment with which I will not torment anyone else from among the people of the world." Jesus, thereupon, said, as the Holy Qur'ān tells us,

﴿إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ، وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنتَ الْعَزِيزُ الْحَكِيمُ﴾

"If You chastise them, surely they are Your servants, and if You forgive them, surely You are the Mighty, the Wise" (Qur'ān, 5:118). This contradicts the "guarantee" given by many Christian clergymen to Christians that Christ عليه السلام washed away their sins with his blood, so they have nothing to worry about and, by implication, they can go on and commit any immorality or sin they wish since they are guaranteed to go to Heaven. This, from the Muslims' viewpoint, is nothing but wishful thinking.

Christ turned three hundred men from among them, those who had spent their night in bed with their wives, into pigs running in the alleys and frequenting the places where garbage is collected, eating filth. When people saw that, they were alarmed, and they came to Jesus son of Mary عليهما السلام horrified. They wept over those of their families who were turned into pigs. When the pigs saw Jesus عليه السلام, they wept and kept turning around him. Jesus عليه السلام called them by their names, and they came, one by one, crying and nodding with their heads as he called out their names, unable to speak. They lived for three days, then they perished.

The Almighty Admonishes Jesus

Abū Busayr quotes Abū Abdullāh, Imām Ja`far aṣ-Ṣādiq عليه السلام saying that the Almighty, Glory and Exaltation are His, admonished Jesus son of Mary عليهما السلام thus:

> O Jesus! You are the Messiah by My command; you bring the dead back to life by My Word, so let your desire be My Pleasure, and be fearful of Me, for you shall find no refuge from Me except with Me.

O Jesus! I admonish you as one Who is Compassionate to you: Seek My mercy though I granted you authority, and seek whatever pleases Me, for blessed you are as a grown-up, and blessed you are as a child, wherever you may be. I testify that you are My servant and the son of My bondmaid. O Jesus! Let My status with you be your ultimate concern, and remember Me so that such remembrance will be treasured when you return to Me. Seek nearness to Me through optional (*nafl*) acts of worship; rely upon Me so that I may make you independent of others; do not rely on others else My Wrath should overtake you.

O Jesus! Be patient when tried, and be contented with your lot. Be as I would like you to be, and I would like to be pleased with you, for My pleasure is that I am obeyed and never disobeyed. O Jesus! Let your tongue ever mention My Name, and let your heart ever be filled with love for Me. O Jesus! Be aware in the times of heedlessness, and judge with beautiful wisdom seeking My Pleasure. O Jesus! Desire My Pleasure, fear My wrath, and kill your heart with fear of Me. O Jesus! Observe the night as means to seeking My Pleasure, and deprive yourself of water during your day seeking to treasure it for the Day when you will very much be in need of Me. O Jesus! Compete with others in the paths of goodness as much as you can so that you will be identified with goodness wherever you go. O Jesus! Judge among My servants as I have advised you, and effect My justice among them, for I have revealed to you that which heals the hearts from Satan's ailments. O Jesus! Do not sit with one who is tried with tribulations. O Jesus! What I say is the truth: No creature truly believes in Me except that he humbles himself to Me, and no creature feels awe of Me except that he is hopeful of My rewards. I, therefore, testify to you that such a person is secure against My punishment so long as you do not alter My way. O Jesus son of the righteous Virgin! Weep over your soul like one who bids his family farewell, who has no desire for this life, who leaves life for those who seek it, desiring only what is with Allāh.

O Jesus! Be, moreover, kind in speech, disseminating the greeting, awake when the eyes of the doers of good are asleep, being apprehensive of the Hereafter, of the tremendous quakes, of the horrors of the Day of Judgment when no family nor offspring nor wealth will be of any avail. O Jesus! Decorate your eyes with grief when the idle ones laugh. O Jesus! Be submissive and persevering,

for congratulations to you when you obtain what those who persevere shall receive. O Jesus! Live your life day by day, and taste what lost its taste, for the truth is what I say: You have only your hour and your moment, so derive lessons from the passage of time, and let what is coarse (of clothes) and what is most simple (of food) suffice you, for you have seen what your final destiny shall be, and that whatever you take and whatever you consume is already preordained. O Jesus! You shall be questioned, so have mercy on the weak just as I have been Merciful unto you, and do not cause any grief to the orphan.

O Jesus! Mourn your own soul when you perform your prayers, and let your feet take you to the places where prayers are held, and let Me hear the sweetness of your mentioning My Name, for I have treated you beautifully. O Jesus! How many nation have I caused to perish on account of a sin from which I protected you? O Jesus! Be kind to the weak, and raise your exhausted eyes to the sky and supplicate to Me, for I am near to you, and do not supplicate to Me except when you are pleading to Me, having one and only concern, for whenever you thus call upon Me, so shall I answer your call. O Jesus! I never wanted the life in this world to be the reward of those who preceded you nor a penalty to those against whom I sought revenge. O Jesus! You shall perish, whereas I shall always remain; from Me comes your sustenance, and with Me is the time of your death, and to Me is your return, and upon Me is your judgment; so, plead to Me and to none else so that your plea may be good, and so that I will be the One to answer it.

O Jesus! How numerous are people, yet how few are those who persevere! Trees are many, yet those that bear tasty fruit from among them are few; so do not let the beauty of a tree allure you till you taste of its fruit. O Jesus! Do not be allured by one who is rebellious against My wish; he eats My sustenance while worshipping someone else other than Me, then he calls upon Me at the moment of affliction, and I still respond to his call, then he goes back to what he used to do! Is it against Me that he rebels, or is he challenging My wrath? By My own Self do I swear that I shall take him in a way from which he shall have no recourse, nor shall he have any refuge. Where shall he flee? From My sky, or from My earth?! O Jesus! Tell the unjust ones from among the Children of Israel: Do not supplicate to Me as long as you harbor usury and the idols are at your homes, for I have sworn never to answer the prayer

of anyone who thus prays to Me, and that I shall make My answer to their prayers a curse upon them till they disperse. O Jesus! How beautiful is My patience and how beautiful is what I seek, yet people are heedless, returning not to Me! Words come out of their mouths without their hearts comprehending them till they become the object of My contempt, and till they try to please the believers seeking My pleasure.

O Jesus! Be merciful seeking mercy for others, and treat the servants as you wish them to treat you, and quite often remember death and separation from the family. Do not be distracted, for distraction corrupts, and do not be heedless, for the heedless are distant from Me, and remember Me with good deeds so that I may likewise remember you.

O Jesus! Seek My forgiveness after you commit any sin, and remind those who often return to Me of Me. Believe in Me, and seek nearness to Me by being near to those who believe in Me. Enjoin them to join you in supplicating to Me, and beware of the supplication of the oppressed one, for I took upon Myself to open for it a gate in the heavens, and that I shall answer his call even if it may be after a while. O Jesus! Be informed that the wrongdoer entices others, and that befriending the evildoer hurls one into the pit; so, know who your friend is before you befriend him, and choose for your own company brethren from among the believers. O Jesus! Repent to Me, for there is no sin too great for My forgiveness, and I am the most Merciful of those who have mercy. O Jesus! Perform acts of righteousness for your soul as long as you live and before time comes when none else can do so on your behalf, and worship Me for the sake of a Day as lengthy as a thousand years of your own reckoning, for I reward a good deed with ten-fold, and the sin stains the sinner. Compete with others in the doing of good deeds, for how many meeting adjourned with a safeguard from the fire!

O Jesus! Keep away from that which shall perish and cease to be, and visit the ruins of those who were before you: call upon them and ask them to respond to you; can you feel the presence of any of them at all? So seek wisdom from them, and be informed that you shall soon join their company together with those who soon will.

O Jesus! Tell whoever rebels and revolts and deceives to await My

punishment and to expect My annihilation; he shall be burnt among those who shall perish. Congratulations to you, O son of Mary, and many congratulations if you emulate the manners of your Lord Who, out of His Mercy, is Compassionate unto you, Who starts the giving out of His generosity, Who is always there for you during your each and every calamity. Do not disobey Him, O Jesus, for it is not lawful for you to disobey Him. I have taken a covenant from you just as I had taken it from those before you, and I am for that a Witness.

O Jesus! I have never granted My creation anything better than My religion, nor have I blessed them with anything better than My Mercy! O Jesus! Wash with water that which appears of your parts, and heal with good deeds those that do not, for to Me you shall surely return. O Jesus! I have granted you of My blessings an abundance without dreariness, and I have sought of you a loan for the goodness of your own soul, but you were too miser to do so, hence you may be one of those who perish. O Jesus! Decorate yourself with the decoration of faith, with love for the needy, and walk on earth gently, and perform your prayers on all the tracts of the earth, for they are all clean.

O Jesus! Be prepared, for whatever comes is near, and recite My Book when you are pure, and let Me hear you reciting it in a somber voice. O Jesus! There is no good in a pleasure which does not last, nor in life that will depart. O son of Mary! Had your eyes only seen what I have prepared for My good friends, your heart would have dissolved and your soul would have come out of your body in anxiety for it, for there is no home like the Hereafter where the righteous are neighbors of one another; angels near to Me visit them, and they are secure from the horrors of the Day of Judgment, a home wherein happiness never changes, nor does it ever depart from its people. O son of Mary! Compete for its sake with those who compete, for it is the desire of those who have a desire; it pleases those who see it. Congratulation to you, O son of Mary, if you are among those who work for it from among those who do so in the company of your fathers: Adam and Abraham, in the Gardens and felicity with which you do not wish to trade anything else at all and from which you never desire to be diverted; thus do I deal with the pious. O Jesus! Flee to Me with those who flee from a fire with flames, a fire with chains and torment; no rest shall there ever enter it, nor any of its torments shall be diminished; it is as though it were

pieces of pitched darkness. Whoever is saved from it is a winner, and none will be spared from it if he is written down among those who shall perish; it is the abode of the tyrants and oppressors and everyone who is rude and haughty, conceited and arrogant. O Jesus! Evil is the abode of those who feel comfortable with it, and evil, indeed, is the abode of the wrongdoers. I warn you against your own soul; so, take admonishment from Me.

O Jesus! Wherever you may be, you should be on your guard concerning Me, and testify that I created you, and you are My servant; I shaped you and to the earth sent you. O Jesus! No mouth can have two tongues, nor one chest can have two hearts, and such are the minds, too. O Jesus! Do not wake up in disobedience, and do not come to your senses finding yourself heedless, and wean yourself from desires that cause you to sin. Any desire that distances you from Me you should abandon, and be informed that you are to Me as a trusted messenger; so, be forewarned of Me, and be informed that your life shall in the end bring you back to Me, and that I shall take you with My knowledge. Be humble whenever My Name is mentioned, submissive of heart whenever you yourself mention Me, awake when the heedless sleep. O Jesus! This is My advice to you and My admonishment; so, take it from Me, for I am the Lord of the Worlds.[1]

If you discern these exhortations, and if you compare them with what the Almighty admonished His prophet and messenger Moses عليه السلام or His Prophet and Messenger Muḥammed صلى الله عليه وآله وسلم, or any of His prophets and messengers, you will find a great deal of similarity between them. The Almighty is One and the same, and so is His Wisdom and Creed; so is His word. His speech is one and the same, praise be to Him. Very few, however, realize this simple and pristine fact.

Invocations by Jesus عليه السلام

Muḥammed, the Messenger of Allāh صلى الله عليه وآله وسلم, is quoted as saying that Jesus son of Mary عليهما السلام was the first person to speak as an infant. He glorified the Almighty a good deal in a way no ear had ever heard

[1] al-Majlisi, *Biḥār al-Anwār*, Vol. 14, pp. 289-293.

before, leaving no sun, nor moon, nor mountain, nor spring, without including it in his glorification. He said,

> You are the One Who is near despite Your Sublimity, High in nearness, Above everything You have created. You are the One Who created seven [heavens] in the space by Your Words in complete level formations; in awe of You did they respond to Your call even when they were mere smoke, so they came in obedience to Your Command. In them are angels glorifying Your Holiness. And You made in them a light despite the blackness of the dark, and a light from the light of the sun during daytime. You made in them the thunder that glorifies Your praise; so, it is through Your Might that it came to shatter the darkness which You created. You made in them [stars as] lanterns whereby one seeks guidance when puzzled and lost. So Blessed be You, Lord, in the way You have raised the heavens, in the way You spread the earth, causing it to float above the water, holding it against the torrent of overwhelming sea waves, bringing all things to submit to You as they appeared. Their stiffness became softened through submission to You; their affairs submitted to Your Command; their waves surrendered to Your Greatness. You caused rivers following seas to gush forth, then You made small rivulets succeeded by brimful springs, then You brought out of the rivers and trees fruits, then You placed on the surface of the earth the mountains as pegs even above the water, and their stones and rocks submitted to You. So blessed be You, Lord! Who can ever be called as You are called, or who can ever reach Your status? You spread the clouds, free those in bondage, and affect equity, and You are the best of those who judge. There is no god but You; You ordered us to seek Your forgiveness for each and every sin of ours; there is no god but You; You have veiled the heavens from the (vision of the) people; there is no god but You; the wise among Your servants are the ones who fear You; we bear witness that You are not a god whom we invented, nor one whose worship comes to an end, nor is there any partner with You to call upon while forsaking You, nor to help You in creating anyone so that we might suspect Your having created us. We testify that You are the One and Only One, on Whom all depend, the One Who does not beget, nor is He begotten, and none at all is like Him.

Supplication by Jesus عليه السلام Whereby he Brought the Dead Back to Life

As regarding his supplication whereby he used to cure the sick and

bring the dead back to life, it was as follows:

> Lord! You are the Lord of those in the heavens and those on earth; there is no god in them except You. You are the Omnipotent in the heavens and the Omnipotent on earth; there is no Omnipotent in them except You. You are the King of those in the heavens and the King of those on earth; there is no king in them except You. You are the Judge of those in the heavens and the Judge of those on earth; there is no judge in them except You. Your Might on earth is the same as it is in the heavens; Your Authority on earth is the same as it is in the heavens; I plead to You by Your Glorious Attributes, for You can do anything at all.

And here is another supplication of his for the kind reader:

> Lord! I have dawned unable to avoid what I hate to face; I do not have the benefit of what I wish to have, and the decision is out of my hands. I have become pawned by my deeds, so none is more in need than I am. Lord! I invoke You not to make my foe feel pleased at my own expense, nor a friend of mine to think ill of me, and do not cause me to undergo a catastrophe related to my creed, and do not make the life of this world the greatest of my concerns, and do not place me at the mercy of one who will have no mercy on me, O ever-Living One, O self-Sustaining!

Was Jesus عليه السلام Crucified?

Sa`īd ibn Jubayr is quoted as having cited Ibn `Abbās as saying that when Allāh wanted to raise Jesus عليه السلام to heaven, Jesus عليه السلام went out to meet his followers at a house where all his twelve disciples assembled. He went out to them from a well in the house and his hair was dripping with water. He said, "Among you are those who will disbelieve in me twelve times even after having believed in me." Then he added, "Which one of you agrees to look like me and be killed in my place and enjoy the status reserved for me with my Lord?" Their youngest stood up, but Jesus told him to sit down. He repeated the question to them, and the same young man stood up again, whereupon Jesus عليه السلام said, "Then you shall be the one." He immediately was made to look just like Jesus, then Jesus was raised

to heaven. The Jews[1] came and took the disciple who looked just like Jesus عليه السلام, killed him, then crucified him; thus, some of them disbelieved in him twelve times after having believed in him, and they were divided into three sects: One of the sects said that God was among them, then He ascended to heaven. These are the Jacobites[2]. The other sect said that "the son of God" stayed with them as long as God willed, then God raised him up to Him, and they are called the Nestorians[3]. The third sect said that "the servant

[1]According to the distorted story of Jesus عليه السلام, soldiers of the Roman empire (which then ruled Palestine) crucified Jesus عليه السلام. Muslims believe that: 1) The Jews, not the Romans, crucified a man thinking that he was Jesus عليه السلام, that the plot against him was not politically but religiously motivated; 2) The real Jesus عليه السلام was not crucified but was raised to heaven and is still alive. He will come back near the end of life on this planet to fight those who distorted his message. There are millions of Christians who believe in this second coming of Jesus عليه السلام, but they, as usual, differ among themselves as to how it will be. Some claim that Jesus عليه السلام will not come back in person, whereas other Christians believe that his second coming means nothing but a revival of his faith...

[2]Named after Jacob Baradaeus, this sect of Christianity spread in the 6th century throughout Syria, Iraq, and India. Its views sharply contradict those held by Roman Catholics and by the Orthodox. Its head is the patriarch of Antioch (at Syrian Homs), and it uses Syriac as its sacred language. Christ spoke (Northwest Semitic) Aramaic. Syriac is an Aramaic language, a dialect of the Semitic subfamily of Afro-Asiatic languages. Some Syrian Christians still speak Aramaic even this day and time. The first and authentic Bible was written in Jesus' mother tongue, Aramaic, but it was lost... Greater Syria, by the way, used to be called the land of Aram, hence Aramaic means "the language spoken in Aram." It is named after Aram, a descendant of Nahor, grandfather of Prophet Abraham (Ibrāhīm) عليه السلام. Its capital, Damascus, is one of the most ancient cities in the world. It dates back to 3000 B.C., hence it is now more than five thousand years old.

[3]They are named after Nestorius, 5th century patriarch of Constantinople. Followers of this Church reject the labeling of Virgin Mary, mother of Christ عليهما السلام, as "the Mother of God," saying that she bore Jesus عليه السلام as a man. It flourished in Syria and ancient Persia, and one of its adherents, Nestor (which could either be his first name or a reference to his being

of Allāh[1] and His messenger" remained among them for as long as Allāh willed, then Allāh raised him up to Him, and these are the Muslims. Both previous sects collaborated against the Muslim one, wiping the latter out. Islam, hence, remained hidden, obscure, forgotten, till Allāh sent Prophet Muḥammed ﷺ to revive it.

Allāh Almighty has said,

﴿ذَٰلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ ۞ مَا كَانَ لِلَّهِ أَن يَتَّخِذَ مِن وَلَدٍ سُبْحَانَهُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ ۞ وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَٰذَا صِرَاطٌ مُّسْتَقِيمٌ ۞ فَاخْتَلَفَ الْأَحْزَابُ مِن بَيْنِهِمْ فَوَيْلٌ لِّلَّذِينَ كَفَرُوا مِن مَّشْهَدِ يَوْمٍ عَظِيمٍ﴾

"Such is Jesus son of Mary; (this is) the saying of truth about which they dispute[2]. It does not befit Allāh to take to Himself a son; Glory to Him; when He decrees a matter, He only says to it: `Be!' and it is. And surely Allāh is my Lord and your Lord; therefore; worship Him; this is the right path. But parties from among them disagreed with one another, so woe unto those who disbelieve because of their presence on a great Day" (Qur'ān, 19:34-37).

Nestorian), met young Prophet Muḥammed ﷺ when he was in the company of his uncle Abū Ṭālib on a business trip to Syria. Salmān al-Fārisi ﷺ, one of Prophet Muḥammed's early disciples and traditionists, had converted from Zoroastrianism to Nestorianism then to Islam.

[1]Notice that I did not use the word "Allāh" for the previous sects. This is due to the fact that those sects did not have the correct concept of the Almighty. The word "Allāh" here refers to the complete and perfect concept of God. Refer to my book titled *Allāh: The Concept of God in Islam* for more details about why Muslims worldwide prefer to use the word "Allāh" to refer to the Almighty rather than any other word in any language, including their own.

[2]Christians have been disputing with one another about Jesus Christ and will continue doing so till the end of time. Some of them went as far in their apostasy as charging him of being homosexual..., *Astaghfirullāh* (I seek refuge with Allāh). Some Christian "churches" in the United States and other Western countries have been solemnizing same-sex "marriages": "Men" marry men or "women" marry women... What will they do next?!

Abū Sāliḥ, Shu`ayb ibn Muḥammed al-Bayhaqi, through his chain of narrators, has informed us that the Messenger of Allāh ﷺ had said, "Prophets are brothers of one another: their mothers may be different, but their creed is one (and the same). I am the most worthy of Jesus son of Mary عليه السلام, because there is no prophet separating me from him (chronologically). The son of Mary عليه السلام is about to be sent to you as a just judge, and he shall come to my nation and be my *khalīfa* over them; so, if you see him, you will find him square of face, his complexion is reddish white, his hair is straight as though it drips while not being wet at all. He shall come down between two scepters to smash the cross, kill the pig, enforce the *jizya* (protection tax), receive the funds (religious taxes) and make the pilgrimage or the *`umra* or both, and he will fight people in the defense of Islam, so much so that all creeds will be vanquished except Islam, and everyone will prostrate to Allāh, the Lord of the World, and Allāh will annihilate during his time the lying anti-Christ. Security shall prevail over the earth to the extent that lambs will graze side by side with lions, tigers with cattle, and wolves with sheep. Children will play with snakes, and neither will harm the other. After that, he shall remain on earth for forty years. He shall marry and have children, then he shall die and the Muslims shall perform the funeral prayers for him and bury him in Medīna."

Ḥussain ibn Aḥmed ibn Muḥammed ibn `Ali, through his chain of narrators, quotes Ibn `Abbās citing the Messenger of Allāh ﷺ saying, "How shall Allāh annihilate a nation in whose vanguard is myself, and among whose last generation is Jesus عليه السلام, while al-Mahdi عليه السلام is in its midst?"

After Jesus: The "Son of God" and "The Trinity"

Jesus Christ عليه السلام never claimed to be the "son of God," nor did he ever say that he was God. The concept of the Trinity (God the father, God the son, and the Holy Spirit) was foreign to Christianity for about three hundred years. Anyone who conducts a research to find out how this concept crept into the Christian faith will conclude that it is one of several Pagan concepts that somehow found their way to Christianity, the faith not of Christ but of his disciples barring St.

Barnabas. A small number of Biblical scholars testify to this fact. Let us read what one of them says:

There is ample evidence in the Bible that the Israelites had always regarded Yahweh (Jehovah) as the Creator of all. Another original characteristic of the Israelite God was that He stood alone, without any family connections, whether consort, son or daughter.[1] This concept agrees with Islam's concept of God. There are many similarities in beliefs between Judaism and Islam and also between Christianity and Islam. All these three religions are regarded as the world's greatest. Islam calls the followers of Christianity and Judaism **أهل الكتاب**, *ahl al-kitāb*, People of the Book, because divine books were revealed to them, books which suffered a great deal of alteration and distortion. Despite such alteration and distortion, both Christianity and Judaism are very highly respected in Islam, yet the followers of these creeds seldom show respect for Islam and Muslims, and these days many of them attack Islam and Muslims in the most vicious way.

Such "Israelites" include the Prophets of Jesus عليه السلام. Another scholar, Col. J. Garnier, clearly points out to the fact that Pagan gods have incorporated three deities in one god. So is the concept of the Trinity.

It is of importance to notice first that all the various gods and goddesses of the ancients, though known by many names and different characteristics, can yet all be resolved into one of the persons of a Trinity composed of a father, mother and son; and that this fact was well known to the initiated. It should also be observed that the father and the son constantly melt into one; the reason being that there was also a fabled incarnation of the son who, although identified with him, was yet to be his own son by the goddess.[2]

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[1]William F. Albright, *From the Stone Age to Christianity*, Doubleday & Co., Inc., Garden City, New York, 1957, p. 261.

[2]Col. J. Garnier, *The Worship of the Dead*, Chapman & Hall, Ltd., 1904, p. 12.

We will not discuss the Trinity here but will instead concentrate on the concept of Jesus عليه السلام as the "son of God," a concept more emphasized by St. John than any other disciple, that is to say, if we regard these authors of the Gospels as disciples of Jesus Christ عليه السلام. St. John's Gospel has since the dawn of Christianity been the subject of controversy, debate, and discussion, and it still stands out as quite different from all other Gospels. The credibility of what St. John wrote in his Gospel is doubted by numerous scholars of the Bible in the past and in the present:

I do not think the writer [St. John] distinguished in his own consciousness between what he remembered (or had derived from the reminiscences of others) and what he felt must have been true, and I greatly doubt whether we can distinguish often in that Gospel what is derived from tradition and what is derived from imagination.[1]

In the Pagan theology of the fertility cult, that is, of agricultural propagation, the god is said to be incarnated as his own son to walk upon the earth in human form and be slain and resurrected as the personification of the harvest and plant life. This same Pagan theme occurs in John 1:14 where we read the following: "And the Word became flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the father), full of grace and truth." This clearly reflects the fact that St. John was fully knowledgeable of Pagan doctrines to the extent that he sometimes borrowed his themes from them. We can go on and on highlighting the sharp differences between the Gospel of St. John and those of the other Saints, but this will be an undertaking that will surely be laborious and exhaustive. Let us, instead, read the following from the only true though "unofficial" Gospel:

Jesus عليه السلام departed from Jerusalem after the Passover, and entered

[1] *History of Christianity in the Light of modern Knowledge, A Collective Work*, p. 209.

into the borders of Caesarea Philippi[1]. There the angel Gabriel having told him of the sedition which was beginning among the common people, he asked his disciples, saying, "What do men say of me?" They said, "Some say you are Elijah, others Jeremiah, and others one of the old prophets."

Jesus عليه السلام asked, "And you, what do you say that I am?" Peter answered, "You are Messiah, Son of God." Then Jesus was angry and rebuked him, saying, "Begone and depart from me, because you are the Devil and seek to cause me offence!" And he threatened the eleven, saying, "Woe to you if you believe this, for I have won from God a great curse against those who believe this." And he was ready to cast away Peter, but the eleven besought Jesus for him, who did not cast him away, but again rebuked him, saying, Beware that you never again say such words, because God would reprobate you."

Peter wept and said, "Sir, I have spoken foolishly. Beseech God that He pardons me."

Then said Jesus, "If our God willed not to show himself to Moses His servant, nor to Elijah whom he also loved, nor to any prophet, do you think that God should show Himself to this faithless generation? But know you not that God has created all things of nothing with one single word, and all men have had their origin out of a piece of clay? Now, how shall God have a likeness to man? Woe to those who suffer themselves to be deceived of Satan!"

And having said this, Jesus besought God for Peter, the eleven and Peter weeping, and saying, "So be it. O blessed Lord our God."

Afterward Jesus departed and went into Galilee in order that this vain opinion which the common folk began to hold concerning him might be extinguished. (The Gospel of Barnabas 70)

This agrees with what we, Muslims, have in our Book, the Holy Qur'ān, where Christ عليه السلام will on the Day of Judgment deny having required people to worship him and his mother besides the One and Only God:

[1]Caesarea Philippi is an area in north Palestine at the foot of Mt. Hermon built by Philip the Tetrarch.

Allāh will say (on the Day of Judgment):

﴿وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ أَأَنتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّيَ إِلَهَيْنِ مِن دُونِ اللَّهِ؟ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ، إِن كُنتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ، تَعْلَمُ مَا فِي نَفْسِي وَلاَ أَعْلَمُ مَا فِي نَفْسِكَ، إِنَّكَ أَنتَ عَلاَّمُ الْغُيُوبِ﴾

O Jesus son of Mary! Did you say to men: Take me and my mother for two gods besides God? He will say: Glory to You! It did not befit me to say what I had no right to say; had I said it, You would indeed have known it; You know what is in my mind, and I do not know what is in Your mind; surely You are the great One Who knows the unseen. (5:116)

In fact, the Holy Qur'ān strongly condemns those who attribute godhead to Jesus or call him "the son of God," labelling them as apostates, disbelievers in Him:

﴿لَقَدْ كَفَرَ الَّذِينَ قَالُواْ إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ الْمَسِيحُ يَا بَنِي إِسْرَائِيلَ اعْبُدُواْ اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَن يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنصَارٍ ۞ لَّقَدْ كَفَرَ الَّذِينَ قَالُواْ إِنَّ اللَّهَ ثَالِثُ ثَلاثَةٍ وَمَا مِنْ إِلَهٍ إِلاَّ إِلَهٌ وَاحِدٌ وَإِن لَّمْ يَنتَهُواْ عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُواْ مِنْهُمْ عَذَابٌ أَلِيمٌ ۞ أَفَلاَ يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَهُ وَاللَّهُ غَفُورٌ رَّحِيمٌ ۞ مَّا الْمَسِيحُ ابْنُ مَرْيَمَ إِلاَّ رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا يَأْكُلاَنِ الطَّعَامَ انظُرْ كَيْفَ نُبَيِّنُ لَهُمُ الآيَاتِ ثُمَّ انظُرْ أَنَّى يُؤْفَكُونَ﴾

"Certainly they disbelieve those who say: Surely God is the Messiah son of Mary, and the Messiah (himself) said: O Children of Israel! I worship God, my Lord and your Lord. Surely whoever associates (others) with God, then God has forbidden him from (entering) the garden, and his abode is the fire, and there shall be no helpers for the unjust. Certainly they disbelieve those who say: Surely God is the third (person) of the three[1]*; and there is no god but the One God, and if they do not desist from what they say, a painful chastisement*

[1]This is the Almighty's reference to the concept of the Trinity. Advocates of the Trinity claim that the God exists in three persons: Father, Son, and Holy Ghost.

shall befall those among them who disbelieve. Will they not then turn to God and His forgiveness? And God is Forgiving, Merciful. The Messiah son of Mary is but a prophet; prophets before him have indeed passed away, and his mother was a truthful woman; they both used to eat food. See how We make the Signs clear to them, then behold how they are turned away (from the right track)!" (5:72-75).

Notice reference in the verses above to both Mary and Jesus عليهما السلام eating food. The implication is that they were both humans who needed to sustain their bodies with food just like all other humans. Also by implication, they both did what all other humans do to get rid of bodily waste. This strongly emphasizes their human nature.

Allāh Almighty has also said the following Qur'ānic verses in this regard:

﴿وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتْ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ قَوْلُهُم بِأَفْوَاهِهِمْ يُضَاهِؤُونَ قَوْلَ الَّذِينَ كَفَرُواْ مِن قَبْلُ قَاتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ﴾

"The Jews say: Uzair[1] is the son of Allāh, and the Christians say: The Messiah is the son of Allāh; these are the words of their mouths;

[1]"Uzair" is Arabic for Hebrew Ezra. This is the only verse in the Holy Qur'ān where such a reference is made. Who is this alleged Jewish "son of God"? After the Babylonian conquest of Jerusalem in 597 B.C. at the hands of Nebuchadnessar, then king of the neo-Babylonian Empire and builder of the famous Hanging Gardens of Babylon, the Torah was lost. Since there was none who remembered the law when the Jews returned from captivity, God raised up Ezra from the dead a hundred years after his death. When the Jews saw him thus raised from the dead, they said he must be the son of God. This is the contested view of some scholars. This raising from the dead is confused with another incident which actually took place to someone else and which is narrated in the Holy Qur'ān in 2:261. It involves Bal`am (Balam) ibn Ba`ūr, a learned Israelite, who passed by a dead town (some say Antioch or one of its suburbs) and wondered how God would bring it back to life. The Almighty caused him to die then raised him back to life to see for himself that He can do anything at all.

they imitate the saying of those who disbelieved before; may Allāh destroy them; how they are turned away!" (9:30)

﴿يَا أَهْلَ الْكِتَابِ لاَ تَغْلُواْ فِي دِينِكُمْ وَلاَ تَقُولُواْ عَلَى اللّهِ إِلاَّ الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِّنْهُ فَآمِنُواْ بِاللّهِ وَرُسُلِهِ وَلاَ تَقُولُواْ ثَلاثَةٌ انتَهُواْ خَيْرًا لَّكُمْ إِنَّمَا اللّهُ إِلَهٌ وَاحِدٌ سُبْحَانَهُ أَن يَكُونَ لَهُ وَلَدٌ لَّهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ وَكَفَى بِاللّهِ وَكِيلاً ۞ لَّن يَسْتَنكِفَ الْمَسِيحُ أَن يَكُونَ عَبْدًا لِّلّهِ وَلاَ الْمَلاَئِكَةُ الْمُقَرَّبُونَ وَمَن يَسْتَنكِفْ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا ۞ فَأَمَّا الَّذِينَ آمَنُواْ وَعَمِلُواْ الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَيَزِيدُهُم مِّن فَضْلِهِ وَأَمَّا الَّذِينَ اسْتَنكَفُواْ وَاسْتَكْبَرُواْ فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا وَلاَ يَجِدُونَ لَهُم مِّن دُونِ اللّهِ وَلِيًّا وَلاَ نَصِيرًا﴾

O People of the Book! Do not exceed the limits in your religion, and do not speak (lies) against Allāh, but (speak) the truth; the Messiah son of Mary is only a prophet of Allāh and His Word which He communicated to Mary and a spirit from Him; believe, therefore, in Allāh and in His prophets, and do not say Three. Desist, it is better for you; Allāh is only One God: far be it from His Glory that He should have a son; whatever in the heavens and in the earth is His, and Allāh is sufficient for a Protector. The Messiah does by no means disdain that he should be a servant of Allāh, nor do the angels who are near to Him, and whoever disdains His service and is proud, He will gather them all together to Him. As for those who believe and do good deeds, He will pay them fully their rewards and give them more out of His Grace; as for those who disdain and are proud, He will chastise them with a painful chastisement. And they shall not find for themselves besides Allāh a guardian or a helper. (4:171-173)

﴿إِنَّ مَثَلَ عِيسَى عِندَ اللّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِن تُرَابٍ ثُمَّ قَالَ لَهُ كُن فَيَكُونُ﴾

Surely the likeness of Jesus is with Allāh as the likeness of Adam: He created him from dust then said to him: Be! and he was. (3:59)

﴿الْحَمْدُ لِلّهِ الَّذِي أَنزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَل لَّهُ عِوَجًا ۞ قَيِّمًا لِّيُنذِرَ بَأْسًا شَدِيدًا مِن لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا ۞ مَاكِثِينَ فِيهِ أَبَدًا ۞ وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللّهُ وَلَدًا ۞ مَّا لَهُم بِهِ مِنْ عِلْمٍ وَلا لِآبَائِهِمْ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِن يَقُولُونَ إِلاَّ كَذِبًا﴾

All praise is due to Allāh Who revealed the Book to His servant (Muḥammed) and did not make in it any crookedness, rightly directing, so that he might give warning of a severe punishment from Him and give glad tidings to the believers who do good deeds that they shall have a goodly reward (Paradise), staying in it forever. And warn those who say: Allāh has taken a son. They have no knowledge of it, nor had their fathers; a grievous word it is that comes out of their mouths; they speak nothing but a lie. (18:1-5)

﴿قَالُواْ اتَّخَذَ اللَّهُ وَلَدًا، سُبْحَانَهُ هُوَ الْغَنِيُّ، لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ، إِنْ عِندَكُم مِّن سُلْطَانٍ بِهَذَا؟ أَتَقُولُونَ عَلَى اللَّهِ مَا لاَ تَعْلَمُونَ؟ ۞ قُلْ: إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لاَ يُفْلِحُونَ ۞ مَتَاعٌ فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُذِيقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُواْ يَكْفُرُونَ﴾

They say: Allāh has taken a son! Glory to Him; He is the self-Sufficient; His is whatever in the heavens and in the earth; you have no authority for this; do you say against Allāh what you do not know? Say: Those who forge a lie against Allāh shall not be successful. (It is only) a provision in this world, then to Us shall be their return, then shall We make them taste a severe punishment because they disbelieved. (10:68-70)

﴿وَمَكَرُواْ وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ ۞ إِذْ قَالَ اللَّهُ يَا عِيسَى إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُواْ وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُواْ إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ﴾

And they planned and Allāh (also) planned, and Allāh is surely the best of planners. And Allāh said: O Jesus! I am going to terminate the period of your stay (on earth) and cause you to ascend unto Me and purify you of (the charges of) those who disbelieve and make those who follow you above those who disbelieve till the Day of Resurrection; then to Me shall be your return, so I shall decide between you concerning that in which you differed. (3:54-55)

In the following verses, which are quoted on previous pages, the Almighty starts by chastising the Jews then the Christians:

Therefore, for the breaking of their covenant and their disbelief in

the Signs of Allāh and their killing the prophets wrongfully and their saying: Our hearts are covered. Nay! Allāh set a seal upon them because of their disbelief, so they shall not believe except a few. And for their disbelief, and for their having uttered against Mary a grievous calumny. And (for) their saying: Surely we have killed the Messiah Jesus son of Mary, the prophet of Allāh, and they did not kill him, nor did they crucify him, but it appeared to them so, and most surely those who differ therein are only in a doubt about it; they have no knowledge in its regard but only follow conjecture, and surely they did not kill him at all. Nay! Allāh took him up to Him, and Allāh is Mighty, Wise. And there is not one of the People of the Book but most certainly believes in this before his death, and on the Day of Resurrection he (Jesus) shall be a witness against them. (4:155-159)

When Qur'ānic texts such as these agree with what St. Barnabas had written in his Gospel, the truth will shine, but how many sincere seekers of the truth are there in our world?

Finally, is it Christianity or Paganism?

Is Today's form of Christianity really the creed revealed by the Almighty to Jesus son of Mary عليه السلام, or is it a revival of ancient Paganism? This question may raise some eyebrows, and it may wake up a drowsy reader, but it is a question quite valid and relevant. If one traces pagan doctrines, he will be struck with similarities between what the pagans used to practice (and some still do) and what today's Christians practice at their churches. The traces of paganism in Christianity can be seen in: 1) the concept of Christ as the "son of God," 2) the Trinity, 3) the Incarnate Saviour, 4) the Second Advent, 4) the Virgin Birth, 5) the Sacraments, and 6) the Communion of Saints. You can also add to this list the organized order of saints, the choir (an offspring of the pagan chorus), the singing and dancing..., etc. All these are very well known practices of paganism in various parts of the world and by various cultures. Were we to discuss each one of them, we would need not one but many volumes; so, let us be contented with discussing the most important of all of them: the concept of Jesus Christ عليه السلام as the "son of God."

This concept is directly linked to the pagan "sun god," or god of the sun, hence Sunday[1], the day when the sun god, in his various names and attributes, is worshipped. If we study these sun gods, we will see the link between their worship and the concept of Jesus Christ عليه السلام as the "son of God."[2]

When Jesus Christ came to this world, sun worship was a religion that prevailed throughout the world. Well known sun gods whose worship had been popular throughout the Mediterranean countries at one time or another are: Attis of Phrygia (central Asia Minor), Adonis of Syria, Dionysius or Bacchus of Greece, Bel (or BĀl) of Babylon, Osiris and Horus of Egypt, and Ithras or Mithra of Persia. Here is a brief account of these sun gods, one from which the reader can see the link between these "sun gods" and the "son of God" concept introduced into the Christian faith and officially endorsed at the Nicaea Conference referred to above:

Attis

He was born of a virgin named Nana and was regarded as the "only begotten son" and "saviour". He was bled to death on March 24th at the foot of a pine tree and his votaries believed that his blood had renewed the fertility of the earth and thus brought a new life to humanity. He, however, rose from the dead, and his resurrection along with his death was celebrated by his votaries. Every year on the 24th day of March, they would first fasten his image to a pine tree and then lay it in a tomb with wailing mourning. On the next day,

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[1]According to *The Columbia Viking Desk Encyclopedia*, early Christians observed the first day of the week (Monday) as their Sabbath "in commemoration of the Resurrection." Some sects, such as Seventh-Day Baptists, have reverted to Saturday. "Monday," by the way, was the Babylonian day when the moon—hence moon-day, Monday—was worshipped. Saturday was "Saturn's day," the day when Saturn, god of the harvest, was to be worshipped. This is another proof of the pagan roots in Christianity.

[2]In the text to follow, I have benefitted from Fazlul-Rahmān Anṣāri's great book *Islam and Christianity in the Modern World*.

they would find the tomb empty and celebrate the resurrection with great rejoicing. Sacramental meal and baptism of blood were special features of his "church."

Adonis or Tammuz

Adonis was a young man loved by the goddess Aphrodite. When he was killed by a wild boar, goes on the legend, Aphrodite persuaded the gods to let him live for six months of each year. His death and resurrection, hence, were celebrated in midsummer festival in Adonia, Greece, symbolizing yearly growth and decay. He was the virgin-born "saviour" of Syria. He suffered death for the redemption of mankind but rose again in the Spring. His resurrection was commemorated by a great annual festival. The Old Testament, in Izekiel, viii:14, refers to the weeping and wailing of women over his idol. On p. 113, Vol. 2, of *Mythology of the Aryan Nations*, Rev. Sir G.W. Cox calls him the crucified Tao (that is, divine love personified). In his *Hebrew Lexicon*, Dr. Parkhust remarks: "I find myself obliged to refer Tammuz to that class of idols which were originally designed to represent the promised Saviour [meaning Jesus عليه السلام], the desire of all nations."

Dionysius or Bacchus

God of wine, he was the "only begotten son" of Jupiter and was born of a virgin named Demeter (or Semele) **on December 25th...** Christians celebrate Christmas, the supposed birth of Christ, on December 25th. He was a "redeemer, liberator and saviour." "It is I," says Bacchus to mankind, "who guide you; it is I who protect you and who save you; I am Alpha and Omega."[1] Wine had an important place in the festivals of his cult. It is today in the Christian theology, representing "the blood of Jesus." Imagine one drinking the blood of...! He was slain for redeeming humanity and was called "the slain one," "the sin-bearer," "the redeemer." Notice the striking similarity between these words and what Christians preach. Is it a coincident? We do not think so. Bacchus's passion play was celebrated every year representing his death, descent into hell and resurrection. Passion plays used to be part of the Christian festivals during the

[1]Godfrey Higgins, *Anacalypsis*, Vol. 1, p. 322.

Middle Ages. The main surviving Passion Play is that of Oberammergau, Bavaria.

Osiris
God of the underworld, he was born on December 29th of a virgin called by the Egyptians the "virgin of the world." He preached the gospel of gentleness and peace. Wine and corn were regarded as his celebrated discoveries. He was betrayed by Typhen, slain and dismembered. He was interred but came again to life after remaining in hell for two or three days and three nights. After his death, it was the custom of his votaries to keep his image in a box and bring out the image at the time of worship with the cries of "Osiris is risen!"

"The sufferings and death of Osiris," says Rawlingson in a footnote on p. 260, Vol. 3, of *Herodotus*, "were the great mystery of the Egyptian religion. His being the divine goodness, and the abstract idea of `good', his manifestation upon earth (like an Indian god), his death and resurrection, and his office as judge of the dead in a future life, look like the early revelation of a future manifestation of the deity converted into a mythological fable." Needless to say, "the early revelation of a future manifestation of the deity" in this quotation is a reference to the alleged incarnation of God in Jesus.

"Belief in the god-man in the form of Osiris," says Sir Richard Gregory on p. 54 of his book *Religion in Science and Civilisation*, "became the chief element in Egyptian religion, and remained for thousands of years the faith of the people through the tangled skein of religious life in Egypt until Osiris passed into the form of the god-man Jesus Christ."

Mithras or Mithra
His name in ancient Persian means "friend," and he was an ancient cultic god of Persia and India who became in the 5th century B.C. the chief Persian god. His cult extended into Mesopotamia and Armenia, thus becoming a world-wide religion. He was the virgin-born sun god of the Persians, the perfect prototype of Jesus Christ عليه السلام and the founder of an international Church, Mithraism, in which Christmas and Easter are the most important festivals. "This divine

saviour came into the world as an infant. His first worshippers were shepherds; ***and the day of his nativity was December 25th***…! His followers preached a severe and rigid morality, chief among their virtues being temperance, chastity, renunciation and self-control. They kept the seventh day holy, and the middle day of each month was a special feast of Mithra, which symbolised this function of Mediator. They had seven sacraments of which the most important were baptism, confirmation, and Eucharistic supper, at which the communicants partook of the divine nature of Mithra under the species of bread and wine."[1]

Bel or Baal: Striking Similarities Between the Babylonian and the Christian Passion Plays

Bel (or Baal) in the Old Testament is a term used for god or gods of Canaan. He is symbolized by the sun, and he was gradually promoted to become the chief deity, the source of life and fertility. His worship extended beyond Babylon; Baalbek (the city of Baal, Lebanon) was devoted to his worship, hence it is called in Greek Heliopolis, the city of the sun, or of the sun god. The story of his life is extremely astonishing: his passion play has a very close resemblance with the Christian passion story even in details. The Jews had passed a long time in captivity in Babylon during the reign of Nebuchadnezzar[2] II (630 – 562 B.C.), and this accounts for the

[1] *The Nineteenth Century*, September 1905, p. 496.

[2] Nebuchadnezzar (reigned 605-562 B.C.) was a king of Babylon during whose long and eventful reign the Neo-Babylonian Empire attained its peak and the city of Babylon its greatest glory. Nebuchadnezzar - more properly Nebuchadrezzar - is the biblical form of the name Nabukudur-utsur (which means "NAbū has set the boundary", NAbū being the Babylonian god of wisdom and writing). He was the son of Nabopolassar, a Chaldean chief who in 626 B.C. led a revolt against Assyria, proclaimed himself king of Babylon, and, in alliance with the Medes and the nomadic Scythians in Babylonia and Assyria, succeeded in overthrowing the vast Assyrian Empire and destroying Nineveh in 612 B.C. Nebuchadnezzar, as crown prince, was given command of the Babylonian army harrying the remainder of the Assyrians in northern Syria. Early in 605 B.C., he met Necho, then pharaoh of Egypt, in battle and defeated him at Carchemish, an ancient Hittite and Assyrian city on the Euphrates River in present-day

close resemblance. Here is the proof for such striking similarities[1]:

Modern archaeological researches have brought to light very bewildering facts which go to prove that Babylonian mythology played a very important role in the early stages of Christianity. In 1903-4, German excavators at Kala Shergat (the site of Assur, the ancient Assyrian city whose surrounding areas are also called Nimrud even now and is located in present day's Iraq) discovered two cuneiform documents. When deciphered, they were found to contain the narrative of the Passion Play of Baal. An English journal, namely *The Adventures of a Black Girl in Her Search for God*, published its translation along with the story of the Christian Passion

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southern Turkey. Necho is better known as Necho II (or sometimes Nekau), and he was a king of the Twenty-sixth dynasty of the pharaos of Egypt. A few months later, Nabopolassar died, and Nebuchadnezzar hastened home to claim his throne. He soon returned to the west in order to secure the loyalty of Syria and Palestine and to collect tribute; among those who submitted were the rulers of Damascus, Tyre, Sidon, and Judah. In 601 B.C., Nebuchadnezzar attempted the invasion of Egypt but was repulsed with heavy losses. Judah rebelled, but Jerusalem fell in March 597 B.C., and the ruler, Jehoiakim, and his court were deported to Babylon. Eight years later another Jewish rebellion broke out; this time Jerusalem was razed and the population carried into captivity. Expeditions against the Arabs in 582 B.C. and another attempt at invading Egypt in 568 B.C. receive brief mention in Nebuchadnezzar's later records. Nebuchadnezzar built temples in many of the cities of his kingdom, but the main achievement of his reign was the rebuilding of Babylon, on a scale and with magnificence never before envisaged. The city covered some 500 acres and was protected by massive double fortifications. The Euphrates River, which bisected it, was spanned by a bridge. In the great palace, built to replace Nabopolassar's, he created the terraced cloister known to the Greeks as the Hanging Gardens of Babylon (remains of which can still be seen in Hilla, metropolis of today's Babylon governorate) and reckoned among the Seven Wonders of the World. It was said that he built it to please his mountain-born wife, Amytis, daughter of Cyaxares, the king of Media.

[1]In the following text, I have utilized Fazlul Rahmān Anṣāri's excellent book *Islam and Christianity in the Modern World*, pp. 70-72.

Play. In its text, he is referred to as Bel; so, henceforth we will keep referring to him as such. On the next two pages is an exact reproduction of what page 72 of that journal had included:

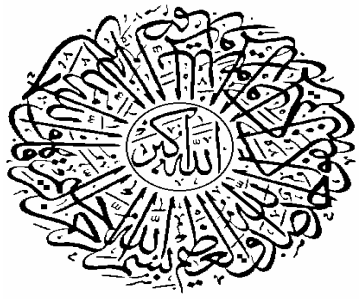
The Babylonian Passion Play	**The Christian Passion Play**
1. Bel is taken prisoner.	1. Jesus is taken prisoner.
2. Bel is tried in the House on the Mount (the Hall of Justice).	2. Jesus is tried in the House of the High Priest and the Hall of Pilate.
3. Bel is smitten (wounded).	3. Jesus is scourged.
4. Bel is led away to the Mount.	4. Jesus is led away to crucifixion in Golgotha.
5. Together with Bel a malefactor is led away and put to death. Another, who is also charged as a malefactor, is released, thus not taken away with Bel.	5. Together with Jesus, two malefactors are led away water and blood (John). Mary Magdalene was put to death. Another (Barnabas) is released to the people and thus not taken away with Jesus.
6. After Bel had gone to the Mount, the city breaks out into tumult, and fighting takes place in it.	6. At the death of Jesus, the veil in the temple is rent (Synopt.), the rocks are rent asunder, the graves are opened and the dead come forth into the holy city. (Matthew)
7. Bel's clothes are carried away.	7. Jesus' robe is divided among the soldiers. (Synopt., John Cp. Ps. XXII, 18)
8. A woman wipes away the heart's blood of Bel flowing from a drawn-out weapon.	8. The lance-thrust in Jesus' side and outflow of two other women busy themselves with the (washing and) embalming of the body. (Mark, Luke)
9. Bel goes down into the	9. Jesus, in the grave, in the

Mount away from sun and light, disappears from life and is held fast in the Mount as in a prison.	rock tomb (Synopt.), goes down into the realm of the dead (1 Pet. III, XII, 40; Acts, II, 24; Rom. X, 17; "the descent into hell" dogma).
10. Guards watch Bel imprisoned in the stronghold of the Mount.	10. Guards are set over the tomb of Jesus. (Matthew)
11. A goddess sits with Bel; she comes to tend to him.	11. Mary Magdalene and the other Mary sit before the tomb. (Matt., Mark)
12. They seek for Bel where he is held fast. In particular, a weeping woman seeks for him at the "Gate of Burial." When he is being carried away, the same lamented: "O my brother! O my brother!"	12. Women, in particular Mary Magdalene, come to the tomb to seek Jesus where he is behind the door of the tomb. Mary stands weeping before the empty tomb because they have taken her Lord away. (John)
13. Bel is again brought back to life (as the sun of spring); he comes again out of the Mount.	13. Jesus' restoration to life, his rising from the grave (on a Sunday morning).
14. His chief feast, the Babylonian New Year's festival in March at the spring equinox, is celebrated also as his triumph over the powers of darkness.	14. His festival approximately at the spring equinox is also celebrated as his triumph over the powers of darkness (Cp., e.g., Col. II, 15).

Having stated all the above, it really leaves no room for doubt that Christianity has suffered so much distortion and alteration, it definitely is no longer the faith of Jesus Christ عليه السلام, the Prince of Peace, as he is called by Muslims. Even if you set aside all the theological controversies with which the Church is rife, a look at the conduct of average Christians today, especially in the West, will

make one wonder whether Jesus Christ ﷺ can ever be proud of those who claim to be his followers. Fornication and adultery, abortion, boyfriend and girlfriend, homosexuality…, etc. are quite commonly the practices of the day. Abortions take place daily and, thus, thousands of babies are being killed. Promoters of homosexuality are not ashamed but are "proud" of their abnormality and are vocal in demanding "their rights"... Family ties are very loose, children hardly respect their parents, wives hardly respect their husbands, students hardly respect their teachers. Those who have money can do anything at all with their wealth, including buying government positions. The "legal system" is bought, sold, and traded. The news media creates demons and angels as per the instructions of their sponsors, the "special interest groups" that pump millions and millions of dollars into their coffers which they regain from unsuspecting readers and audiences after brainwashing and misleading the latter. Pornography is so widespread, it is sickening... All these immoralities and injustices are quite common and widespread, yet the Church "officials" stand spectators and, much worse, sometimes get themselves involved in many of them. Is this the product of a healthy creed? We do not think so. Is this the faith which Jesus Christ ﷺ introduced to the world? It certainly is not. True, pure, unadulterated and authentic Christianity or Judaism is nothing but Islam, rest assured.

Jesus son of Mary ﷺ is mentioned by name in the Holy Qur'ān thirty-six times; twenty-five of which as Jesus ﷺ, and eleven times as the Messiah, the *Maseeḥ*, the anointed one. The name of his mother occurs in the Holy Qur'ān thirty four times, and surely Allāh knows best.



CONCLUSION:

It is sincerely hoped that the discreet reader has benefitted from this book, that it has brought him closer to His Maker, the One Who created him for one and only reason: to worship Him, and only Him. It is hoped that this book has brought him closer to the Almighty Who is known by His creation. This book contains "specimens" of individuals whom the Almighty created and whose biographies provide the reader with many moral lessons, with admonishment and wisdom.

Certainly, whoever bases his belief in the Almighty on solid foundations will be the winner in this life and in the life to come, and the most solid of all foundations is one built on knowledge and conviction, not on ignorance, nor on taking things for granted, nor on hiding the truth or distorting it. This address is directed specifically to new Muslim converts in the West in general and in the U.S. in particular. This book is meant to strengthen their belief, their faith, and it provides them with many arguments to use with others to attract them towards Islam and to get them to embrace this great faith. It assures them all that if they embrace Islam, they will never abandon Christ or Moses or any other prophet عليه السلام, but they will simply re-discover him through Islam.

One authentic *ḥadīth* says, "For everything there is a *zakāt*, and the *zakāt* of knowledge is its dissemination." The reader who reads this book ought *not* keep what he/she has learned to himself/herself but share it with others, believers or non-believers. It will then enhance the conviction of the believers and plant the seed of *īmān* in the hearts of the unbelievers. Who knows? Maybe one day that seed will grow. It is the Almighty Who permits its growth, and He does so at the right time, the time which He chooses. Pass this book on to a relative or a friend. Translate it into another language. Let on-line computer services benefit from it. Make photocopies of some of its contents and distribute them to others. Write a dissertation or a thesis utilizing its text. Extract excerpts from it for inclusion in your newsletter or magazine, book or booklet. Or write one like it or better. All these options are yours; so, do not sit idle. Move to

action, and let the Almighty use you as His tool for disseminating useful knowledge.

Do you, dear reader, think that you have a choice whether to disseminate the knowledge included in this book with others or not? If you think that you do, read the following statement of the great grandson of the Messenger of Allāh ﷺ, namely Imām Mūsa ibn Ja`far عليه السلام, who quotes his forefathers citing the Messenger of Allāh ﷺ saying,

One who reneges from his oath of allegiance, or who promotes what misleads people, ***or who hides some knowledge with him***, or who confines some wealth with him unjustly, or who knowingly aids an oppressor in committing oppression while being fully aware of his oppression, is outside the folds of Islam.

This tradition is recorded on p. 67, Vol. 2, of al-Majlisi's *Biḥār al-Anwār*. It clearly demonstrates that one who hides knowledge is on the same level with that who deliberately assists oppressors and tyrants. We, therefore, should spare no means to share what we know with others, with those who listen and who follow the best of what they listen to. Earn rewards by bringing the servants of Allāh closer to their Creator Who made and sustained them, Who will try them and place them either in His Paradise or in His hell. If acts of worship are based on shallow conviction, they are as good as nothing. Strengthen your brethren's conviction through this book. They will surely appreciate it and, above all, Allāh, too, will.

If the reader appreciates the time and effort exerted in writing this book, as brief as it is, I, the author, kindly request him/her to recite Sūrat al-Fātiḥa for the soul of my parents and for the souls of all believing men and women, the living and the dead. If you do so, rest assured that you, too, will be rewarded for reciting it, and your rewards will be with the Most Generous of all those who reward: Allāh Almighty Who appreciates even the smallest of good deeds. Why do I request the kind reader to recite Sūrat al-Fātiḥa for my parents? Well, this is the least a son can do for his deceased parents who worked very hard to raise him as a Muslim. My father was a

qāri of the Holy Qur'ān who refused to read any other book besides the Qur'ān as long as he lived, a man who never intentionally hurt anyone all his life. And my mother, though illiterate, sat next to my father as he recited the Holy Qur'ān so she would learn as much as she could. Not only will my parents receive blessings when you recite Sūrat al-Fātiḥa for their souls, but you, too, dear reader, will get your rewards as well. How will you be rewarded? This book's Glossary discusses Sūrat al-Fātiḥa, and perhaps you should read what is written there before you go on to the next paragraph. Here is a glimpse of what you will *Insha-Allāh* receive:

On p. 88, Vol. 1, of *Mujma` al-Bayān fī Tafsīr al-Qur'ān*, aṭ-Ṭibrisi cites a tradition through a chain of narrator wherein the Prophet of Islam is quoted as saying, "Whoever recites Sūrat al-Fātiḥa will be rewarded as though he had read two thirds of the Holy Qur'ān and will be (in addition to that) given rewards as though he gave charity to each and every believing man and woman." Just imagine how generous the Almighty is! Ubayy ibn Ka`b is cited in the same reference saying, "I once recited Sūrat al-Fātiḥa in the presence of the Messenger of Allāh ﷺ who said to me, `I swear by the One Who controls my life, Allāh never revealed any chapter in the Torah, the Gospel, the Psalms, or (even) in the Qur'ān like it. It is the mother of the Book, and it is the seven oft-repeated verses. It is divided between Allāh and His servant, and His servant will get whatever he asks Him for.'" The Messenger of Allāh ﷺ said once to Jābir ibn Abdullāh al-Anṣāri, one of his greatest *ṣaḥāba*, may Allāh be pleased with all his good *ṣaḥāba*, "O Jābir! Shall I teach you the merits of a Sūra which Allāh revealed in His Book?" Jābir said, "Yes, O Messenger of Allāh! May both my parents be sacrificed for your sake! Please do!" The Messenger of Allāh ﷺ taught him Sūrat al-Ḥamd, the "Mother of the Book," then said to him, "Shall I tell you something about it?" "Yes, O Messenger of Allāh," Jabir responded, "may my father and mother be sacrificed for your sake!" The Messenger of Allāh ﷺ said, "It cures everything except death." Imām Ja`far aṣ-Ṣādiq عليه السلام is quoted on the same page as saying, "Anyone who is not cured by the Book's Fātiḥa cannot be cured by anything else." Imām `Ali ibn Abū Ṭālib عليه السلام has said,

The Messenger of Allāh ﷺ has said, "Allāh, the Exalted One, the Sublime, said to me: `(O Muḥammed!) We have bestowed upon you seven oft-repeated verses and the Great Qur'ān (verse 87 of Sūrat al-Ḥijr); so, express your appreciation for it by reciting the Book's Fātiḥa,' thus comparing it to the entire Qur'ān." Sūrat al-Fātiḥa is the most precious of the treasures of the *`Arsh*. Allāh specifically chose Muḥammed to be honoured by it without having done so to any of His prophets with the exception of prophet Sulaymān (Solomon) who was granted (only this verse) of it: *Bismillāhir-Raḥmānir-Raḥīm* (verse 30 of Chapter 27, Sūrat an-Naml); don't you see how He narrates about Balqees[1] saying, "O Chiefs (of Yemen's tribes)! Surely an honourable letter has been delivered to me; it is from Solomon, and it is: In the Name of Allāh, the Beneficent, the Merciful..." (27:29-30)? So whoever recites it sincerely believing that he/she is following in the footsteps of Muḥammed ﷺ and his progeny عليهم السلام, abiding by its injunctions, believing in its apparent as well as hidden meanings, Allāh will give him for each of its letters a good deed better than all this world and everything in it of wealth and good things. And whoever listens to someone reciting it will receive a third of the rewards the reciter receives; so, let each one of you accumulate of such available goodness, for it surely is a great gain. Do not let it pass you by, for then you will have a great sigh in your heart about it."[2]

Rewards of reciting Sūrat al-Fātiḥa are also recorded on p. 132 of *Thawāb al-A`māl wa Iqāb al-A`māl* **ثواب الأعمال و عقاب الأعمال** cited

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[1]Balqees Queen of Saba' (Sheba) belonged to the Arab tribe of Ḥimyar which for centuries has been residing in Yemen. Her people used to worship the sun and the moon and other stars, and some of the ruins of the temples she had built for them can still be seen in Saba'. Solomon (Sulaymān), on the other hand, was headquartered in Jerusalem (Ur-o-Shalom, the city of peace, as it is called in Hebrew; the Arabs used to refer to it as Eilya. This is why Syria used to be called Aram, the land of the Aramæans. Aramaic is still spoken in some part of Syria even today.

[2]aṭ-Ṭabari, *Tārīkh*, Vol. 1, p. 88.

above. Abū Abdullāh Imām Ja`far aṣ-Ṣādiq عليه السلام has said, "Whoever recites Sūrat al-Baqara and Sūrat al-Fātiḥa, they will both shade him like two clouds on the Day of Judgment. And if the reader wishes to read more about the merits of the *Basmala* (*Bismillāhir-Raḥmānir-Raḥīm*), he is referred to pp. 70-71 of my book *Fast of the Month of Ramaḍān: Philosophy and Aḥkām* (ISBN 978-964-438-172-0). As for the merits of Sūrat al-Fātiḥa, I would like to quote for you here what is published on pp. 71-73 of the same book:

Aṭ-Ṭibrisi, in his exegesis *Mujma`ul-Bayān fī Tafsīr al-Qur'ān* **مجمع البيان في تفسير القرآن**, provides nine names for the first chapter of the Holy Qur'ān, namely Sūrat al-Fātiḥa: 1) *al-Fātiḥa* **الفاتحـــة**, the one that opens, for it is like a gate: when opened, it leads one to the Book of Allāh; 2) *al-Ḥamd* **الحمد**, the praise, for its verses are clearly praising the Almighty; 3) *Ummul-Kitāb* **أم الكتاب**, the mother of the Book, for its status is superior to all other chapters of the Holy Qur'ān, or like the war standard: it is always in the forefront; 4) *as-Sab`* **السبع**, the seven verses, for it is comprised of seven verses and the only one whose verses are seven, and there is no room here to elaborate on the merits of the number 7 especially since most readers of this book are already aware of such merits; 5) *al-Mathāni* **المثاني**, the oft-repeated Chapter, for no other Chapter of the Holy Qur'ān is repeated as often as this one; 6) *al-Kāfiya* **الكافية**, the chapter that suffices and that has no substitute; you simply cannot replace its recitation with that of any other chapter of the Holy Qur'ān in the first two *rek`āts* of the prayers, whereas it can substitute others; 7) *al-Asās* **الأساس**, the basis or foundation or bed-rock, a connotation of its being the foundation upon which the Holy Qur'ān stands just as the Basmala ("Bismillāhir-Rahmānir-Rahīm") is the foundation of the Fātiḥa; 8) *ash-Shifā'* **الشفاء**, the healing, due to the fact that the Messenger of Allāh ﷺ has said that the Fātiḥa heals from all ailments except death, and 9) *aṣ-Ṣalāt* **الصلاة**, the prayers, or the basic requirement of the daily prayers, one without the recitation of which no prayer can be accepted. The Prophet has quoted the Almighty as saying, "The prayers have been divided between Me and My servant: one half for Me, and one for him;" so when one recites it and says, "Alḥamdu lillāhi Rabbil-`Ālamīn," the Almighty says, "My servant has praised Me." And when he says, "Ar-Raḥmānir-

Rahīm," the Almighty says, "My servant has lauded Me." And when he says, "Māliki Yawmid-Dīn," Allāh says, "My servant has exalted Me." And when he says, "Iyyaka Na`budu wa iyyāka nasta`īn," Allāh will say, "This is a covenant between Me and My servant, and My servant shall be granted the fulfillment of his pleas." Then if he finishes reciting the Fātiḥa to the end, Allāh will again confirm His promise by saying, "This is for [the benefit of] My servant, and My servant will be granted the answer to his wishes."

The Messenger of Allāh ﷺ is quoted by Abū `Ali al-Faḍl ibn al-Ḥassan ibn al-Faḍl aṭ-Ṭibrisi, may Allāh have mercy on his soul, saying that one who recites al-Fātiḥa will be regarded by the Almighty as though he recited two-thirds of the Holy Qur'ān and as though he gave by way of charity to each and every believing man and woman. "By the One in Whose hand my soul is," the Prophet continues, "Allāh Almighty did not reveal in the Torah, the Gospel, or the Psalms any chapter like it; it is the Mother of the Book and al-Sab` al-Math'āni (the oft-repeated seven verses), and it is divided between Allāh and His servant, and His servant shall get whatever he asks; it is the best Sūra in the Book of the most Exalted One, and it is a healing from every ailment except poison, which is death." He is also quoted by al-Kaf`ami as saying, "He (Allāh) bestowed it upon me as His blessing, making it equivalent to the Holy Qur'ān, saying, `And We have granted you *al-Sab` al-Math'āni* and the Great Qur'ān (Sūrat al-Ḥijr, verse 87).' It is the most precious among the treasures of the `Arsh." Indeed, Allāh, the most Sublime, has chosen Muḥammed ﷺ alone to be honoured by it without doing so to any other Prophet or Messenger of His with the exception of Solomon عليه السلام who was granted the *Basmala*. One who recites it, being fully convinced of his following in the footsteps of Muḥammed ﷺ and his Progeny عليهم السلام, adhering to its injunctions, believing in its outward and inward meanings, will be granted by Allāh for each of its letters a blessing better than what all there is in the world of wealth and good things, and whoever listens to someone reciting it will receive one third of the rewards due to its reciter.

Many readers of my *Memoirs*, to which reference is made in the Preface to this book, wrote me saying that they thought that their

text ought to be turned into a documentary film! As for my book on the fast, I have been overwhelmed by the flood of letters from readers all over the world expressing appreciation of the effort invested in writing it, how it is quite different from any other book dealing with the same subject-matter. It is hoped that their response to this book will not be any less.

There is no doubt that you, dear reader, know that it is very costly to print books, and philanthropists in the Muslim world are rare species. Once you find one, you will find out that he is willing to spend money on anything except on a book! This is very sad, very tragic, very shameful. Islam spread through a Book, the Holy Qur'ān. That was all the early generations of Muslims needed besides the presence of the Messenger of Allāh ﷺ. But times have changed; we do not have the presence of the Messenger of Allāh ﷺ in our midst to ask him whenever we need to know, and his Sunnah has suffered acutely of alteration, addition, deletion, custom-designing and tailoring to fit the needs of the powerful politicians of the times, so much so that it is now very hard to find the pristine truth among all the numerous different views and interpretations. This is why the reader has to spend more effort to get to know the truth; nobody is going to hand it to you on a golden platter. You have to work hard to acquire it. "Easy come, easy go." Yet readers who would like to earn a place in Paradise through their dissemination of Islamic knowledge, such as the knowledge included in this book, are very much needed and are advised in earnest to send their contributions to the Publisher of this book in order to help him print more copies of it and make them available to those who cannot afford to purchase them. Some readers erroneously surmise that book publishers are wealthy people who make a lot of money selling books, but, alas, this applies mostly to non-Muslim publishers. After all, Allāh will judge our actions according to our intentions, and if you help promote a book seeking the Pleasure of Allāh, rest assured that you will be richly rewarded. It remains to see how strong you are against the temptations of Satan who will try his best, and his worst, to dissuade you from doing so. He very well knows that nothing in the world stands between him and corrupting the minds of Muslims more than accurate knowledge about Allāh

and the men of Allāh. May Allāh Ta`ālā include us among the latter, *Allāhumma Āmeen*.

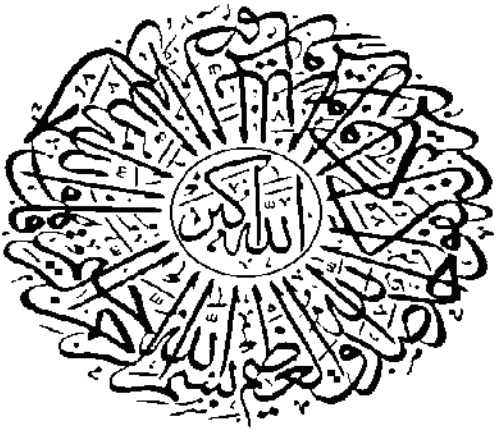
May Allāh Ta`āla accept our humble effort; may He forgive our sins and shortcomings; may He take our hands and guide us to what He loves and prefers, *Allāhomma Āmeen, Wassalāmo Alaikom wa Raḥmatullāhi wa Barakātuh*.

و آخر دعوانا أن الحمد لله رب العالمين و الصلاة و السلام على سيد المرسلين طه الأمين و على آله الطيبين الطاهرين و أ صحابه الغر الميامين

Yasin T. al-Jibouri

ALLĀH:
The Concept of God in Islam

VOLUME TWO



﴿ قُلْ هُوَ الرَّحْمَنُ آمَنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا ﴾

Say: "He is (Allāh) the Most Gracious: We have believed in Him, and we have put our trust in Him…" (Qur'ān, 67:29)

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بسم الله الرحمن الرحيم

The word "Allāh" in other scriptures and languages:

- *Allāh* in other languages with Arabic script is spelled the same way. This includes Urdu, Persian/Dari, Uyghur, among others.
- Bengali: আল্লাহ *Allāh*
- Bosnian: *Allāh*
- Chinese: 阿拉 *Ālā*, 安拉 *Ānlā*; 真主 *Zhēnzhǔ* (semantic translation)
- Greek: Αλλάχ *Allách*, Θεός *Theós* (God)
- Hebrew: אללה *Allāh*
- Hindi: अल्लाह *Allāh*
- Japanese: アラー *Arā*, アッラー *Arrā*, アッラーフ *Arrāfu*
- Maltese: *Alla*
- Korean: 알라 *Alla*
- Polish *Allāh*, also archaic *Allach* or *Ałłach*
- Russian, Ukrainian, Bulgarian: Алла́х *Allakh*
- Serbian, Belarusian, Macedonian: Alah, *Алах*
- Spanish, Portuguese: *Alá*
- Thai: อัลลอฮ์ *Anláw*

Punjabi (Gurmukhi): ਅੱਲਾਹ *Allāh* (archaic ਅਲਹੁ in Sikh scripture)

بسم الله الرحمن الرحيم

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنصُرُوا اللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ﴾

In the Name of Allāh, the most Gracious, the most Merciful

O you who believe! If you aid (the cause of) Allāh, He will aid you, and plant your feet firmly (on His Right Path).

(Qur'ān, 47:7)

ARABIC TRANSLITERATION
RULES APPLIED IN THIS BOOK
according to the regulations of the Library of the U.S. Congress

Arabic

Letters of the Alphabet

Initial	Medial	Final	Alone	Romanization
ا	ـا	ـا	ا	omit
ب	ـبـ	ـب	ب	b
ت	ـتـ	ـت	ت	t
ث	ـثـ	ـث	ث	th
ج	ـجـ	ـج	ج	j
ح	ـحـ	ـح	ح	ḥ
خ	ـخـ	ـخ	خ	kh
د	ـد	ـد	د	d
ذ	ـذ	ـذ	ذ	dh
ر	ـر	ـر	ر	r
ز	ـز	ـز	ز	z
س	ـسـ	ـس	س	s
ش	ـشـ	ـش	ش	sh
ص	ـصـ	ـص	ص	ṣ
ض	ـضـ	ـض	ض	ḍ
ط	ـطـ	ـط	ط	ṭ
ظ	ـظـ	ـظ	ظ	ẓ
ع	ـعـ	ـع	ع	ʿ (ayn)
غ	ـغـ	ـغ	غ	gh
ف	ـفـ	ـف	ف	f
ق	ـقـ	ـق	ق	q
ك	ـكـ	ـك	ك	k
ل	ـلـ	ـل	ل	l
م	ـمـ	ـم	م	m
ن	ـنـ	ـن	ن	n
ه	ـهـ	ـه ، ـة	ه ، ة	h
و	ـو	ـو	و	w
ي	ـيـ	ـي	ي	y

Vowels and Diphthongs

ـَ	a	ـَا	ā	ـِي	ī
ـُ	u	ـَى	á	ـَوْ	aw
ـِ	i	ـُو	ū	ـَيْ	ay

ALA-LC Romanization Tables

SALUTATIONS USED IN THIS BOOK

ﷺ Peace and blessings of Allāh with him and his Progeny: salutng the Prophet of Islam

عليه السلام Peace with him: saluating an Imām

عليها السلام Peace with her: saluting the Mother of Imāms, Fātima daughter of the Prophet of Islam ﷺ

عليهما السلام Peace with them both: saluting two Imāms

عليهم السلام Peace with them all: salutating more than two Imāms

قدس سره His soul sanctified: saluting a major Muslim deceased figure such as a prominent theologian, scholar, author, etc.

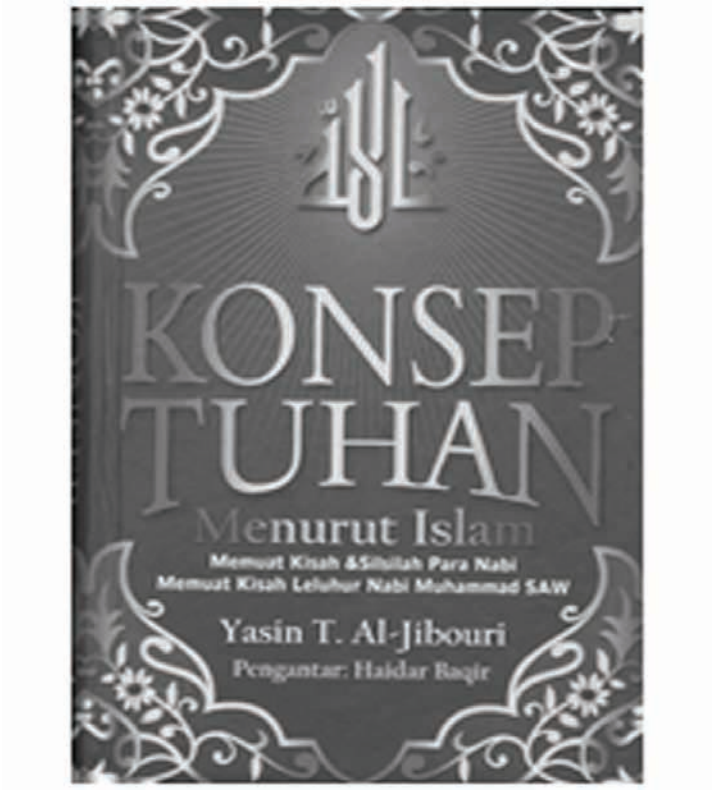
رحمه الله Allāh has mercy on him: invoking Allāh's mercy for the soul of a deceased person

رضي الله عنه Allāh is pleased with him: saluting a righteous companion of the Prophet ﷺ

رضي الله عنها Allāh is pleased with her: saluting a female righteous companion of the Prophet ﷺ

رضي الله عنهما Allāh is pleased with both of them: saluting two righteous companions of the Prophet ﷺ

رضي الله عنهم Allāh is pleased with them: saluting more than two righteous companions of the Prophet ﷺ



Cover of the Indonesian translation of al-Jibouri's book *Allāh: The Concept of God in Islam*. This Indonesian translation (over 900 pages, apparently with comments on the original English text), was published in Jakarta in 2003 by Lentera Basritama. This book in your hands is an edited version of the Anṣāriyan edition. It contains more texts and details.

QUESTIONS AND ANSWERS: PRECIOUS JEWELS OF WISDOM

Someone sent me the text below as a circulated email, may Allāh reward him well on my and your behalf. I find it to be quite interesting, so I would like to share it with the readers of my book:

1. What will be the first thing each member of this Islamic nation will be asked about at the start of the afterlife?

It will be about the five daily prayers. They are the pillars of the creed. No good deed is accepted if they are not accepted.

2. Do you know what was the first prayer performed by Prophet Muḥammed ﷺ?

It was the noon prayer.

3. Do You know who will be the first to enter Paradise?

He will be Prophet Muḥammed ﷺ.

4. Who will be the first nation to enter Paradise?

It will be the nation of Prophet Muḥammed ﷺ which is called the one on whom mercy descends **الأمة المرحومة**.

5. Who was the first to call for the *adhān* in the heavens?

It was archangel Gabriel.

6. Who was the first to predict the hours of daytime to be twelve?

It was Noah who did this when he was on the ark in order to find out the times for the daily prayers.

7. Who was the first person to articulate this statement: **سبحان ربي الأعلى** 'subhana Rabbi al-A`lā" (Glory to my Lord, the most Supreme One)?

It was archangel Israfil, the trumpet blower.

8. What was the first Qur'ānic *āya* (verse) to be revealed?

It was verse 1 of Sūrat al-`Alaq:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

In the Name of Allāh, the most Gracious, the most Merciful

Proclaim! (or read or recite or discern) in the Name of your Lord and Cherisher, Who created… (Qur'ān, 96:1)

9. Who was the first to use a pen to write?

He was Prophet Idris (Andreas).

10. What was the last revealed Qur'ānic *āya* (verse)?

It was verse 281 of Sūrat al-Baqara:

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ۖ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ

And fear the Day when you shall be brought back to Allāh. Then every soul shall be paid what it has earned, and none shall be dealt with unjustly.

11. What was the first Torah verse revealed?

It was "Bismillahir Rahmānir Rahīm".

12. What is the most supreme *āya* (verse) of the Holy Qur'ān, the one even demons are afraid of?

It is "Āyat al-Kursi", verse of the Throne, that is verse 255 of Sūrat al-Baqara:

﴿ اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۖ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ ۖ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴾

Allāh! There is no god but He, the Living, the Self-Subsisting, the Eternal. Neither slumber can seize Him nor sleep. All things in the heavens and on earth are His. Who is there who can intercede in His presence (on behalf of others) except as He permits? He knows what (appears to his creatures as) before or after or behind them. Nor shall they grasp anything of His knowledge except as He pleases. His throne extends over the heavens and the earth, and He never tires in guarding and preserving them, for He is the Most High, the Supreme (in glory). (Qur'ān, 2:255)

13. Whoever glorifies the Almighty by saying **سبحان الله و بحمده** *Subḥān Allāhi Wa Biḥamdih* one hundred times, all his sins will be forgiven even if they may be as many as the foams of the ocean. This is how spacious His mercy is, so nobody should surrender to despair, for doing so is the greatest and unforgiveable sin.

14. Whoever says, "There is no god save You; glory belongs to You; I surely have been among the wrongdoers" (Qur'ān 21:87):

لَّا إِلَهَ إِلاَّ أَنتَ؛ سُبْحَانَكَ إِنِّي كُنتُ مِنَ الظَّالِمِينَ

Whenever he is sincerely sorrowful, Allāh will take away all his sorrows just as He had saved Jonah (prophet Yunus) when he was inside the whale. You ought to include this beautiful supplication in your qunoot **قنوت**…

15.Do You know that the Prophet said, "(There are) two words which are dear to the Beneficent (Allāh) and very light (easy) for the tongue (to articulate) but are very heavy in weight in the balance?

They are: **سبحان الله و بحمده** Subhan Allāh Wabi Hamdihi and **سبحان الله العظيم** Subhan Allāh al-'Azim..

16. Ibn al-Qayyim said: The things that make the body sick are:

Talking too much, sleeping too much, eating too much.

17. The great *ṣaḥābi* Jābir ibn Abdullāh al- Anṣāri reported that the Prophet ﷺ said, "Whoever says **سبحان الله العظيم و بحمده** *Subhan-Allāh- al-Azim wa Bihamdihi* (Glorified is Allāh, the Great, with all praise due to Him), will have a palm tree planted for him in Paradise," as reported by al-Tirmidhi.

18. Do You know that [wife of the Prophet] Juwairiyah bint al-Hārith رضي الله عنها reported from the following from other mothers of the believers: "The Prophet ﷺ came out of my chamber in the morning as I was busy performing the dawn prayer. He returned in the forenoon and found me sitting there. The Prophet ﷺ said, 'Are you still in the same position as I left you?' I replied in the affirmative. Thereupon, the Prophet ﷺ said, 'I recited four words three times after I had left you. If these are to be weighed against all what you have recited since the morning, these will be heavier. These are:

سبحان الله و بحمده عدد خلقه و رضا نفسه و زنة عرشه و مداد كلماته

Subhan-Allāhi wa bihamdihi, `adada khalqihi, wa rida nafsihi, wa zinatah `arshihi, wa midada kalimatihi.'"

In the Name of Allāh, the most Gracious, the most Merciful

A WORD ABOUT VOLUME TWO

It is customary to start a book about Islam by making a statement saluting the Prophet of Islam ﷺ, his progeny عليهم السلام and righteous companions رضي الله عنهم thus:

الحمد لله رب العالمين، و صلى الله على سيدنا مُحَمَّدٍ و آله الطيبين الطاهرين و أصحابه المنتجبين، و رضي الله عن التابعين لهم باحسان و تابعي التابعين، و عن العلماء و الصالحين الى يوم الدين؛ اللهم آمين يا رب العالمين.

Praised be the Lord of the Worlds; Allāh blesses our master Muḥammed ﷺ, his good and pure Progeny عليهم السلام and elite companions رضي الله عنهم, and may He be pleased with those follow these companions in goodness as well as those who follow the latter. May He be pleased with the scholars and the righteous, all of them, up to the Day of Resurrection. O Lord of the Worlds! I plead to You to answer this prayer.

This is Volume Two of my book titled *Allāh: the Concept of God in Islam*, the third on a list of eight books which the Almighty has so far enabled me to write and publish in the U.S. But I am not going to list all these and other books which He has so far enabled me to write, edit or translate. If you really would like to review this list, please refer to pages 43 – 89 of my book titled *Mary and Jesus in Islam* which Authorhouse has already published and is available to order online through the Publisher: www.authorhouse.com as well as hundreds of other Internet-based bookseller portals such as www.amazon.com, www.bn.com, etc.

If the reader is not familiar with the author of this book, he can read

about him in the book titled *Islamic Da`wah in the West: Muslim Missionary Activity and the Dynamics of Conversion to Islam* (New York, United States, and Oxford, United Kingdom: Oxford University Press, 1992; ISBN 0-19-507227-8) by Larry Poston. Many Internet sties have posted some of the author's essays.

May the Almighty assist us and keep our feet firm on His Right Path, *Assirat al-Mustaqeem*, *Allāhomma Āmeen*.

WHAT DO YOU KNOW ABOUT THE *BASMALA*?

Basmala is the uttering of ″Bismillāhir-Raḥmānir-Raḥīm*”* (In the Name of Allāh, the most Gracious, the most Merciful). Basmala (or Bismillāh, Arabic بسملة) is an Arabic language noun which is used as the collective name of the whole of the recurring Islamic phrase *bismillāhi ar-Raḥmāni ar-Raḥīm*. This phrase constitutes the first verse of every 'sūra' (chapter) of the Qur'ān (except for the ninth *sūra*, chapter), and it is used in a number of contexts by Muslims. It is recited several times as part of Muslim daily prayers, and it is usually the first phrase in the preamble of the constitutions of Islamic countries.

بسم الله الرحمن الرحيم *bismillāhi ar-raḥmāni ar-Raḥīm*

"In the name of Allāh, the Most Gracious, the Most Merciful."

The word "basmala" itself was derived by a slightly unusual procedure in which the first four pronounced consonants of the phrase *bismillāhi...* were taken as a quadri-literal consonantal root b-s-m-l (**ب س م ل**). This abstract consonantal root was used to derive the noun *basmala*, as well as related verb forms which mean "to recite the *basmala*". The practice of giving often-repeated phrases special names is paralleled by the phrase "Allāhu Akbar!", which is referred to as the "Takbīr **تكبير**" (also Ta`awwudh **تعوذ** etc.); and the method of coining a quadri-literal name from the consonants of such a phrase is paralleled by the name "Ḥamdala" for *Alhamdulillāh*.

In the Qur'ān, the phrase is usually numbered as the first verse of the first sūra, but according to the view adopted by at-Tabari, it precedes the first verse. It occurs at the beginning of each subsequent *sūra* of the Qur'ān, except for the ninth *sūra* (see, however, the discussion of

the 8th and 9th chapters of the Qur'ān at eighth *sūra*), but is not numbered as a verse except, in the currently most common system, in the first *sūra* (chapter).

The *Basmala* occurs twice in the 27th *sūra*, at the beginning and in verse 30 (where it prefaces a letter from Sulaymān (Prophet Solomon عليه السلام) to the Queen of Sheba, Balqees (or Balqīs).

The *Basmala* has a special significance for Muslims, who are to begin each task after reciting the verse. It is often preceded by Ta`awwudh. In Arabic calligraphy, it is the most prevalent motif, more so even than the Shahāda. The three definite nouns of the Basmala, Allāh, ar-Rahmān and *ar-Rahīm* correspond to the first three of the traditional 99 Names of Allāh in Islam. Both *ar-Rahmān* and *ar-Rahīm* are from the same triliteral root, *rahm* "to feel sympathy or pity". According to Lane, *ar-rahmān* is more intensive, including in its objects the believer and the unbeliever, and may be rendered as "The Compassionate", while *ar-Rahīm* has for its peculiar object the believer, considered as expressive of a constant attribute, and may be rendered as "The Merciful".

In a commentary on the Basmala in his *Tafsīr*, at-Tabari writes: "The Messenger of Allāh ﷺ said that Jesus عليه السلام was handed by his mother Mary over to a school in order that he might be taught. [The teacher] said to him: `Write "Bism (In the name of)".' and Jesus عليه السلام said to him: `What is 'Bism'?' The teacher said: `I do not know.' Jesus said: `The 'Ba' is Bahā'ullah (the glory of Allāh), the 'sīn' is His Sanā' (radiance), and the "Mīm" is His Mamlaka (kingdom, sovereignty, domain)."

The total value of the letters of "Bismillāh ar-Rahmān ar-Rahīm" according to one Arabic system of numerology is 786. There are two methods of arranging the letters of the Arabic alphabet. One method is the most common alphabetical order (used for most ordinary purposes), beginning with the letters Alif ا, ba ب, ta ت, tha ث etc. The other method is known as the "Abjad numerals' method" or ordinal method. In this method the letters are arranged in the following order:: Abjad, Hawwaz, Ḥutti, Kalaman, `Afas, Qarshat, Sakhāz,

Zazāgh; and each letter has an arithmetic value assigned to it from one to one thousand. (This arrangement was done, most probably in the 3rd century of Hijra during the `Abbāsid period, following the practices of speakers of other Semitic languages such as Aramaic, Hebrew, Syriac, Chaldean, etc.)

Taking into account the numeric values of all the letters of the Basmala, according to the Abjad order, the total is 786. In the Indian subcontinent the Abjad numerals have become quite popular. Some people, mostly in India and Pakistan, use 786 as a substitute for *Bismillāh* ("In the name of Allāh" or "In the name of God"). They write this number to avoid writing the name of God or of Qur'ānic verses on ordinary sheets of paper which can be subject to dirt or come in contact with unclean objects. This practice does not date from the time of Muḥammed ﷺ and is not universally adopted by Muslims.

The *basmala*, or the phrase *bismillāh ar-Rahmān ar-Rahīm*, is one of the most oft-recited phrases in the life of every single observant Muslim. It occupies a key place in the Qur'ān itself, for it is the only non-Qur'ānic phrase that all copies of the Qur'ān included, apparently as a `marker' between the Sūras. Numerous works have been written specifically about the *basmala*. In this response, a brief linguistic and grammatical explanation will be offered, followed by a discussion of the name *ar-Rahmān*.

The *Basmala* as Portrayed in Early and Medieval Islamic Sources

The first verse of the Qur'ān has almost unanimously been portrayed as being Qur'ān, 96:1, `Recite in the name of your Lord who created.' From this, some derived that the status of a rudimentary *basmala* was established, as the `name of your Lord' is invoked. In another early Meccan Sūra, Noah is told to ride the Arc `…in the name of God' (Qur'ān, 11:41). In yet another Meccan Sūra, reputed to have been revealed after this one, Solomon writes a letter to the Queen of Sheba in which her advisors tell her, "This (letter) is from Solomon, and it (says): In the name of God, the *Rahmān*, the *Rahīm*" (Qur'ān, 27:30).

The fact that the *basmala* in its present form was introduced to the Meccan Arabs by the Prophet ﷺ is quite explicitly mentioned in many sources. One incident, recorded in some canonical works of hādīth and the *Sīrah* book of Ibn Isḥāq (d. 150/767), mentions that during the writing of the Treaty of Ḥudaybiyyah in 6 A.H./627 A.D., one of the emissaries of Mecca, Suhayl ibn `Amr, refused to allow the Prophet to begin the treaty with the *basmala*. His reputed reason was, "As for this *`ar-Rahmān'*, I do not know who He is, but rather, write as we are accustomed to write: `In your name, O God! (*bismika Allāhumma*).'"

There are quite a few prophetic traditions that expound upon the blessings of this phrase and when it should be said. It might also have served a more mundane role: Ibn `Abbās is alleged to have said that the Prophet ﷺ was not able to recognize the end of one Sūra from the beginning of the next until the *basmala* was recited by Gabriel.

The *basmala* is the only phrase of the Qur'ān that Sunni scholars have disagreed about: Is it a verse of the Qur'ān or is it not? There is agreement that it is a part of Qur'ān, 27:30, where it is mentioned in Solomon's letter to the Queen of Sheba, and there is also agreement that it does not form a part of Sūra 9. But there was a disagreement about its status at the beginning of all other Sūras, especially the first, *al-Fātiha*. This disagreement is found amongst the four canonical schools of law as well as the ten recitations (*qira'āt*) of the Qur'ān. Some of them opined that the *basmala* was a separate verse at the beginning of every Sūra, others said it was part of the first verse. A third group claimed it was only a verse at the beginning of the *al-Fātiha*, while a fourth denied that it was a verse in any of these instances. and a fifth group posited that it was a verse by itself, not connected to any Sūra, which had been placed there as a `divider' to separate two consecutive Sūras. This difference of opinion had a direct impact on certain rituals, such as whether one was obliged to recite the *basmala* out loud in every prayer or not. Shī`a Muslims do not dispute among themselves about this greatest verse, so great that only 4:255, *āyat al-kursi*, verse of the Throne,

vies with it for greatness; therefore, they pronounce it at the beginning of Qur'ānic chapters which they recite during all daily prayers, and they recite it audibly even if the prayer itself does not have to be recited audibly as is the case with noon and afternoon prayers. Sunni imāms of Friday prayers do not pronounce it...

A Grammatical Breakdown and Exegetical Explanation of the *Basmala*

The *basmala* consists of four words, the first of which has a prepositional letter attached to it. All of these words are nouns; no verbs or verbal nouns are present. The first letter of the *basmala*, the `*b*-' is a prepositional letter (*harf jarr*), thus causing the first word (`*bism*') to be in a genitive state. The preposition *b*- has many uses, but over here appears to be for seeking help (*isti`ānah*). The word *ism* is the Arabic for `noun'. Linguists differed whether it originated from *sumuw* (*s-m-w*), meaning `elevation', or from *wasam* (*wasm*), meaning `branding'; the Basra school opted for the former, whilst the Kūfa one preferred the latter. Shī`a Muslims believe that branding is used only for animals as a way of identifying their ownership, so they reject this argument altogether and choose the first option.

Due to the fact that the phrase *bism* is in a genitive state, it needs some actor (*āmil*) to which it can be attached (*ta`alluq*). The Kūfan school of grAmmār typically assumes that all missing actors must be verbs, as that is the basis of words for them. In contrast, the Basri school considers all missing actors to be nouns due to their position that nouns are the basis of words. The Kūfans then split up amongst themselves in three specific issues regarding the *basmala*. Firstly: what was this missing verb? Was it, `I recite,' or `I begin,' or perhaps a verb that varied depending upon the action being done at that time? Secondly, what was the tense of the verb: was it a command or was it in present tense? In other words, is the one who is reciting says, `I recite with the name of God', or is God saying `I command you to recite with the name of God?' Thirdly, what was the position of this missing verb: before the `*bism*' or after?

Most Kūfans, as well as az-Zamakhshari in his *al-Kashshāf* **الكشاف**,

came to the conclusion that the verb is specific to the context of invoking the *basmala* (hence it can be used for any permissible act), that it was in the present tense (since the purpose of the *basmala* is to obtain God's blessings upon the recitor), and that the missing verb's place was after the `*bismi*' (since it is more blessed to begin with the name of God, and since it reminded one that the purpose of doing any act was for God, and because it is a clear refutation of the pagans who would begin by saying `In the name of *al-Lāt*').

The Basris, on the other hand, generally held that the missing noun was `My recitation' (*qirā'ati*), or `My beginning' (*ibtidā'i*), and that it was placed before the genitive. The question also arose: what does it mean seeking help from the `name' (*ism*) of God? Specifically, the issue concerned the theological controversy over the implication of the Divine Names: are these Names God Himself, or do they belong to God, or originate from Him, or is the noun `*ism*' superfluous (*zā'id*) and only needed for emphasis? The Ash'arites, Mu'tazilites and ahl al-Ḥadīth (to name the more prominent groups) each had its own position.

The next noun in the *basmala* is the divine name `A*llāh*'. This name raises a whole slew of questions, of which only a few will be dealt with here. There is no doubt that the name `A*llāh*' was the primary name of the Islamic divinity. The name appears more than 2,700 times in the Qur'ānic text, and there is an overwhelming amount of evidence to show that this name was used for many centuries by the pagan Arabs to refer to a Supreme God – a god that even they, with their permissive idolatry, refused to draw or carve images of.

The linguistic meaning and origin of this name has always been a topic of much discussed in Muslim scholarship. Although a minority of Sunni theologians and linguists considered this name to be a proper name, devoid of any meaning, the majority of them considered it to be derived from some three-letter root. Some suggested that it was a rare transmutation from *walaha*, which means `to confound and confuse', suggesting that the nature of God ('*Allāh*') confuses and befuddles the minds of all those who try to grasp or understand Him, perplexing them. Others suggested that it

is from *laha*, which means `to conceal and cover', since the true nature of God is concealed from all. However, the most prevalent opinion, amongst linguistics, theologians, and exegetes, is that the name is derived from *alaha*, which means `to show servitude and worship'; hence God ("*Allāh*") is the only Being that is worthy of servitude and worship.

Some Western Islamists have posited Aramaic, Syriac or Hebrew origins for this name; strong evidence to substantiate this claim, however, remains lacking.

To summarize before moving on, the first two words of the *basmala* translate as, `My recitation is with the name of *Allāh*' for the Basris, and as, `With the name of *Allāh* I recite…' for the Kūfans.

This name (viz., `*Allāh*'), is then followed by two other nouns, *ar-Rahmān*, and *ar-Rahīm*. Both can be derived from the root *r-h-m*, which means `to have mercy, to be compassionate.' Both utilize known and common morphological forms: *falan* for the first and *fail* for the second. Before translating the *basmala*, it is crucial to understand the grammatical role of these two nouns, as that will decidedly determine the understanding of the *basmala*. We shall discuss the alleged origins of `*ar-Rahmān*' in the next section.

Almost all classical works that I was able to reference (including works of theology, exegesis, and *shurūh al-hadīth*) appear to understand these two nouns as adjectives of the first noun, viz., `A*llāh*'. Many books of grammatical analysis do not even mention any other opinion. If these two nouns are understood as being adjectives (i.e., *nat*), it will imply that both *ar-Rahmān* and *ar-Rahīm* describe and characterize God (`*Allāh*'). So it is as if the *basmala* translates as (according to the Kūfan understanding), "With the name of *Allāh*, who is ever Merciful (*ar-Rahmān*) and extremely Compassionate (*ar-Rahīm*), I begin this recitation."

Numerous opinions are found in classical sources regarding the difference between these two names. Most scholars (but not all) are in agreement that the two names are not synonymous or even as

efficacious as each other, but rather that *ar-Rahmān* is more indicative of God's mercy than *ar-Rahīm*. Some opine that *ar-Rahmān* is indicative of God's mercy to believers and unbelievers in this world, and *ar-Rahīm* is indicative of His special mercy to believers in both worlds. Yet another opinion is that *ar-Rahmān* indicates that God's Mercy is an essential part of His character, whereas *ar-Rahīm* indicates that God's actions are always merciful.

Many scholars have sought to understand the wisdom of this particular order of names. At-Tabari posited that the reason these three names are in this order is that the Arabs typically start off with the primary name and then with its descriptions. God's primary name is `*Allāh*', hence it was used here. and since *ar-Rahmān* was more specific to God than *ar-Rahīm*, it was given precedence to it.

So far we have considered both nouns to be adjectives, and this is by far the `standard' opinion. There seems to be another opinion, rarely expressed, that considers these two nouns to be substitutes (*badal*). As a substitute, the *basmala* would translate as (according to the Basri opinion this time, for ease of understanding), `My recitation begins with the name of *Allāh*; my recitation begins with the name of *ar-Rahmān*; my recitation begins with the name of *ar-Rahīm*.' The purpose of these reiterations would obviously not be to express three distinct deities but rather to express three of God's 99 names. A modern theologian, Muḥammed Abduh (or Abdoh), who appeared to lean towards such an explanation, claimed that this reiteration was meant as a refutation of the Trinity of the Christians, who began their rites with `In the Name of the Father, the Son and the Holy Ghost.' By mentioning three of His Names, God intended to demonstrate to the Christians that even if He has many attributes, He is still One in His essence.

Some modern Islamists pose a third position, and that is that only the first of these two nouns is a substitute (*badal*), and the second is an adjective (*na`t*) of it. If this understanding is taken, the *basmala* would translate as, `My recitation begins with the name of *Allāh*, the merciful *ar-Rahmān*.' I was not able to find any scholar within the Muslim tradition who understood it in this manner. Additionally,

since both *ar-Rahmān* and *ar-Rahīm* are placed after the first noun, in the same grammatical context, one would have to show why one of these nouns should be given a different grammatical role than the other, as this would be an awkward rendering of the Arabic expression.

If this third position is taken, then obviously the question arises as to why two names are emphasized (`*Allāh*' and `*ar-Rahmān*'), and what the relationship is between them. In order to do this, we need to first discuss the opinions regarding the origins of the name `*ar-Rahmān*'.

Origin of the Attribute *ar-Rahmān*

The discussion regarding the origins of the name *ar-Rahmān* is an ancient one. The Qur'ān itself quite explicitly states that this name was unknown to the Quraish (as in Qur'ān, 25:60). Most scholars are of the opinion that *ar-Rahmān* is a unique name of God, and so cannot be used to describe the creation, unlike most other Divine Names, including *ar-Rahīm*. This is due to 17:110, where the two names `*Allāh*' and `*ar-Rahmān*' appear to be equivalent in sanctity. There is also a tradition in the canonical works, a Qudsi *hadīth*, in which God is reported as saying `I am *ar-Rahmān*; I created the ties of kinship (*ar-Rahm*), and from it derived one of My Names.' This was one of the primary evidences used by those who claimed that this name is derived from *r-h-m*. On the other hand, a number of early Islamic authorities, such as al-Mubarrad, considered *ar-Rahmān* to have a Jewish origin. Quite a few authorities are on record as stating that this name was a name given to `ancients' as well.

It is clear that the Qur'ān itself considers the name *ar-Rahmān* to be an ancient name. Apart from the reference in Solomon's letter (already given), this name is used as the God of

all previous nations in Qur'ān, 43:45; Abraham beseeches God with it (Qur'ān, 19:44); it appears on the tongue of an Israelite community (Qur'ān, 36:15); and it appears on the tongue of Mary, mother of Jesus عليه السلام twice (in 19:18 and 19:26).

It is claimed by some that this name was a Meccan name that was later not emphasized as much, and perhaps even sidelined by later Muslims as a primary name of God. However, the name is mentioned in quite a few Medīna verses as well (for example, Qur'ān, 2:163, and 59:22). In addition, every single Sunni theologian who discussed the Divine Names considered the name `*ar-Rahmān*' as being one of those 99 names.

To conclude, as with many issues dealing with the academic study of religion, how one chooses to interpret the *basmala* has a lot to do with one's basic theological and historical premises. If one believes that Muḥammed conjured up a new monotheistic system in order to unite the Arabs, then it is plausible to suggest that he might have wished to unite various factions of Arabia under the deities that they would be familiar with, hence `*Allāh*' for the Arabs of Hijāz and `*ar-Rahmān*' for the Arabs of Southern Arabia. and this is indeed the position of many modern Islamists. But such a position does lead to other questions, such as: why did he only choose the name of the god of one faction of Arabia (Southern Arabia), and not other areas and provinces? and why was he so stubbornly opposed to all the Meccan (and Hijāzi) pagan deities, allowing no compromise with those deities whatsoever? Also the question arises as to how the name of this obscure divinity reached him. The claim that Muḥammed ﷺ was reaching out to convert Arabs in Southern Yemen while he was still in the early stages of his message at Mecca presupposes that he was envisioning this new religion to be a dominant force in the farthest corners of Arabia, even while being persecuted and rejected in his own city.

"That *ar-Rahmān* should have been the name of a single God in central and southern Arabia is in no way incompatible with the fact that, when adopted by Islam, it assumes a grammatical form of a word derived from the root *rahm*."

As you can see, If we were to give an exhaustive account of the benefits of the recitation of "Bismillah…" we would need more than a single volume to do justice to it. Apart from being part of every chapter in the Holy Qur'ān (except the chapter of repentance [sūra at-tawba]), it is also the most oft repeated verse in the Holy Qur'ān.
It is narrated in *Tafseere Burhān* that the Holy Prophet ﷺ has said that when a person recites "Bismillah..." then five thousand ruby palaces are built for him in Jannah Each palace has a thousand chambers made of pearls and in each chamber has seventy thousand thrones of emerald and each throne has seventy thousand carpets made from special fabrics and upon each carpet is seated a Hur-ul-Ein. A person asked for the condition necessary to get this great reward and the Holy Prophet ﷺ replied that the person should recite the "Bismillah…" with conviction and understanding.

The Holy Prophet ﷺ has also said that when a believer will have to cross the Pul-e-Siraat on the Day of Judgment, and he will say "Bismillah…" then the flames benea th him will start dying down until Jahannam will cry out, `O believer, pass through quickly, your presence is causing my fire to die out!'

It is also mentioned that recitation of "Bismillah…" with a loud voice is from the signs of a true believer. Imām Ali al-Ridha عليه السلام said that "Bismillah…" is very close to the chosen name of Allāh.

SIGNIFICANCE OF SŪRAT AL-FATIHA الفاتحه IN ISLAM

The Prophet ﷺ has quoted the Almighty as saying, "The prayers have been divided between Me and My servant: one half for Me, and one for him;" so when one recites it and says, "*Alhamdulillāhi Rabbil-`Ālameen*," the Almighty says, "My servant has praised Me." and when he says, "*Ar-*

Rahmānir Rahīm," the Almighty says, "My servant has praised Me." and when he says, "*Māliki Yawmid-Dīn*," Allāh says, "My servant has exalted Me." and when he says, "*Iyyāka Na`budu wa iyyāka nasta`een*," Allāh will say, "This is a covenant between Me and My servant, and My servant shall be granted the fulfillment of his pleas." Then if he finishes reciting the Fātiha to the end, Allāh will again confirm His promise by saying, 'This is for [the benefit of] My servant, and My servant will be granted the answer to his wishes. The Messenger of Allāh ﷺ is quoted by Abū Ali al-Fadl ibn al-Ḥassan ibn al-Fadl at-Tibrisi **الطبرسي** قدس سره, may Allāh have mercy on his soul, saying that one who recites al-Fātiha will be regarded by the Almighty as though he recited two-thirds of the Holy Qur'ān and as though he gave by way of charity to each and every believing man and woman. "By the One in Whose hand my soul is," the Prophet ﷺ continues, "Allāh Almighty did not reveal in the Torah, the Gospel, or the Psalms any chapter like it; it is the Mother of the Book and *al-Sabal-Mathāni* (the oft-repeated seven verses), and it is divided between Allāh and His servant, and His servant shall get whatever he asks; it is the best Sūra in the Book of the most Exalted One, and it is a healing from every ailment except poison, which is death." He ﷺ is also quoted by al-Kaf'ami **الكفعمي** as saying, "He (Allāh) bestowed it upon me as His blessing, making it equivalent to the Holy Qur'ān, saying, 'And We have granted you *as-Sabal-Mathāni* and the Great Qur'ān (*Sūrat al-Hijr*, verse 87).' lt is the most precious among the treasures of the '*Arsh*." Indeed, Allāh, the most Sublime, has chosen Muḥammed ﷺ alone to be honored by it without doing so to any other Prophet or Messenger of His with the exception of Sulaymān (Solomon) **النبي سليمان**, peace with him, who was granted the Basmala **البسمله** (see Qur'ān, 27:30, i.e. verse 30 of Sūrat an-Naml, Chapter of the Ant). One who recites it, being fully convinced of his following in the footsteps of Muḥammed ﷺ and his Progeny عليهم السلام, adhering to its injunctions, believing in its outward and inward meanings, will be granted by Allāh for each of its letters a blessing better than what all there is in the world of wealth and good things, and whoever listens to someone reciting it will receive one third of the rewards due to the one who recites it.

بعض أسرار سورة الحمد (الفاتحة)

كتب قيصر الروم كتابا إلى خلفاء بني العباس وجاء فيه ((جاء في كتاب الإنجيل أنه من قرأ سورة خالية من سبعة أحرف، حرم الله جسده من نار جهنم، وهذه الأحرف عبارة عن:(ع) ث، ج، خ، ز، ش، ظ، ف (ع). وفحصنا كثيرا فلم نعثر على هكذا سورة في كتب التوراة والزبور والإنجيل، فهل يوجد في كتابكم السماوي تلك السورة؟

فجمع الخليفة العباسي جميع العلماء وعرض عليهم السؤال فعجزوا عن الجواب وأخيرا طرحوا هذا السؤال على الإمام علي الهادي عليه السلام فأجاب عليه السلام قائلا: هذه السورة هي سورة الحمد التي تكون خالية من الأحرف السبعة.

فسألوا الإمام ما فلسفة خلو هذه السورة من الأحرف السبعة؟ فأجاب الإمام عليه السلام:

إن حرف (ث) إشارة إلى الثبور، وحرف (ج) إشارة إلى الجحيم، وحرف (خ) إشارة إلى الخبث، وحرف (ز) إشارة إلى الزقوم، وحرف (ش) إشارة إلى الشقاوة، وحرف (ظ) إشارة إلى الظلمة، وحرف (ف) إشارة إلى الآفة.

فأرسل الخليفة هذا الجواب لقيصر الروم، وشعر القيصر بالفرح بعد حصوله على الجواب واعتنق الإسلام وخرج من الدنيا مسلما. فأكثروا من قراءة سورة الحمد. لا تقرأ سورة الحمد (الفاتحة) بسرعة..... انظر لماذا؟

كثير من الناس يقرؤون سورة الفاتحة في الصلاة بسرعة وكأن الذئاب تلاحقهم ولا يعلمون ما فيها.

روي عن رسول الله صلى الله عليْه وآله وسلم أنه قال: قال الله تعالى: قسمْت الصلاة بيْني وبيْن عبْدي نصْفيْن ولعبْدي ما سأل فإذا قال الْعبْد: {الْحمْد لله رب الْعالمين} قال الله تعالى: حمدني عبْدي وإذا قال: {الرحْمن الرحيم} قال الله تعالى: أثْنى علي عبْدي وإذا قال: {مالك يوْم الدين} قال: مجدني عبْدي وقال مرة: فوض إلي عبْدي فإذا قال: {إياك نعْبد وإياك نسْتعين} قال: هذا بيْني وبيْن عبْدي ولعبْدي ما سأل فإذا قال: {اهْدنا الصراط الْمسْتقيم صراط الذين أنْعمْت عليْهمْ غيْر الْمغْضوب عليْهمْ ولا الضالين} قال: هذا لعبْدي ولعبْدي ما سأل.

Some mysteries of Sūrat *al-Fātiha*:

One of Rome's Caesars wrote a letter to an `Abbāsid "caliph"—to use the word loosely since none of the Umayyads or `Abbāsid rulers deserved to be called a caliph but a despotic ruler with the exception of only Caliph Omer ibn Abdul-`Azīz, but we will use it here since it

is quite commonly referred to those corrupt folks—saying, "It is written in the Bible that if anyone recites a chapter which does not contain seven letters, God will prohibit the Fire of Hell from consuming his body. These letters are: We have carefully examined in the Torah, Psalms and Bible but could not find such a chapter; so, is there in your divinely revealed Book such a Chapter?"

The `Abbāsid caliph gathered all scholars and presented the question to them, but they could not provide an answer. Finally, they submitted this question to Imām Ali al-Hādi عليه السلام who answered saying that such a chapter is Sūrat al-Ḥamd, the Fātiha, which does not contain these alphabetical letters. The Imām عليه السلام explained the philosophy behind the exclusion of these alphabetical letters in the Fātiha Chapter as stated below, so the "caliph" sent this answer to Rome's Caesar who was very happy for having obtained it and immediately embraced Islam, departing from this world as a Muslim.

You, therefore, should recite Sūrat al-Ḥamd (Fātiha) quite often, but do not do so. Why? Many people recite the Fātiha in their prayers quickly as if the wolves are chasing them, not knowing what it really contains:

It has been narrated about the Messenger of Allāh صلى الله عليه وآله وسلم has said, "Allāh Almighty has said: 'I have divided the prayer (supplication) between Myself and My servant into two halves: Whenever the servant says **الْحمْد للّه ربّ الْعالمين** *Praise be to Allāh, the Cherisher and Sustainer of the worlds*, I say that My servant has praised Me. When he says **الرّحْمن الرّحيم** *The Most Gracious, the Most Merciful*, I say that My servant has lauded me. When he says **مالك يوْم الدّين** *Master of the Day of Judgment***,** I say that My servant has exulted me. In another narration of this tradition, the Almighty says, 'My servant has entrusted his (Hereafter) affairs to me'. When he says **إيّاك نعْبد وإيّاك نسْتعين** *You do we worship, and Your aid do we seek*, I say: 'This is between Myself and My servant, and My servant shall have what he pleads for'. and when he says **اهدنا الصّراط الْمسْتقيم، صراط الّذين أنْعمْت عليْهمْ غيْر الْمغْضوب عليْهمْ ولا الضّالّين** *Guide us the Straight way, the way of those on whom You have bestowed Your Grace, those whose*

(portion) is not wrath, and who do not stray, I say: 'This (too) is for My servant, and My servant shall be granted what he pleads for'."

Imām Ali al-Hādi ﷺ was asked about the philosophy behind the Fātiha containing none of these seven alphabetical letters, so the Imām ﷺ said: "The letter **ث** refers to **ثبور** destruction." The Almighty refers to it in the Holy Qur'ān in places such as these: 25:13 and 14, 84:11 and to one who is really ruined, Pharaoh, in 17:102. "The letter **(ج)**," the Imām ﷺ went on, "refers to **جحيم**, hell." Numerous Qur'ānic verses refer to hell, warning those who heed the call about its torment. Some such verses are: 2:119, 5:10, 5:86, 9:113, 22:51, 26:91, 37:23, 37:55, 37:64, 37:68, 37:97, 37:163, 40:7, 44:47, 44:56, 52:18, 57:19, 69:31, 79:36, 81:12, 82:14, 83:16, 102:6, 73:12, to name few. The Imām ﷺ added saying, "The letter **(خ)** refers to **خبث** " which is any bad thing, deed, person, thought, etc. to which references in the Holy Qur'ān exist in verses such as these: 7:58, 2:267, 3:179, 4:2, 5:100, 8:37, 24:26, 14:26, 7:157 and 21:74. The Imām ﷺ went on to say, "The letter **(ز)** refers to **زقوم** *Zaqqoom*)" which is a tree in hell of which the sinners eat and to which references in the Holy Qur'ān exist in verses such as these: 37:62, 44:43 and 56:52. "The letter **(ش),**" went on the Imām ﷺ, "refers to **شقاوة** ", pain or suffering, a reference to the suffering of people, good or bad: The good people suffer in this life because of others unfairly and unjustifiably harming, hurting, oppressing belying them. They also suffer as they see things taking place and people behaving in an ungodly way and feel sorry for them. Some ordinary persons may suffer also during the period of the *barzakh* **برزخ** so the Almighty may punish them in the grave and forgive them later, while bad persons may suffer in this life and in the hereafter as well for their bad deeds. Its derivations exist in many verses such as these: 20:2, 20:117, 20:123, 11:105, 19:4, 19:32. 19:48, 87:11, 92:15, 91:12 and 23:106. The Imām ﷺ went on in stating why these letters do not exist in the Fātiha and said, "The letter **(ظ)** refers to **ظلمة** ", darkness, either physical, material, tangible, as is the darkness in the grave or in hell, or non-physical, immaterial, such as darkness of one's outlooks, attitudes, etc. Notice that the word **ظلم** which means oppression or injustice is associated with this same word **ظلمة** because people do not oppress others unless their

mentality is dark. Hundreds of references in the Book of Islam, the Holy Qur'ān, refer to both types of such darkness and to people who oppress others or wrong them: These references are only few for you to check if you wish: 4:153, 13:6, 16:61, 4:75, 18:35, 25:27, 35:32, 37:113. This is just a drop in the bucket. Explaining the last letter, the Imām عليه السلام said, "The letter **(ف)** refers to **آفة** lesion," something which consumes, devours, spreads quickly like cancer cells, fire or a rash of bad deed in which many people are involved: This word fits many descriptions and applications, and it needs no further explanation.

The inquisitive reader may wonder who this Imām Ali al-Hādi عليه السلام is; after all, not many are familiar with the immediate family of the Prophet of Islam صلى الله عليه وآله وسلم; therefore, we have included his biography in this Glossary under "Hādi, al-" to which you may refer.

Its first verse is nearer to Allāh's Greatest Name (ism Allāh al-A`zam **اسم الله الأعظم**, the great name of Allāh, than the white from the pupil of the eye; there is praise of Allāh in the beginning, tawhīd (oneness) in the middle and prayer in the end; no salat is valid without its recitation; it is superior than all the treasures stored in the arsh, (Shaytan runs away whenever it is recited; therefore: recite 70 times to remove pains and ailments; recite 7 times or seventy times keeping the mouth near the forehead and putting the right hand on the forehead of the sick person, then surely recovery is guaranteed; recite bismillahir Rahmānir rahim to stay away from the burning fire of hell; recite bismillahir Rahmānir rahim to receive the recompense of four thousand virtues for its every letter, to cancell the punishment of four thousand transgressions and to occupy a position four thousand degrees higher than what you deserve; while crossing the pul sirat (bridge to Paradise) whoever recites bismillahir Rahmānir rahim would hear a voice from the flames of the fire, saying: "O believer, your light has put off my heat." when a teacher teaches bismillahir Rahmānir rahim to a child the merciful Allāh grants amnesty from punishment to the teacher and parents if they have sinned. recite sūra al Fatiha to cure any disease save the deadly disease which is the cause of the inevitable death.

There are seven verses in this sūra (chapter) and it is said that this sūra is both 'makki' and 'Medenite' ie. it was revealed in both Meccah and Medīna. In the commentary of Majma`ul Bayan fi Tafsir al-Qur'ān by al-Tibrisi, it is narrated that the Holy Prophet ﷺ said that whoever recites this sūra, he will get the reward for reciting two thirds (2/3) of the whole Qur'ān, and will get the reward equivalent to what would be gained by giving charity to all the believing men and women in the world.

One of the companions of the Holy Prophet ﷺ narrates that he once recited this *sūra* in the presence of the Holy Prophet ﷺ and that he said, "By Him in Whose hand my soul is, a similar revelation to this has not been included in the Taurat (Torah), Injeel (Bible), Zabur (Psalms) or even the Qur'ān itself."

The Holy Prophet once asked Jabir ibn Abdullāh Anṣāri, "Should I teach you a *sūra* that has no other comparison to it in the whole Qur'ān?" Jabir replied, "Yes, and may my parents be ransom upon you O prophet of Allāh." So the Holy Prophet ﷺ taught him *sūrat* al-Fatiha. Then the Holy Prophet ﷺ asked, "O Jabir, should I tell you something about this sūra?" Jabir answered, "Yes, and may my parents be ransom upon you O prophet of Allāh." The Prophet ﷺ said, "It (*sūrat* al-Fatiha) cures every ailment except death."

Imām Abū Abdullāh Ja'far as-Sadiq عليه السلام has said that whoever cannot be cured by sūrat al-Fatiha, then there is no cure for that person. In the same narration it is written that if this sūra is recited 70 times on any part of the body that is paining, the pain will surely go away. In fact, the power of this sūra is so great that it is said that if one were to recite it 70 times over a dead body, you should not become surprised if that body starts moving (ie. comes back to life).

Sūrah al-Fatiha is a cure for physical and also spiritual ailments. Without this sūra, even the daily prayers are incomplete. It is indeed a great treasure that has been given to us by Allāh through the Holy Prophet ﷺ and no previous prophet has been given anything like it. This sūra is also known as 'Ummul Kitāb and 'al-Sab` al-Mathāni'.

A Piece of Wisdom…

A scholar once saw an old lady operating her spinning wheel, so he asked her, "Lady! You have been spinning that wheel your entire life. Have you ever taken any time to learn about Your Lord?"

The woman replied, "I see everything through this wheel of mine."

"Then tell me, is Allāh present or not?"

"Allāh is present, every moment, every day, every night – all the time."

"But what is your proof?"

"This very wheel of mine is the proof!"

"How so?"

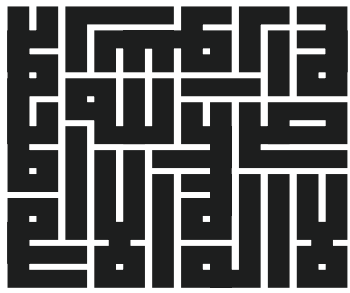
The woman explained, "As long as I am here spinning the wheel, it continues to be in motion. Once I stop, it stops. So, if the wheel is in need of someone to keep it moving, why should not the earth, the heavens, the sun and the moon be in need of someone to keep them moving? When I stop my work, the wheel stops, but until now, we have never seen anything in our universe that stops moving. This is how I know that the One Who keeps our world in order is present and is always present."

The scholar was happy with this answer but went on to say, "Okay, but how do you know that the One who controls the universe is one and not two?"

The woman replied, "The answer is again in my wheel! It only spins in the direction I tell it to. If someone wanted to assist me in spinning it, the wheel's motion would become inconsistent, and it would not work properly. And if my assistant spun it in a different direction, the wheel would either stop spinning or break. This does not happen when I use it alone, and this is how I know that if there

was another controller of the universe besides Allāh, there would be no uniformity in the cycle of the day and the night or anything else. So, the controller of the Heavens and the Earth can only be one."[1]

Moral Lesson: *The world itself is proof that our Creator is one, but only those of insight can see this reality.*



بمناسبة ذكرى ميلاد سيد الخلق نبينا محمد صلى الله عليه و آله و سلم

كل القـلوب إلى الحبيب تميل * و معي بذلك شاهد و دلـيل**
أما الدلـــيل إذا ذكرت محمدا * صارت دموع العاشقين تسيل**
يا سيد الكونين يا عـلم الهدى* هذا المتيم في حمـاك نزيـل**
لو صـادفتني من لدنك عناية * لأزور طيبة و النخـيل جميل**
هذا رسـول الله هذا المصطفى* هذا لرب العالمين رسـول**
هذا الذي رد العـــيون بكفه * لما بدت فوق الخدود تسيل**
هذا الغمـــامة ظللته إذا مشى * كانت تقيل إذا الحبيب يقيل**
هذا الذي شرف الضريح بجسمه * منهاجه للسالكين ســبيل**
يـارب إني قـد مدحـت محمدا* فيه ثوابي و للمديـح جزيل**
صلى عليك الله يا عـلم الهدى * ما حن مشتاق وسـار دليل**

أبو نبيل

[1]Omar Sayed, *Seerat as-Saliheen* **ســـيرة الصـــالحين**, p. 3.

DOES GOD EXIST?

This is one of the best explanations on the nature of God that I have ever seen...

A man went to a barbershop to have his haircut and his beard trimmed. As the barber began to work, they began to have a good conversation. They talked about so many things and various subjects.

When they eventually touched on the subject of God, the barber said: 'I don't believe that God exists.' 'Why do you say that?' asked the customer. 'Well, you just have to go out in the street to realize that God doesn't exist.

Tell me, if God exists, would there be so many sick people? Would there be abandoned children? If God existed, there would be neither suffering nor pain.

I can't imagine a loving God who would allow all of these things.'

The customer thought for a moment, but didn't respond because he didn't want to start an argument.

The barber finished his job and the customer left the shop. Just after he left the barbershop, he saw a man in the street with long, stringy, dirty hair and an untrimmed beard.

He looked dirty and unkempt.The customer turned back and entered the barbershop again and he said to the barber:

'You know what? Barbers do not exist.'

'How can you say that?' asked the surprised barber. 'I am here, and I am a barber. And I just worked on you!'

'No!' the customer exclaimed. 'Barbers don't exist because if they did, there would be no people with dirty long hair and untrimmed

beards, like that man outside.'

'Ah, but barbers DO exist! That's what happens when people do not come to me.'

'Exactly!' affirmed the customer. 'That's the point! God, too, DOES exist! That's what happens when people do not go to Him and don't look to Him for help. That's why there's so much pain and suffering in the world.'

If you think God exists, let others benefit from this text…

So, be blessed, and be a source of blessing to others!

A TRUE STORY ABOUT STRENGTH OF BELIEF:

This story is told by Shaykh Abdul-Muḥsin al-Aḥmed, and it took place in Abha, capital of Saudi Arabia's `Asīr province.

Having performed the sunset prayer rite, she put her make-up, wore her beautiful white dress preparing herself for her wedding party. Then she heard the *adhān* for the *`ishā'* (evening) prayers rite, so she said to her mother, "Mom! I have to perform my ablution then say my evening prayers." Her mother was shocked. She said, "Are you crazy?!! The guests are waiting to see you! What about your make-up? It will all be washed away by ablution water!" She added saying, "I am your mother and I order you not to perform the evening prayers now! If you perform your ablution now, I will be angry with you."

The daughter replied, "By Allāh, I will not go out of here before performing my prayers! Mother, you must know that **لا طاعة لمخلوق في معصية الخالق** 'No creature must be obeyed in disobeying the Creator.'" Her mother said, "But what would our guests say about you when you show up for your wedding party without make-up?! You will not look beautiful in their eyes, and they will make fun of you!" The daughter asked her mother with a smile: "Are you worried because I will not be beautiful in the eyes of Allāh's creations? What about my Creator?! I am worried because if I miss my prayers, I will not look beautiful in His eyes."

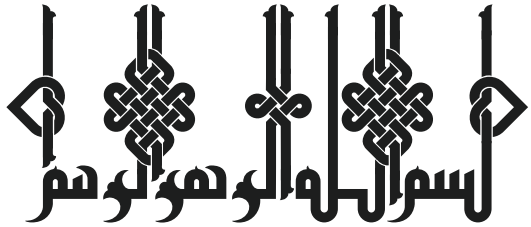
She started to make her ablution. All her make-up was washed away, but she didn't care. Then she started to perform the prayers. She bowed down for *sujūd* without knowing that it would be her very last. Yes! She died while being in the status of bowing to her Maker!

What a great ending for a believing woman who insisted on obeying her Lord! Many people who heard her story were moved! She put Him and obedience to Him first and foremost on her list of priorities, so He granted her the best ending that any Muslim would ever dream of! She wanted to be closer to Him, so He took her soul in the place where Muslims are the closest to Him! *Subhan Allāh* (Praise to

Allāh)! She did not care if she would be beautiful in the eyes of creatures so long as she was beautiful in the eyes of Her Creator!

O Muslim sister! Imagine if you are in her place! What will you do? What will you choose: pleasing the creation or the Creator? O dear sister! Do you guarantee that you will live for the next minutes? Hours? Months?! Nobody knows when his/her hour to leave this vanishing world will come, when they will meet the angels of death. So, are you ready for that moment?

May Allāh guide all of us to what He loves and prefers, and may He grant everyone who reads these lines a good ending, *Āmeen*.



In the Name of Allāh, the Most Gracious, the Most Merciful

INTRODUCTION TO VOLUME TWO:

This Second Volume of *Allāh: The Concept of God in Islam* continues the author's attempt to portray how Muslims conceive their Lord and Maker, God, Whom they prefer to call "Allāh", no matter what their mother tongue may be, for reasons detailed in Volume One. Basically, you can say that it is divided into two main parts the first of which provides the reader with some supplications which he can recite, no matter what faith he follows, in order to uplift himself spiritually. While supplicating, one remembers many of the endless good and unique qualities of our Creator. These "qualities" help us envision the Almighty, draw a portrait of Him in our heart and minds, hence the concept of God in Islam becomes clear. The theme in both Volumes One and Two is simple: We get to know the Maker by knowing what He makes.

This second part details the biography of the best of all humans from the time of our father Adam and till the last human being on earth, namely Prophet Muḥammed ﷺ. This Prophet ﷺ, the greatest of all humans, has been ruthlessly attacked by many writers who, for certain reasons, reached their own conclusions about Muḥammed ﷺ and Islam, and they feel that it is their mission to assault Islam and anything Islamic. Many who do so are actually motivated by financial or other gains, encouraged by members of "special interest groups" or simply prejudiced individuals who have been raised to look down at anyone who does not subscribe to their own way of thinking. Ironically, however, the more they assault Islam, the more people embrace this great faith, and we would like to provide here

one example for this irony for you:

One example is that of a Swiss man who was always antagonistic towards building minarets in his homeland who has embraced Islam as this Volume is being prepared for publication, and here is more for you:

It was announced on November 14, 2011 in Switzerland that a renowned Swiss politician, namely Daniel Streich, who rose to fame for his campaign against mosque minarets, embraced the Islamic faith. A member of the Swiss People's Party (SVP) and a well-known politician, Daniel Streich was the first man who had launched a drive for imposing a ban on mosque minarets, and to shut down all mosques in Switzerland. The proclamation of Streich's conversion to Islam has created furor in Swiss politics, besides causing a tremor to those who supported a ban on constructing mosque minarets.

Streich propagated his anti-Islamic movement far and wide in the country, sowed seeds of indignation and scorn for Islam among the people, and paved way for public opinion against mosque pulpits and minarets.

But now Streich has become a soldier of Islam. His anti-Islam thoughts finally brought him so close to this religion, Islam, that he embraced it. He is now ashamed of his doings and desires to construct the most beautiful mosque of Europe in Switzerland. Yet the most interesting thing in this regard is that at present, there are four mosques in Switzerland Streich wants to lay the foundation for the fifth. He wishes to seek absolution of his sin of proliferating venom against Islam. He is thinking of a movement contrary to his previous one to promote religious tolerance and peaceful cooperative living, in spite of the fact that a ban on mosque minarets has already gained a legal status.

This is the greatest quality of Islam that it comes up with even greater vigour when it is faced with confrontation.

Abdul Majeed Aldai, the president of OPI, an NGO (non-governmental organization) working for the welfare of Muslims, says that the Europeans have a great desire to know about Islam. Some of them want to know about the relationship between Islam and terrorism. So was the case with Streich.

During his confrontation, Streich studied the Holy Qur'ān and started understanding Islam. He wished to be tough towards Islam and Muslims, but the outcome was otherwise.

American actor and documentary filmmaker Sean Stone, son of Oscar-winning director Oliver Stone, converts to Islam during a religious ceremony in Iran.

Stone became a Shi`a Muslim and chose to be known by the Muslim first name Ali as announced at the ceremony held in the Iranian historical city of Isfahan on February 14. "The conversion to Islam is not abandoning Christianity or Judaism, which I was born with," Stone said. "It means I have accepted Muḥammed ﷺ and other prophets," he added in a brief telephone call. Born to a Jewish father and Christian mother, Stone did not say why he converted to Islam. Stone who visited Iran several months ago said he needed to know more about Persian culture and civilization and become familiar with Iranian traditions and rituals. Stone referred to Iran as one of Asia's major filmmaking centers saying that he "would like to introduce Persian culture and civilization to the West." The 27-year-old filmmaker is a graduate of history from Princeton University and has collaborated on many of his father's projects such as the 2004 *Alexander*. He has also directed a handful of documentaries. Sean is not the first renowned celebrity who has converted to Islam. The English singer and songwriter Cat Stevens converted to Islam in 1977 and adopted the name "Yousuf Islam". The prominent boxer Muḥammed Ali (born Cassius Marcellus Clay, Jr.) also converted to Islam in 1964.

Gary Carl (Muhammed) Legenhausen
(Born 1953, New York), Gary Carl Legenhausen is another example. He is an American philosopher who now teaches at the Imām

Khomeini Education and Research Institute. If the reader of this book happens to live in the United States or Europe, he/she may feel offended only when the name "Khomeini" is mentioned to him/her. This is due to the hostile attitude of the news media in the West in general and in the U.S. in particular to the Islamic Revolution in Iran anywhere else, to the Muslims of the world and to anything Islamic. This is a fact of which the Muslims must never forget. Muslims are actually fully aware of such hostility, and they know the identity of those who promote hatred towards Muslims and why they do so. Yet this book is not written for such close-minded folks. It is written for people with open and inquisitive minds, perhaps it will enlighten them and educate them about this greatest religion in the world.

Legenhausen converted to Islam in 1983. He wrote a book titled *Islam and Religious Pluralism* in which he advocates "non-reductive religious pluralism". He has been an advocate of interfaith dialogue, and serves on the advisory board of the Society for Religious Studies in Qum. He holds a Ph.D. in philosophy from Rice University (1983).

He taught philosophy of religion, ethics and epistemology at the Islamic Iranian Academy of Philosophy from 1990 until 1994. Since 1996, he has been studying Islam and teaching Western philosophy and Christianity at the Imām Khomeini Education and Research Institute in Iran. He is also a founding member of the advisory board of the Shi`ite Studies Center in Qum, and serves on the scientific board of the Human Rights Center of Mofid University, Qum.

Brought up as a Catholic, he abandoned religion shortly after beginning his academic studies at the State University of New York at Albany. In 1979, he became acquainted with Islam through Muslim students at Texas Southern University, where he taught from 1979 to 1989.

Given below is his essay on his journey to Islam and his studies in world philosophy.

Below are statements made by Legenhausen:

"I don't make anything up, but the acceptance of a religion is complicated. It involves emotions, personal history, politics, theology and philosophy and much else, too. So although here I'm focusing on the philosophical factors, don't get the wrong impression that I arrived at Islam as a result of purely philosophical reflection. I read my first book in philosophy when I was about eleven years old, in around 1964. It was William E Hocking's *The Types of Philosophy*, which I still think is good. After reading it, I decided right then and there that I wanted to study philosophy. I was brought up a Catholic, and consternation over the teachings of the Church drove me to philosophy as much as anything did. Hocking's idealism and mysticism seemed an appealing way to bring together faith and reason.

"During my high school years, I became an avid reader of Søren Kierkegaard. For my sixteenth birthday, my friends gave me six or seven paperback editions of his works. I also started reading Camus and Sartre, and by the time I graduated, I considered myself to be an existentialist. Tolstoy was another hero, and I filed for conscientious objector status with my draft board as a Catholic pacifist.

"Within a year after entering the State University of New York at Albany, I had switched from religious to atheistic existentialism. Sartre and Nietzsche began to loom larger than Kierkegaard. I was disappointed with the lack of a strong opposition to the Vietnam War from the Church leadership, and came to see religious belief as bad faith and an opiate for the masses. I read a bit of Marx, but found Proudhon and Kropotkin more to my liking.

"During my last year as a philosophy major at Albany, I took a course on the problem of free will and determinism with Ken Stern, who had studied at Oxford and took an analytic approach to philosophy. The crisp logic and emphasis on clear thinking seemed like a breath of fresh air.

"I started to read everything I could find by WVO Quine, whether or not I could understand it. At the same time, I found my atheism

challenged by TS Eliot. Was his religiosity just another case of bad faith? Not likely, given the profound way he faced up to what we had become in The Wasteland. I tried to keep my head clear by focusing on logic.

"I began graduate study in philosophy at Rice University in 1976. When informed in my second year that there would be no graduate courses on modal logic, I invited fellow graduate students to a semester of seminars in which I would discuss the philosophical foundations of modal logic, using articles by Carnap, Church, Scott, Thomason, and others. My interest in philosophical logic motivated the writing of my Ph.D. thesis, 'Matters of Substance' .

"I had also become interested in Aristotelian ethics, stimulated by reading Alasdair MacIntyre's After Virtue . MacIntyre's critique of liberal modernism came at the same time that I had begun studying Islam, sparked by curiosity about the revolution in Iran, and by a number of Muslim students I encountered at Texas Southern University, where I taught philosophy from 1979 to 1989.

"It seemed to me that MacIntyre's arguments could be used to make a better case for Islam than for Catholicism. MacIntyre was arguing that ethics could only make sense in the context of a tradition that would give substantive content to moral ideals and even to the standards of rationality. Catholicism, however, seemed in a state of perpetual retreat ever since the first onslaughts of modernity; and all too often, the Church seemed to be supporting vestiges of the aristocracy. Islam, on the other hand, seemed vibrant and imbued with an electrifying spirituality, and to be on the side of the oppressed.

"My Iranian students introduced me to the work of Allāmah Tabataba'i, Shahid Mutahhari, Ali Shari`ati, and others, but I ran across the works of Sayyid Hussain Nasr (an Iranian-American scholar who taught at universities in the U.S. capital, Washington) in a used bookstore. Although I would not agree to the traditionalism advocated by Nasr, his introduction to the philosophical and mystical traditions in the Islamic world fascinated me.

"In esoteric Islam, I found that there was not only a variety of philosophical tendencies, such as Illuminationism, Peripateticism, and something called Hikmat al-Muta`aliyah (transcendental wisdom), but also poetry, art, political ideas, various kinds of rational mysticism, some of which merge into the philosophical tendencies, and criticism of the superficial limitation of Islam to details of rituals and rules.

"The features of esoteric Islam I found attractive were particularly prominent among Shi`ites and Sufis. The Shi`ites also seemed to have a long history of intense interest in social justice. The source for all these ideas turned out to be Ali ibn Abi Ṭālib عليه السلام, the cousin of the Prophet Muḥammed صلى الله عليه وآله وسلم and first Imām, (may the peace and blessings of Allāh be with Muḥammed and with his progeny). So, I thought that if ever I were to become a Muslim, I should most certainly be a Shi`ite, as the devotees of Imām Ali عليه السلام are called. My only problem was that I didn't believe in God. I decided to teach a course on the philosophy of religion at TSU in which I would review the claims of the major religions and at the same time, re-examine the arguments for and against the existence of God.

"This review of the world's religions only intensified my interest in Islam. It seemed to harmonise themes from Judaism and Christianity with attitudes in its mysticism more commonly found in Hindu and Buddhist thought. But the philosophical evaluation of the arguments for the existence of God left me as convinced as ever that none of them were sound.

"As for the arguments against the existence of God, it certainly seemed to me beyond credibility that the world should contain any sort of giant mind without a body. Then it occurred to me that the way I was thinking of God was much too limited. What I was rejecting with my atheism was not God but an idol.

"The Muslim philosophers and Sufis said that God was not a mind, not even a substance, but just pure unadulterated being. Even if I couldn't prove that in addition to the beings of the world, there is

also *the* Being, I couldn't find any knock down argument against it, either. Why not? William James and the 'will to believe' also gave me encouragement.

"The character of Imām Ali عليه السلام was a relentless inspiration. He was a persistent defender of the weak and oppressed, a poet, a treasury of practical wisdom, a theologian, a statesman, a paradigm of virtue, courageous, insightful, humble, faithful, patient, and he had a sense of humour. How could he have been wrong about the existence of God? I might make a jumble of the arguments, but he seemed to see the matter with such clarity as to leave no room for doubt.

"Certainly emulation of such a person would be a noble thing, but such emulation would be far less than noble if there were no god, and so, God must be! These are the sorts of thoughts that occupied me until somehow the "Why not?" of doubt – of thinking that in some sense maybe it could be true that God exists – became "OK, that can be taken as true", and then "Indeed, God is!" Then, when some American Muslims asked if I were a Muslim after Friday prayers at a mosque in Houston, I recited the Muslim confession of faith: " Ashhaddu an la ilaha illa Allāh, wa ashhaddu an Muḥammedan rasul Allāh ." (I bear witness that there is no god but Allāh and I bear witness that Muḥammed is the Messenger of Allāh.)

"I still like the logic chopping of analytic philosophy, and its clever ways of dealing with paradoxes and quandaries. Too often, however, it seems to suffer from a lack of spirit, a lack of profundity, a lack of faith. of course, there are exceptions; but as a rule, analytic philosophy seems to share many of the vices that pervade contemporary post-industrial society: over-reliance on technical expertise and over-specialisation, over-confidence that science can answer all the questions worth asking.

"But I didn't become a Muslim because I converted from analytic to Islamic philosophy, although I did become interested in Islamic philosophy around the time of my conversion. What seems most valuable to me in Islamic philosophy is its spirit, its retention of the idea of the philosopher as the wise man searching for truth and

leading a simple life. Islam has its own special, very intense flavour of love that is especially prominent in its *`ifrān* (mysticism, gnosis); and if philosophy is love of wisdom, then Islamic philosophy is the expression of this intense mystical love in its yearning for wisdom and direct understanding.

"I came to Iran in 1990 and started teaching Western philosophy of religion in the analytic tradition but from my own budding new Muslim's perspective. The first lectures I gave in Tehran have been published in the international journal published in Qum, *Al-Tawhíd*, starting in 1993. I began with thinkers like Plantinga and Alston for whom religious experience plays an important role.

"Against them, I argued that religious beliefs are neither properly basic nor justified on the basis of religious experience, and that the rationality of religious belief requires us to provide reasons for belief. At the same time, I argued that the traditional arguments don not work in the present intellectual atmosphere, and that what could be taken at one time as self-evident premises cannot be so taken any longer. Any satisfactory reasons that can be given to justify religious belief today must rely upon rational insight and conscience.

"These are sufficient to provide certainty for the believer, but they won't convince the unbeliever who stubbornly refuses to admit the need for religious explanations where no other are available. Hence, the rationality of one's faith is to be established not by proving its content by a logical demonstration, but by making plausible the view to which religion invites us.

"Currently, I've been studying the writings of William Hocking, again, and finding that they still contain valuable insights that often seem to work better for Islamic than Catholic theology. Full circle."

These are just few of numerous examples of Islam spreading throughout the world through conversion. Most converts come from "Christian" backgrounds and the very least come from Jewish ones. Some Hindus and Budhists have also been embracing the Islamic faith. The author of this book has had a firsthand experience in this

conversion, and if you wish to learn more about his experience, read the Preface to his book titled *Mary and Jesus in Islam* which AuthorHouse, its Publisher, made available to the public on December 19, 2011. It is available to order Online from numerous Internet sites, and its ISBN is 9781468523218 for the hardcover edition and 9781468523201 for the electronic edition. This book, by the way, I mean the one referred to above, contains an extensive Glossary of Islamic Terms which is a must read for new converts to Islam. Another good reference on the same subject of conversion is the book titled *Islamic Da`wah in the West: Muslim Missionary Activity and the Dynamics of Conversion to Islam* by Larry Poston to which reference is made above, and you can order these and other such books online from www.amazon.com.

We are told by scientists of psychology that religion is an instinct. We are born with it. It is born with us. When one realizes the extent of his weakness, he needs a strong supporter to help him, to get him out of trouble, to remove the causes of his distress, to heal him, to give him peace of mind, to enable him to make amends for the wrongs which he commits. Nowadays, most people are left to deal with their own problems and life's challenges. Even the closest friend may not have enough time for you when you badly need him because he is struggling against mountains of challenges and is dealing with many troubles of his own. Will a weekly visit to the church suffice to solve one's problems? What will one hear when he visits the church other than Jesus عليه السلام died for him/her, so he/she has nothing to do because all his/her sins have already been washed away by the blood of Jesus? Will this solve his daily problems? Will it help him stop being an alcoholic, compulsive gambler or womanizer? Will it help him solve his teenage daughter's problems as she grows up? Will it mend his broken marriage or job-related problems? It will not. But Islam eradicates problems before they happen: It plucks them out of their roots. In order to prevent people from becoming alcoholics, Islam forbids the drinking even of beer. It avoids teenage and sex-related problems through two measures: 1) It does not allow the unsupervised getting-together of both sexes, and 2) It encourages early marriages. It prevents marriages from breaking by building them on much, much stronger foundations than

we see in non-Muslim or atheist societies. It prevents job-related problems by regulating the rights of employers and employees. It has solutions for every problem. Some of its solutions may not be easy to swallow by some communities, so these communities do not have to swallow them; let them, then, stay sunk in their immoralities and chronic problems.

Truly knowing God is enjoying peace of mind. When you really get to know Him, and when you love Him and accept His guidance, you will not be alone; He will be with you each and every step of the way. Islam, many have discovered, is not just a religion, it is a complete and perfect way of life. It regulaes one's life and that of the society as a whole. It teaches a Muslim how to live a clean life, how to be a worthy vicegerent of the Almighty on earth, how to achieve a status higher than that of the angels. But not many people surrender completely to the will of the Almighty. Many people prefer to "pick and choose" what they like in this religion or that. In Islam, such folks are told to take it all or leave it all, there are no picking and choosing. There is freedom of choice, yes, that is for sure, but once you choose this path rather than that, you have to stick to it.

It is truly hoped that you will enjoy reading this Volume and benefit from it. It is hoped that this text will bring you closer to your God, Maker and Owner of your destiny. Once this goal is achieved, you will see how your life will change, how it will have a different meaning and objective, how happy you will feel and how fulfilled your life will be.

KNOWING ALLĀH FROM SUPPLICATIONS

﴿قُلْ ما يعْبأ بكمْ ربّي لوْلا دعاؤكمْ﴾

"Say (O Muḥammed to the faithful!): 'Had it not been for your prayers (supplications), my Lord would not have cared about you'" (Qur'ān, 25:77).

One can come to know the Almighty from contemplating on supplications, actually even from just reciting them. In these supplications, the one who supplicates envisions the Almighty in a way, depicts an image for Him in his/her imagination, stamps his/her heart with a concept of this Almighty, our Creator Who is never separated from us but is part of us, within us, watching over us and guiding our steps, protecting and sustaining us, loving us all the time, even when we err and showing us the way to correct our errors and wash away our sins. Supplications/invocations and pleas to the Creator provide one with a great deal of information about how God is conceived, envisioned, hence this part of the book. The significance enjoyed by supplication can be appreciated from contemplating on thi and the other verse above of the Holy Qur'ān:

﴿ وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُواْ لِي وَلْيُؤْمِنُواْ بِي لَعَلَّهُمْ يَرْشُدُونَ ﴾

"When My servants ask you concerning Me, I am indeed close (to them): I listen to the prayer of every supplicant when he calls on Me: Let them also listen to My call with a will, and believe in Me so that they may walk along the path of guidance" (Qur'ān, 2:186).

These verses give you an idea about how important supplication in

Islam is. Most likely, there is no religion in the world that has more supplications and invocations than Islam. This is so because Islam teaches the faithful that the Almighty created His servants so they may worship Him and only Him. This verse indicates so:

﴿وما خلقْت الْجنّ والإنس إلاّ ليعْبدون﴾

I have only created jinns and men so that they may worship Me
(Qur'ān, 51:56)

﴿ وَقَالَ رَبُّكُمُ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴾

Your Lord proclaimed, "Pray to Me, I will accept; indeed those who are too arrogant to worship Me will enter hell in disgrace." (Qur'ān, 40:60)

﴿ فَلَوْلا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُواْ وَلَكِن قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُواْ يَعْمَلُونَ ﴾

"So why did they not humbly plead when Our punishment came to them? But their hearts were (instead) hardened and Satan made all their deeds seem to them to be good!" (Qur'ān, 6:43).

There are numerous traditions (*aḥadīth*) of the Prophet of Islam ﷺ that highlight the importance of supplication in Islam; here are some of them for you. Some of what is quoted below is excerpted from pages 321-25 of the Arabic reference titled **نهج الفصاحة** *Nahjul Fasāha* which is edited and organized by Ghulam Hussain al-Majīdi and published by Anṣāriyan in 2008:

أكثر من الدعاء فان الدعاء يرد القضاء

Supplicate much, for supplication repels a fateful decree.

ان أبخل الناس من بخل بالسلام و أعجز الناس من عجز عن الدعاء

The most miser of all people is one who is too miser to greet others.

The most incapable of all people is one who cannot supplicate.

ان الرجل ليحرم الرزق بالذنب يصيبه، و لا يرد القدر الا الدعاء، و لا يزيد في العمر الا البر

One is deprived of sustenance on account of a sin he commits. Nothing repels a fateful decree save supplication, and nothing increases one's lifespan save kindness.

ان الله يحب الملحين في الدعاء

Allāh loves those who persist in pleading to Him.

دعاء الوالد لولده كدعاء النبي لأمته

A father's supplication for his children is like a prophet's supplication for his nation.

دعوتان ليس بينهما و بين الله حجاب: دعوة المظلوم و دعوة المرء لأخيه بظهر الغيب

Two types of supplications are not separated by a barrier from reaching Allāh: The supplication of a wronged person, and the supplication of one for his brother without the latter's knowledge.

دعوة في السر تعدل سبعين دعوة في العلانية

A private supplication equals seventy public ones.

الداعي و المؤمن في الأجر شريكان، و القاريء و المستمع في الأجر شريكان، و العالم و المتعلم في الأجر شريكان

One who pleads and one who says "Āmīn" (Amen) share the same rewards. One who recites the Qur'ān and one who listens to his recitation share the same rewards. and the learned man as well as the man who is learning share the same rewards.

الدعاء بين الأذان و الاقامة لا يرد

The supplication that takes place during the time between the call for prayers and the Iqāma is never ignored.

الدعاء سلاح المؤمن وعماد الدين ونور السموات والأرض

Supplication is a Muslim's weapon, the pillar of the creed, the light of the heavens and earth.

الدعاء مفتاح الرحمة، و الوضوء مفتاح الصلاة، و الصلاة مفتاح الجنة

Supplication is the key to Allāh's mercy; ablution is the key to prayers, and prayers are the keys to Paradise.

الدعاء هو العبادة

Supplication is *adoration.*

الدعاء يرد البلاء

Supplication repels affliction.

حصنوا أموالكم بالزكاة و داووا مرضاكم بالصدقة و أعدوا للبلاء الدعاء

Fortify your money with zakāt*; treat your sick with charity, and prepare supplication for the time of affliction.*

ان الله تعالى حيي كريم يستحي اذا رفع الرجل اليه يديه أن يردهما صفرا خائبين

Allāh, the most Exalted One, is bashful, generous; He is too bashful when one raises his hands to Him to send them back empty, disappointed.

لَيْسَ شَيءٌ أكْرَمَ عَلَى اللهِ مِنَ الدُّعَاءِ

There is nothing more noble to Allāh than Du`a.

يَا ابْنَ آدَمَ إِنَّكَ مَا دَعَوْتَنِي وَرَجَوْتَنِي غَفَرْتُ لَكَ عَلَى مَا كَانَ فِيكَ وَلَا أُبَالِي

Ḥadīth Qudsi: *O children of Adam! Until such time you invoke Me and have trust and hope in Me, I will continue forgiving your sins no matter what they are, and I do not care about a thing.*

لا تعجزوا في الدعاء ، فإنه لن يهلك مع الدعاء أحد

Do not feel fed-up with supplication, for no one will perish while always supplicating.

إِنَّ الدُّعَاءَ يَنْفَعُ مِمَّا نَزَلَ وَمِمَّا لَمْ يَنْزِلْ فَعَلَيْكُمْ عِبَادَ اللَّهِ بِالدُّعَاءِ

All those calamities and misfortunes that descended and that will descend in the future can be averted and you can be protected from them through supplication. So, O servant of Allāh! Observe supplication!

و إن البلاء لينزل فيتلقاه الدعاء فيعتلجان إلى يوم القيامة

When some affliction descends, supplication intercepts it, and they both will then wrestle till Judgment Day,

الدُّعَاءُ مُخُّ العِبَادَةِ

Supplication is the essence of worship.

ألا أدلكم على ما ينجيكم من عدوكم ويدر لكم أرزاقكم؟ تدعون الله في ليلكم ونهاركم؟ فإن الدعاء سلاح المؤمن

Must I not inform you of the thing which will protect you from your enemy and increase your sustenance? Supplicate to Allāh day and night because supplication is a believer's weapon.

مَنْ لَمْ يَسْأَلْ اللَّهَ يَغْضَبْ عَلَيْهِ

Allāh casts His Wrath on those who do not plead to Him.

عَنِ النَّبى صَلَى اللهُ عَلَيهِ وَ سَلَّمَ قَالَ قَالَ اللهُ تَعَالى مَن ْ لاَ يَدعُو نِى اَغضَبُ عَلَيهِ

Ḥadīth al-Qudsi: *One who does not invoke Me, I will direct My Wrath at him.* (May Allāh protect us from His Wrath!)

SELECTED SUPPLICATIONS

DU`Ā' AL-JAWSHAN AL-KABEER

The following invocation is quoted by al-Kaf`ami in *Al-Balad Al-Ameen* (the secure homeland) and in *Al-Miṣbāh* (the lantern), and it is reported through the authority of Imām Zainul `Ābidīn ﷺ who quotes the Prophet ﷺ saying that he had learned it from Gabriel during some of his *ghazawāt*, military campains. He was wearing a shield the weight of which hurt him; so, Gabriel descended on him and said: "O Muḥammed! The Most High greets you and tells you to take off this shield and recite this *du`ā'*, for it is security for you.'" He also told him that it had many merits one of which is that whoever writes it down on his coffin, Allāh will be too shy to expose him to pain, and that it is very highly recommended to recite it at the beginning of the month of *Ramaḍān*. Whoever recites it thrice daily during the month of *Ramaḍān*, Allāh will forbid the fire from reaching his body and will admit him into Paradise. He also indicated that the Commander of the Faithful ﷺ had instructed his son al-Ḥassan ﷺ to learn it by heart, to write it down on his coffin, and to teach it to his family. He recommended that they should all recite it. It falls into one hundred parts, and you are to say at the

conclusion of each one of them, "Praise to You! There is no god but You! O You Who is the Best of those who provide comfort, save us from the fire, O Lord!"

Here is the supplication's original Arabic text for you:

دعاء الجوشن الكبير

المذكور في كتابي "البلد الامين" و "المصباح" للكفعمي وهو مرويّ عن السّجاد عليه السلام عن أبيه عنْ جدّه عن النبيّ صلّى الله عليه وعليْهم اجمعين، وقد هبط به جبرئيل على النبيّ صلى الله عليه وآله وسلم وهو في بعْض غزواته وعليْه جوشن ثقيل آلمه، فقال: يا محمّد ربّك يقرئك السّلام ويقول لك: اخلع هذا الجوشنْ واقرأ هذا الدّعآء فهو أمان لك ولأمّتك، ثمّ أطال في ذكر فضله بما لا يسعْه المقام ومنْ جملة فضله انّ منْ كتبه على كفنه استحى الله أن يعذّبه بالنّار ومنْ دعا به بنيّة خالصة في أوّل شهر رمضان رزقه الله تعالى ليلة القدر، وخلق له سبعين ألف ملك يسبّحون الله ويقدّسونه وجعل ثوابهم له، ومن دعا به في شهر رمضان ثلاث مرّات حرّم الله تعالى جسده على النّار وأوجب له الجنّة ووكّل الله تعالى به ملكين يحفظانه من المعاصي وكان في أمان الله طول حياته، وفي آخر الخبر انّه قال الحسين عليه السلام: أوصاني أبي عليّ ابن أبي طالب عليه السلام بحفظ هذا الدّعاء وتعظيمه وأن أكتبه على كفنه وأن أعلّمه أهلي واحثّهم عليه، وهو ألف اسْم وفيه الاسم الاعظم

أقول يستفاد من هذا الحديث أمران :

<u>الاوّل</u>: استحباب كتابة هذا الدّعاء على الاكفان كما أشار الى ذلك العلاّمة بحر العلوم عطر الله مرقده في كتاب الدرّة.

وسنّ انْ يكْتب بالأكْفان * شهادة الاسْلام والايمان
وهكــذا كتابة الْقرْآن * والْجوْشن الْمنْعوت بالأمان

<u>الثاني</u>: استحباب الدّعاء به في أوّل شهر رمضان، وأمّا الدّعاء به في خصوص ليالي القدْر فلم يذكر في حديث ولكنّ العلاّمة المجلسي قدّس الله تعالى روحه قال في كتاب زاد المعاد في ضمن أعمال ليالي القدر: انّ في بعض الروايات انّه يدعى بدعاء الجوشن الكبير في كلّ من هذه الثّلاث ليالي، ويكفينا في المقام قوله الشّريف احلّه الله دار السّلام، وبالاجمال فهذا الدّعاء يحتوي على مائة فصل وكلّ فصل يحتوي على عشرة أسمآء من أسماء الله تعالى وتقول في آخر كلّ فصل: "سبْحانك يا لا الـه إلاّ انْت الْغوْث الْغوْث الْغوْث خلّصْنا من النّار يا ربّ" وقال في كتاب البلد الامين: ابتدىء كلّ فصل بالبسملة واختمه بقول: "سبْحانك يا لا الـه إلاّ انْت الْغوْث الْغوْث الْغوْث صلّ على محمّدٍ وآله خلّصْنا من النّار يا ربّ يا ذا الْجلال والأكْرام يا أرْحم الرّاحمين". وهو هذا الدّعاء:

(1) اللّـهمّ انّي اسْألك باسْمك يا الله يا رحْمن يا رحيم يا كريم يا مقيم يا عظيم يا قديم يا عليم يا حليم يا حكيم، سبْحانك يا لا الـه إلاّ انْت الْغوْث الْغوْث خلّصْنا من النّار يا ربّ.

(2) يا سيّد السّادات يا مجيب الدّعوات يا رافع الدّرجات يا وليّ الْحسنات يا غافر الْخطيئات يا معْطي الْمسْألات يا قابل التّوْبات يا سامع الأ صْوات يا عالم الْخفيّات يا دافع الْبليّات.

(3) يا خيْر الْغافرين يا خيْر الْفاتحين يا خيْر النّاصرين يا خيْر الْحاكمين يا خيْر الرّازقين يا خيْر الْوارثين يا خيْر الْحامدين يا خيْر الذّاكرين يا خيْر الْمنْزلين يا خيْر الْمحْسنين.

(4) يا منْ له الْعزّة والْجمال يا منْ له الْقدْرة والْكمال يا منْ له الْملْك والْجلال يا منْ هو الْكبير الْمتعال يا منْشىء الْسّحاب الثّقال يا منْ هو شديد الْمحال يا منْ هو سريع الْحساب يا منْ هو شديد الْعقاب يا منْ عنْده حسْن الثّواب يا منْ عنْده امّ الْكتاب.

(5) اللّـهمّ انّي اسْألك باسْمك يا حنّان يا منّان يا ديّان يا برْهان يا سلْطان يا رضْوان يا غفْران يا سبْحان يا مسْتعان يا ذا الْمنّ والْبيان.

(6) يا منْ تواضع كلّ شيْءٍ لعظمته يا من اسْتسْلم كلّ شيْءٍ لقدْرته يا منْ ذلّ كلّ شيْءٍ لعزّته يا منْ خضع كلّ شيْءٍ لهيْبته يا من انْقاد كلّ شيْءٍ منْ خشْيته يا منْ تشقّقت الْجبال منْ مخافته يا منْ قامت السّماوات بامْره يا من اسْتقرّت الأرضون باذْنه يا منْ يسبّح الرّعْد بحمْده يا منْ لا يعْتدي على اهْل مملْكته.

(7) يا غافر الْخطايا يا كاشف الْبلايا يا منْتهى الرّجايا يا مجْزل الْعطايا يا واهب الْهدايا يا رازق الْبرايا يا قاضي الْمنايا يا سامع الشّكايا يا باعث الْبرايا يا مطْلق الأسارى.

(8) يا ذا الْحمْد والثّناء يا ذا الْفخْر والْبهاء يا ذا الْمجْد والسّناء يا ذا الْعهْد والْوفاء يا ذا الْعفْو والرّضاء يا ذا الْمنّ والْعطاء يا ذا الْفضْل والْقضاء يا ذا الْعزّ والْبقاء يا ذا الْجود والسّخاء يا ذا الآلآء والنّعْماء.

(9) اللّـهمّ انّي اسْألك باسْمك يا مانع يا دافع يا رافع يا صانع يا نافع يا سامع يا جامع يا شافع يا واسع يا موسع.

(10) يا صانع كلّ مصْنوعٍ يا خالق كلّ مخْلوقٍ يا رازق كلّ مرْزوقٍ يا مالك كلّ مملوكٍ يا كاشف كلّ مكْروبٍ يا فارج كلّ مهْمومٍ يا راحم كلّ مرْحومٍ يا ناصر كلّ مخْذولٍ يا ساتر كلّ معْيوبٍ يا ملْجأ كلّ مطْرودٍ.

(11) يا عدّتي عنْد شدّتي يا رجائي عنْد مصيبتي يا مونسي عنْد وحْشتي يا صاحبي عنْد غرْبتي يا وليّي عنْد نعْمتي يا غياثي عنْد كرْبتي يا دليلي عنْد حيْرتي يا غنائي عنْد

افْتقاري يا ملجأي عنْد اضْطراري يا معيني عنْد مفْزعي.

(12) يا علاّم الْغيوب يا غفّار الذّنوب يا ستّار الْعيوب يا كاشف الْكروب يا مقلّب الْقلوب يا طبيب الْقلوب يا منوّر الْقلوب يا انيس الْقلوب يا مفرّج الْهموم يا منفّس الْغموم.

(13) اللّـهمّ انّي اسْألك بأسمك يا جليل يا جميل يا وكيل يا كفيل يا دليل يا قبيل يا مديل يا منيل يا مقيل يا محيل.

(14) يا دليل الْمتحيّرين يا غياث الْمسْتغيثين يا صريخ الْمسْتصْرخين يا جار الْمسْتجيرين يا امان الْخائفين يا عوْن الْمؤْمنين يا راحم الْمساكين يا ملْجأ الْعاصين يا غافر الْمذْنبين يا مجيب دعْوة الْمضْطرّين.

(15) يا ذا الْجود والأحْسان يا ذا الْفضْل والأمْتنان يا ذا الأمْن والأمان يا ذا الْقدْس والسّبْحان يا ذا الْحكْمة والْبيان يا ذا الرّحْمة والرّضْوان يا ذا الْحجّة والْبرْهان يا ذا الْعظمة والسّلْطان يا ذا الرّأفة والْمسْتعان يا ذا العفْو والْغفْران .

(16) يا منْ هو ربّ كلّ شيْءٍ يا منْ هو الـه كلّ شيءٍ يا منْ هو خالق كلّ شيْءٍ يا منْ هو صانع كلّ شيْءٍ يا منْ هو قبْل كلّ شيْءٍ يا منْ هو بعْد كلّ شيْءٍ يا منْ هو فوْق كلّ شيْءٍ يا منْ هو عالمٌ بكلّ شيْءٍ يا منْ هو قادرٌ على كلّ شيْءٍ يا منْ هو يبْقى ويفْنى كلّ شيْءٍ.

(17) اللّـهمّ انّي اسْألك باسْمك يا مؤْمن يا مهيْمن يا مكوّن يا ملقّن يا مبيّن يا مهوّن يا ممكّن يا مزيّن يا مغْلن يا مقسّم.

(18) يا منْ هو في ملْكه مقيمٌ يا منْ هو في سلْطانه قديمٌ يا منْ هو في جلاله عظيمٌ يا منْ هو على عباده رحيمٌ يا منْ هو بكلّ شيْءٍ عليمٌ يا منْ هو بمنْ عصاه حليمٌ يا منْ هو بمنْ رجاه كريمٌ يا منْ هو في صنْعه حكيمٌ يا منْ هو في حكْمته لطيفٌ يا منْ هو في لطْفه قديمٌ.

(19) يا منْ لا يرْجى إلاّ فضْله يا منْ لا يسْأل إلاّ عفْوه يا منْ لا ينْظر إلاّ برّه يا منْ لا يخاف إلاّ عدْله يا منْ لا يدوم إلاّ ملْكه يا منْ لا سلْطان إلاّ سلْطانه يا منْ وسعتْ كلّ شيْءٍ رحْمته يا منْ سبقتْ رحْمته غضبه يا منْ احاط بكلّ شيْءٍ علْمه يا منْ ليْس احدٌ مثْله.

(20) يا فارج الْهمّ يا كاشف الْغمّ يا غافر الذّنْب يا قابل التّوْب يا خالق الْخلْق يا صادق الْوعْد يا موفي الْعهْد يا عالم السّرّ يا فالق الْحبّ يا رازق الأنام.

(21) اللّـهمّ انّي اسْألك باسْمك يا عليّ يا وفيّ يا غنيّ يا مليّ يا حفيّ يا رضيّ يا زكيّ يا بديّ يا قويّ يا وليّ.

(22) يا منْ اظْهر الْجميل يا منْ ستر الْقبيح يا منْ لمْ يؤاخذْ بالْجريرة يا منْ لمْ يهْتك السّتْر يا عظيم الْعفْو يا حسن التّجاوز يا واسع الْمغْفرة يا باسط الْيديْن بالرّحْمة يا صاحب كلّ نجْوى يا منْتهى كلّ شكْوى.

(23) يا ذا النّعْمة السّابغة يا ذا الرّحْمة الْواسعة يا ذا الْمنّة السّابقة يا ذا الْحكْمة الْبالغة يا ذا الْقدْرة الْكاملة يا ذا الْحجّة الْقاطعة يا ذا الْكرامة الظّاهرة يا ذا الْعزّة الدّائمة يا ذا الْقوّة الْمتينة يا ذا الْعظمة الْمنيعة.

(24) يا بديع السّماوات يا جاعل الظّلمات يا راحم الْعبرات يا مقيل الْعثرات يا ساتر الْعوْرات يا محْيي الأمْوات يا منْزل الآيات يا مضعّف الْحسنات يا ماحي السّيّئات يا شديد النّقمات.

(25) اللّـهمّ انّي اسْألك باسْمك يا مصوّر يا مقدّر يا مدبّر يا مطهّر يا منوّر يا ميسّر يا مبشّر يا منْذر يا مقدّم يا مؤخّر.

(26) يا ربّ الْبيْت الْحرام يا ربّ الشّهْر الْحرام يا ربّ الْبلد الْحرام يا ربّ الرّكْن والْمقام يا ربّ الْمشْعر الْحرام يا ربّ الْمسْجد الْحرام يا ربّ الْحلّ والْحرام يا ربّ النّور والظّلام يا ربّ التّحيّة والسّلام يا ربّ الْقدْرة في الأنام.

(27) يا احْكم الْحاكمين يا اعْدل الْعادلين يا اصْدق الصّادقين يا اطْهر الطّاهرين يا احْسن الْخالقين يا اسْرع الْحاسبين يا اسْمع السّامعين يا ابْصر النّاظرين يا اشْفع الشّافعين يا اكْرم الأكْرمين.

(28) يا عماد منْ لا عماد له يا سند منْ لا سند له يا ذخْر منْ لا ذخْر له يا حرْز منْ لا حرْز له يا غياث منْ لا غياث له يا فخْر منْ لا فخْر له يا عزّ منْ لا عزّ له يا معين منْ لا معين له يا انيس منْ لا انيس له يا امان منْ لا امان له.

(29) اللّـهمّ انّي اسْألك باسْمك يا عاصم يا قائم يا دائم يا راحم يا سالم يا حاكم يا عالم يا قاسم يا قابض يا باسط.

(30) يا عاصم من اسْتعْصمه يا راحم من اسْتَرْحمه يا غافر من اسْتغْفره يا ناصر من اسْتنْصره يا حافظ من اسْتحْفظه يا مكْرم من اسْتكْرمه يا مرْشد من اسْترْشده يا صريخ من اسْتصْرخه يا معين من اسْتعانه يا مغيث من اسْتغاثه.

(31) يا عزيزا لا يضام يا لطيفا لا يرام يا قيّوما لا ينام يا دائما لا يفوت يا حيّا لا يموت يا ملكا لا يزول يا باقيا لا يفْنى يا عالما لا يجْهل يا صمدا لا يطْعم يا قويّا لا يضْعف .

(32) اللّـهمّ انّي اسْألك باسْمك يا احد يا واحد يا شاهد يا ماجد يا حامد يا راشد يا باعث يا وارث يا ضارّ يا نافع .

(33) يا اعْظم منْ كلّ عظيمٍ يا اكْرم منْ كلّ كريمٍ يا ارْحم منْ كلّ رحيمٍ يا اعْلم منْ كلّ عليمٍ يا احْكم منْ كلّ حكيمٍ يا اقْدم منْ كلّ قديمٍ يا اكْبر منْ كلّ كبيرٍ يا الْطف منْ كلّ لطيفٍ يا اجلّ من كلّ جليلٍ يا اعزّ منْ كلّ عزيزٍ.

(34) يا كريم الصّفْح يا عظيم الْمنّ يا كثير الْخيْر يا قديم الْفضْل يا دائم اللّطْف يا لطيف الصّنْع يا منفّس الْكرْب يا كاشف الضّرّ يا مالك الْمُلْك يا قاضي الْحقّ.

(35) يا منْ هو في عهْده وفيٌّ يا منْ هو في وفائه قويٌّ يا منْ هو في قوّته عليٌّ يا منْ هو في علوّه قريبٌ يا منْ هو في قرْبه لطيفٌ يا منْ هو في لطْفه شريفٌ يا منْ هو في شرفه عزيزٌ يا منْ هو في عزّه عظيمٌ يا منْ هو في عظمته مجيدٌ يا منْ هو في مجْده حميدٌ.

(36) اللّـهمّ انّي اسْألك باسْمك يا كافي يا شافي يا وافى يا معافي يا هادي يا داعي يا قاضي يا راضي يا عالي يا باقي.

(37) يا منْ كلّ شيْءٍ خاضعٌ له يا منْ كلّ شيْءٍ خاشعٌ له يا منْ كلّ شيْءٍ كائنٌ له يا منْ كلّ شيْءٍ موْجودٌ به يا منْ كلّ شيْءٍ منيبٌ اليْه يا منْ كلّ شيْءٍ خائفٌ منْه يا منْ كلّ شيْءٍ قائمٌ به يا منْ كلّ شيْءٍ صائرٌ اليْه يا منْ كلّ شيْءٍ يسبّح بحمْده يا منْ كلّ شيْءٍ هالكٌ إلاّ وجْهه.

(38) يا منْ لا مفرّ إلاّ اليْه يا منْ لا مفْزع إلاّ اليْه يا منْ لا مقْصد إلاّ اليْه يا منْ لا منْجا منْه إلاّ اليْه يا منْ لا يرْغب إلاّ اليْه يا منْ لا حوْل ولا قوّة إلاّ به يا منْ لا يسْتعان إلاّ به يا منْ لا يتوكّل إلاّ عليْه يا منْ لا يرْجى إلاّ هو يا منْ لا يعْبد إلاّ هو.

(39) يا خيْر الْمرْهوبين يا خيْر الْمرْغوبين يا خيْر الْمطْلوبين يا خيْر الْمسْؤولين يا خيْر الْمقْصودين يا خيْر الْمذْكورين يا خيْر الْمشْكورين يا خيْر الْمحْبوبين يا خيْر الْمدْعوّين يا خيْر الْمسْتأنسين .

(40) اللّـهمّ انّي اسْألك باسْمك يا غافر يا ساتر يا قادر يا قاهر يا فاطر يا كاسر يا جابر يا ذاكر يا ناظر يا ناصر .

(41) يا منْ خلق فسوّى يا منْ قدّر فهدى يا منْ يكْشف الْبلْوى يا منْ يسْمع النّجْوى يا منْ ينْقذ الْغرْقى يا منْ ينْجي الْهلْكى يا منْ يشْفي الْمرْضى يا منْ اضْحك وابْكى يا منْ اماتَ واحْيى يا منْ خلق الزّوْجيْن الذّكر والأنْثى .

(42) يا منْ في الْبرّ والْبحْر سبيله يا منْ في الأفاق اياته يا منْ في الأيات برْهانه يا منْ في الْممات قدْرته يا منْ في الْقبور عبْرته يا منْ في الْقيامة ملْكه يا منْ في الْحساب هيْبته يا منْ في الْميزان قضاوْه يا منْ في الْجنّة ثوابه يا منْ في النّار عقابه .

(43) يا منْ اليْه يهْرب الْخائفون يا منْ اليْه يفْزع الْمذْنبون يا منْ اليْه يقْصد الْمنيبون يا منْ اليْه يرْغب الزّاهدون يا منْ اليْه يلْجأ الْمتحيّرون يا منْ به يسْتأْنس الْمريدون يا منْ به يفْتخر الْمحبّون يا منْ في عفْوه يطْمع الْخاطئون يا منْ اليْه يسْكن الْموقنون يا منْ عليْه يتوكّل الْمتوكّلون.

(44) اللّـهمّ انّي اسْألك باسْمك يا حبيب يا طبيب يا قريب يا رقيب يا حسيب يا مهيب يا مثيب يا مجيب يا خبير يا بصير.
(45) يا اقرب منْ كلّ قريبٍ يا احبّ منْ كلّ حبيبٍ يا ابْصر منْ كلّ بصيرٍ يا اخْبر منْ كلّ خبيرٍ يا اشْرف منْ كلّ شريفٍ يا ارْفع منْ كلّ رفيعٍ يا اقْوى منْ كلّ قويٍّ يا اغْنى منْ كلّ غنيٍّ يا اجْود منْ كلّ جوادٍ يا ارْاف منْ كلّ رؤوفٍ.

(46) يا غالبا غيْر مغْلوبٍ يا صانعا غيْر مصْنوعٍ يا خالقا غيْر مخْلوقٍ يا مالكا غيْر ممْلوكٍ يا قاهرا غيْر مقْهورٍ يا رافعا غيْر مرْفوعٍ يا حافظا غيْر محْفوظٍ يا ناصرا غيْر منْصورٍ يا شاهدا غيْر غائبٍ يا قريبا غيْر بعيدٍ.

(47) يا نور النّور يا منوّر النّور يا خالق النّور يا مدبّر النّور يا مقدّر النّور يا نور كل نورٍ يا نورا قبْل كل نورٍ يا نورا بعْد كلّ نورٍ يا نورا فوْق كل نورٍ يا نورا ليْس كمثْله نورٌ.

(48) يا منْ عطاوْه شريفٌ يا منْ فعْله لطيفٌ يا منْ لطْفه مقيمٌ يا منْ احْسانه قديمٌ يا منْ قوْله حقٌّ يا منْ وعْده صدْقٌ يا منْ عفْوه فضْلٌ يا منْ عذابه عدْلٌ يا منْ ذكْره حلْوٌ يا منْ فضْله عميمٌ.

(49) اللّـهمّ انّي اسْألك باسْمك يا مسهّل يا مفصّل يا مبدّل يا مذلّل يا منزّل يا منوّل يا مفْضل يا مجْزل يا ممْهل يا مجْمل.

(50) يا منْ يرى ولا يرى يا منْ يخْلق ولا يخْلق يا منْ يهْدي ولا يهْدى يا منْ يحْيي ولا يحْيا يا منْ يسْأل ولا يسْأل يا منْ يطْعم ولا يطْعم يا منْ يجير ولا يجار عليْه يا منْ يقْضي ولا يقْضى عليْه يا منْ يحْكم ولا يحْكم عليْه يا منْ لمْ يلدْ ولمْ يولدْ ولمْ يكنْ له كفوا احد.

(51) يا نعْم الْحسيب يا نعْم الطّبيب يا نعْم الرّقيب يا نعْم الْقريب يا نعْم الْمجيب يا نعْم الْحبيب يا نعْم الْكفيل يا نعْم الْوكيل يا نعْم الْمولى يا نعْم النّصير.

(52) يا سرور الْعارفين يا منى الْمحبّين يا انيس الْمريدين يا حبيب التّوّابين يا رازق الْمقلّين يا رجاء الْمذْنبين يا قرّة عيْن الْعابدين يا منفّس عن الْمكْروبين يا مفرّج عن

الْمغْمومين يا الـه الأوّلين والآخرين.

(53) اللّـهمّ انّي اسْألك باسْمك يا ربّنا يا الهنا يا سيّدنا يا مولانا يا ناصرنا يا حافظنا يا دليلنا يا معيننا يا حبيبنا يا طبيبنا.

(54) يا ربّ النّبيّين والأبْرار يا ربّ الصّدّيقين والأخْيار يا ربّ الْجنّة والنّار يا ربّ الصّغار والْكبار يا ربّ الْحبوب والّثمار يا ربّ الأنْهار والأشْجار يا ربّ الصّحاري والْقفار يا ربّ الْبراري والْبحار يا ربّ اللّيْل والنّهار يا ربّ الأعْلان والأسْرار.

(55) يا منْ نفذ في كلّ شيْءٍ امْره يا منْ لحق بكلّ شيْءٍ علْمه يا منْ بلغتْ الى كلّ شيْءٍ قدْرته يا منْ لا تحْصي الْعباد نعمه يا منْ لا تبْلغ الْخلائق شكْره يا منْ لا تدْرك الأفْهام جلاله يا منْ لا تنال الأوْهام كنْهه يا من الْعظمة والْكبْرياء رداؤه يا منْ لا تردّ الْعباد قضاءه يا منْ لا ملْك إلاّ ملْكه يا منْ لا عطاء إلاّ عطاؤه.

(56) يا منْ له الْمثل الأعْلى يا منْ له الصّفات الْعلْيا يا منْ له الأخرة والأولى يا منْ له الْجنّة الْمأوى يا منْ له الآيات الْكبْرى يا منْ له الأسْماء الْحسْنى يا منْ له الْحكْم والْقضاء يا منْ له الْهواء والْفضاء يا منْ له الْعرْش والثّرى يا منْ له السّماوات الْعلى.

(57) اللّـهمّ انّي اسْألك باسْمك يا عفوّ يا غفور يا صبور يا شكور يا رؤوف يا عطوف يا مسْؤول يا ودود يا سبّوح يا قدّوس.

(58) يا منْ في السّماء عظمته يا منْ في الأرْض آياته يا منْ في كلّ شيْءٍ دلائله يا منْ في الْبحار عجائبه يا منْ في الْجبال خزائنه يا منْ يبْدأ الْخلْق ثمّ يعيده يا منْ اليْه يرْجع الأمْر كلّه يا منْ اظْهر في كلّ شيْءٍ لطْفه يا منْ احْسن كلّ شيْءٍ خلْقه يا منْ تصرّف في الْخلائق قدْرته.

(59) يا حبيب منْ لا حبيب له يا طبيب منْ لا طبيب له يا مجيب منْ لا مجيب له يا شفيق منْ لا شفيق له يا رفيق منْ لا رفيق له يا مغيث من لا مغيث له يا دليل منْ لا دليل له يا انيس منْ لا انيس له يا راحم منْ لا راحم له يا صاحب منْ لا صاحب له.

(60) يا كافي من اسْتكْفاه يا هادي من اسْتهْداه يا كالىء من اسْتكْلاه يا راعي من اسْترْعاه يا شافي من اسْتشْفاه يا قاضي من اسْتقْضاه يا مغْني من اسْتغْناه يا موفي من اسْتوْفاه يا مقوّي من اسْتقْواه يا وليّ من اسْتوْلاه.

(61) اللّـهمّ انّي اسْألك باسْمك يا خالق يا رازق يا ناطق يا صادق يا فالق يا فارق يا فاتق يا راتق يا سابق يا سامق .

(62) يا منْ يقلّب اللّيْل والنّهار يا منْ جعل الظّلمات والأنْوار يا منْ خلق الظّلّ والْحرور

يا منْ سخّر الشّمْس والْقمر يا منْ قدّر الْخيْر والشّرّ يا منْ خلق الْموْت والْحياة يا منْ له الْخلْق والأمْر يا منْ لمْ يتّخذْ صاحبة ولا ولدا يا منْ ليْس له شريكٌ في الْملْك يا منْ لمْ يكنْ له وليٌّ من الذّلّ .

(63) يا منْ يعْلم مراد الْمريدين يا منْ يعْلم ضمير الصّامتين يا منْ يسْمع انين الْواهنين يا منْ يرى بكاء الْخائفين يا منْ يمْلك حوائج السّائلين يا منْ يقْبل عذْر التّائبين يا منْ لا يصْلح عمل الْمفْسدين يا منْ لا يضيع اجْر الْمحْسنين يا منْ لا يبْعد عنْ قلوب الْعارفين يا اجْود الأجْودين .

(64) يا دائم الْبقاء يا سامع الدّعاء يا واسع الْعطاء يا غافر الْخطاء يا بديع السّماء يا حسن الْبلاء يا جميل الثّناء يا قديم السّناء يا كثير الْوفاء يا شريف الْجزاء.

(65) اللّـهمّ انّي اسْألك باسْمك يا ستّار يا غفّار يا قهّار يا جبّار يا صبّار يا بارّ يا مخْتار يا فتّاح يا نفّاح يا مرْتاح.

(66) يا منْ خلقني وسوّاني يا منْ رزقني وربّاني يا منْ اطْعمني وسقاني يا منْ قرّبني و ادْناني يا منْ عصمني وكفاني يا منْ حفظني وكلاني يا منْ اعزّني واغْناني يا منْ وفّقني وهداني يا منْ آنسني وآواني يا منْ اماتني واحْياني.

(67) يا منْ يحقّ الْحقّ بكلماته يا منْ يقْبل التّوْبة عنْ عباده يا منْ يحول بيْن الْمرْء وقلْبه يا منْ لا تنْفع الشّفاعة إلاّ باذْنه يا منْ هو اعْلم بمنْ ضلّ عنْ سبيله يا منْ لا معقّب لحكْمه يا منْ لا رادّ لقضائه يا من انْقاد كلّ شيْءٍ لامْره يا من السّماوات مطْويّاتٌ بيمينه يا منْ يرْسل الرّياح بشْرا بيْن يديْ رحْمته.

(68) يا منْ جعل الأرْض مهادا يا منْ جعل الْجبال اوْتادا يا منْ جعل الشّمْس سراجا يا منْ جعل الْقمر نورا يا منْ جعل اللّيْل لباسا يا منْ جعل النّهار معاشا يا منْ جعل النّوْم سباتا يا منْ جعل السّمآء بناء يا منْ جعل الأشْياء ازْواجا يا منْ جعل النّار مرْصادا.

(69) اللّـهمّ انّي اسْألك باسْمك يا سميع يا شفيع يا رفيع يا منيع يا سريع يا بديع يا كبير يا قدير يا خبير يا مجير .

(70) يا حيّا قبْل كلّ حيٍّ يا حيّا بعْد كلّ حيٍّ يا حيّ الّذي ليْس كمثْله حيٌّ يا حيّ الّذي لا يشاركه حيٌّ يا حيّ الّذي لا يحْتاج الى حيٍّ يا حيّ الّذي يميت كلّ حيٍّ يا حيّ الّذي يرْزق كلّ حيٍّ يا حيّا لمْ يرث الْحياة منْ حيٍّ يا حيّ الّذي يحْيي الْموْتى يا حيّ يا قيّوم لا تأخذه سنةٌ ولا نوْمٌ.

(71) يا منْ له ذكْرٌ لا ينْسى يا منْ له نورٌ لا يطْفى يا منْ له نعمٌ لا تعدّ يا منْ له ملْكٌ لا يزول يا منْ له ثناءٌ لا يحْصى يا منْ له جلالٌ لا يكيّف يا منْ له كمالٌ لا يدْرك يا منْ له

قضاءٌ لا يردّ يا منْ له صفاتٌ لا تبدّل يا منْ له نعوتٌ لا تغيّر.

(72) يا ربّ الْعالمين يا مالك يوْم الدّين يا غاية الطّالبين يا ظهْر اللاّجين يا مدْرك الْهاربين يا منْ يحبّ الصّابرين يا منْ يحبّ التّوّابين يا منْ يحبّ الْمتطهّرين يا منْ يحبّ الْمحْسنين يا منْ هو اعْلم بالْمهْتدين.

(73) اللّـهمّ انّي اسْألك باسْمك يا شفيق يا رفيق يا حفيظ يا محيط يا مقيت يا مغيث يا معزّ يا مذلّ يا مبْدئ يا معيد .

(74) يا منْ هو احدٌ بلا ضدٍّ يا منْ هو فرْدٌ بلا ندٍّ يا منْ هو صمدٌ بلا عيْبٍ يا منْ هو وتْرٌ بلا كيْفٍ يا منْ هو قاضٍ بلا حيْفٍ يا منْ هو ربٌّ بلا وزيرٍ يا منْ هو عزيزٌ بلا ذلٍّ يا منْ هو غنيٌّ بلا فقْرٍ يا منْ هو ملكٌ بلا عزْلٍ يا منْ هو موْصوفٌ بلا شبيهٍ .

(75) يا منْ ذكْره شرفٌ للذّاكرين يا منْ شكْره فوْزٌ للشّاكرين يا منْ حمْده عزٌّ للْحامدين يا منْ طاعته نجاةٌ للْمطيعين يا منْ بابه مفْتوحٌ للطّالبين يا منْ سبيله واضحٌ للْمنيبين يا منْ آياته برْهانٌ للنّاظرين يا منْ كتابه تذْكرةٌ للْمتّقين يا منْ رزْقه عمومٌ للطّائعين والْعاصين يا منْ رحْمته قريبٌ من الْمحْسنين .

(76) يا منْ تبارك اسْمه يا منْ تعالى جدّه يا منْ لا اله غيْره يا منْ جلّ ثناوْه يا منْ تقدّست اسْماوْه يا منْ يدوم بقاوْه يا من الْعظمة بهاوْه يا من الْكبْرياء رداوْه يا منْ لا تحْصى الاوْه يا منْ لا تعدّ نعْماوْه.

(77) اللّـهمّ انّي اسْألك باسْمك يا معين يا امين يا مبين يا متين يا مكين يا رشيد يا حميد يا مجيد يا شديد يا شهيد.

(78) يا ذا الْعرْش الْمجيد يا ذا الْقوْل السّديد يا ذا الْفعْل الرّشيد يا ذا الْبطْش الشّديد يا ذا الْوعْد والْوعيد يا منْ هو الْوليّ الْحميد يا منْ هو فعّالٌ لما يريد يا منْ هو قريبٌ غيْر بعيدٍ يا منْ هو على كلّ شيْءٍ شهيدٌ يا منْ هو ليْس بظلاّمٍ للْعبيد.

(79) يا منْ لا شريك له ولا وزير يا منْ لا شبيه له ولا نظير يا خالق الشّمْس والْقمر الْمنير يا مغْني الْبائس الْفقير يا رازق الْطّفْل الصّغير يا راحم الشّيْخ الْكبير يا جابر الْعظْم الْكسير يا عصْمة الْخائف الْمسْتجير يا منْ هو بعباده خبيرٌ بصيرٌ يا منْ هو على كلّ شيْءٍ قديرٌ.

(80) يا ذا الْجود والنّعم يا ذا الْفضْل والْكرم يا خالق اللّوْح والْقلم يا بارئ الذّرّ والنّسم يا ذا الْبأس والنّقم يا ملْهم الْعرب والْعجم يا كاشف الضّرّ والألم يا عالم السّرّ والْهمم يا ربّ الْبيْت والْحرم يا منْ خلق الأشياء من الْعدم.

(81) اللّـهمّ انّي اسْألك باسْمك يا فاعل يا جاعل يا قابل يا كامل يا فاصل يا واصل يا عادل يا غالب يا طالب يا واهب .

(82) يا منْ انْعم بطوْله يا منْ اكْرم بجوده يا منْ جاد بلطْفه يا منْ تعزّز بقدْرته يا منْ قدّر بحكْمته يا منْ حكم بتدْبيره يا منْ دبّر بعلْمه يا منْ تجاوز بحلْمه يا منْ دنا في علوّه يا منْ علا في دنوّه.

(83) يا منْ يخْلق ما يشاء يا منْ يفْعل ما يشاء يا منْ يهْدي منْ يشاء يا منْ يضلّ منْ يشاء يا منْ يعذّب منْ يشاء يا منْ يغْفر لمنْ يشآء يا منْ يعزّ منْ يشاء يا منْ يذلّ منْ يشاء يا منْ يصوّر في الأرْحام ما يشاء يا منْ يخْتصّ برحْمته منْ يشاء.

(84) يا منْ لمْ يتّخذْ صاحبة ولا ولدا يا منْ جعل لكلّ شيْءٍ قدْرا يا منْ لا يشْرك في حكْمه احدا يا منْ جعل الْملائكة رسلا يا منْ جعل في السّماء بروجا يا منْ جعل الأرْض قرارا يا منْ خلق من الْماء بشرا يا منْ جعل لكلّ شيْءٍ امدا يا منْ احاط بكلّ شيْءٍ علْما يا منْ احْصى كلّ شيْءٍ عددا.

(85) اللّـهمّ انّي اسْألك باسْمك يا اوّل يا اخر يا ظاهر يا باطن يا برّ يا حقّ يا فرْد يا وتْر يا صمد يا سرْمد.
(86) يا خيْر معْروفٍ عرف يا افْضل معْبودٍ عبد يا اجلّ مشْكورٍ شكر يا اعزّ مذْكورٍ ذكر يا اعْلى محْمودٍ حمد يا اقْدم موْجودٍ طلب يا ارْفع موْصوفٍ وصف يا اكْبر مقْصودٍ قصد يا اكْرم مسْؤولٍ سئل يا اشْرف محْبوبٍ علم.

(87) يا حبيب الْباكين يا سيّد الْمتوكّلين يا هادي الْمضلّين يا وليّ الْموْمنين يا انيس الذّاكرين يا مفْزع الْملْهوفين يا منْجي الصّادقين يا اقْدر الْقادرين يا اعْلم الْعالمين يا اله الْخلْق اجْمعين.

(88) يا منْ علا فقهر يا منْ ملك فقدر يا منْ بطن فخبر يا منْ عبد فشكر يا منْ عصي فغفر يا منْ لا تحْويه الْفكر يا منْ لا يدْركه بصرٌ يا منْ لا يخْفى عليْه اثرٌ يا رازق الْبشر يا مقدّر كلّ قدرٍ.

(89) اللّـهمّ انّي اسْألك باسْمك يا حافظ يا بارئ يا ذارئ يا باذخ يا فارج يا فاتح يا كاشف يا ضامن يا امر يا ناهي.

(90) يا منْ لا يعْلم الْغيْب إلاّ هو يا منْ لا يصْرف السّوء إلاّ هو يا منْ لا يخْلق الْخلْق إلاّ هو يا منْ لا يغْفر الذّنْب إلاّ هو يا منْ لا يتمّ النّعْمة إلاّ هو يا منْ لا يقلّب الْقلوب إلاّ هو يا منْ لا يدبّر الأمْر إلاّ هو يا منْ لا ينزّل الْغيْث إلاّ هو يا منْ لا يبْسط الرّزْق إلاّ هو يا منْ لا يحْيي الْموْتى إلاّ هو.

(91) يا معين الْضعفاء يا صاحب الْغرباء يا ناصر الأوْلياء يا قاهر الأعْداء يا رافع السّماء يا انيس الأصْفياء يا حبيب الأتْقياء يا كنْز الْفقراء يا الـه الأغْنياء يا اكْرم الْكرماء .

(92) يا كافيا منْ كلّ شيْءٍ يا قائما على كلّ شيْءٍ يا منْ لا يشْبهه شيْءٌ يا منْ لا يزيد في ملْكه شيْءٌ يا منْ لا يخْفى عليْه شيْءٌ يا منْ لا ينْقص منْ خزائنه شيْءٌ يا منْ ليْس كمثْله شيْءٌ يا منْ لا يغْرب عنْ علْمه شيءٌ يا منْ هو خبيرٌ بكلّ شيْءٍ يا منْ وسعتْ رحْمته كلّ شيْءٍ.

(93) اللّـهمّ انّي اسْئلك باسْمك يا مكْرم يا مطْعم يا منْعم يا معْطى يا مغْني يا مقْني يا مفْني يا محْيي يا مرْضي يا منْجي.

(94) يا اوّل كلّ شيْءٍ وآخره يا الـه كلّ شيْءٍ ومليكه يا ربّ كلّ شيْءٍ وصانعه يا بارئ كلّ شيْءٍ وخالقه يا قابض كلّ شيْءٍ وباسطه يا مبْدئ كلّ شيْءٍ ومعيده يا منْشئ كلّ شيْءٍ ومقدّره يا مكوّن كلّ شيْءٍ ومحوّله يا محْيي كلّ شيْءٍ ومميته يا خالق كلّ شيْءٍ ووارثه.

(95) يا خيْر ذاكرٍ ومذْكورٍ يا خيْر شاكرٍ ومشْكورٍ يا خيْر حامدٍ ومحْمودٍ يا خيْر شاهدٍ ومشْهودٍ يا خيْر داعٍ ومدْعوٍّ يا خيْر مجيبٍ ومجابٍ يا خيْر مؤنسٍ وانيسٍ يا خيْر صاحبٍ وجليسٍ يا خيْر مقْصودٍ ومطْلوبٍ يا خيْر حبيبٍ ومحْبوبٍ .

(96) يا منْ هو لمنْ دعاه مجيبٌ يا منْ هو لمنْ اطاعه حبيبٌ يا منْ هو الى منْ احبّه قريبٌ يا منْ هو بمن اسْتحْفظه رقيبٌ يا منْ هو بمنْ رجاه كريمٌ يا منْ هو بمنْ عصاه حليمٌ يا منْ هو في عظمته رحيمٌ يا منْ هو في حكْمته عظيمٌ يا منْ هو في احْسانه قديمٌ يا منْ هو بمنْ اراده عليمٌ.

(97) اللّـهمّ انّي اسْألك باسْمك يا مسبّب يا مرغّب يا مقلّب يا معقّب يا مرتّب يا مخوّف يا محذّر يا مذكّر يا مسخّر يا مغيّر.

(98) يا منْ علْمه سابقٌ يا منْ وعْده صادقٌ يا منْ لطْفه ظاهرٌ يا منْ امْره غالبٌ يا منْ كتابه محْكمٌ يا منْ قضاوه كائنٌ يا منْ قرآنه مجيدٌ يا منْ ملْكه قديمٌ يا منْ فضْله عميمٌ يا منْ عرْشه عظيمٌ .

(99) يا منْ لا يشْغله سمْعٌ عنْ سمْعٍ يا منْ لا يمْنعه فعْلٌ عنْ فعْلٍ يا منْ لا يلْهيه قوْلٌ عنْ قوْلٍ يا منْ لا يغلّطه سؤالٌ عنْ سؤالٍ يا منْ لا يحْجبه شيْءٌ عنْ شيْءٍ يا منْ لا يبْرمه الْحاح الْملحّين يا منْ هو غاية مراد الْمريدين يا منْ هو منْتهى همم الْعارفين يا منْ هو منْتهى طلب الطّالبين يا منْ لا يخْفى عليْه ذرّةٌ في الْعالمين.

(100) يا حليما لا يعْجل يا جوادا لا يبْخل يا صادقا لا يخْلف يا وهّابا لا يملّ يا قاهرا لا يغْلب يا عظيما لا يوصف يا عدْلا لا يحيف يا غنيّا لا يفْتقر يا كبيرا لا يصْغر يا حافظا لا يغْفل سبْحانك يا لا الـه إلاّ انْت الْغوْث الْغوْث خلّصْنا من النّار يا ربّ.

And here is my humble translation for you:

1. O Allāh! I plead to You in Your name, O Allāh, O Most Beneficent, O Most Merciful, O Most Generous, O self-Subsisting, O Great One, O Eternal, O all-Knowing, O Clement, O Most Wise!
2. O Chief of chiefs! You answer the prayers, raise ranks, bestow bounties, forgive sins, grant pleas, accept repentance, hear every voice, know the mysteries, and remove misfortunes!
3. O Lord! You are the best of those who grant forgiveness, of those who subdue, of those who help, of those who judge, of those who sustain, the best of heirs, the best to praise, to remember others, to provide, to patronize!
4. Lord! Yours is Glory and Beauty, Authority and Perfection, the Kingdom and the Majesty! O You Who is Omnipotent and Supreme! You raise the heavy clouds. You are firm in Your Domain, Swift in reckoning, Severe in retribution! With You are the most excellent of rewards, and with You is the Mother of the Book [*Ummul Kitāb*]!
5. O Allāh! I plead to You in Your Name, O Most Kind, Most Benevolent! You, Lord, are the One Who requites, with You are the Clear Signs; You are the Sovereign, the One Who gratifies, the oft-Forgiving, the Praiseworthy, the One called on for help, the Master of destiny and manifestation!
6. I plead to You, Lord, for You are the One before Whom everything is humbled, before Whose greatness everything surrenders, before Whose Might everything is humiliated, to Whose authority everything submits, to Whose Majesty everything yields, by Whose fear everyone and everything abides, to Whose awe the mountains are rent asunder, by Whose Command the heavens have stood still, by Whose leave the earth has settled down, by Whose praise the thunder blasts! O You Who never antagonizes His subjects!
7. O Lord! You are the One Who pardons sins and dispenses afflictions! You are the Ultimate goal of the hopeful! You are, Lord, most generous when You give, most liberal when You reward! You are the One Who sustains each and all; You decide the fates; You

listen to complaints; You bring the dead back to life; You set the captives free!

8. O You Who is the focus of all praise and adoration, pride and eminence, dignity and sublimity! You are the One Who is true to His Word, Who fulfills His promise, Who pardons and pleases, Who is the Benefactor and the Giver! You are, Lord, the One Who is Most Kind and Just in His Judgment! Yours is Glory and Eternity, Munificence and Generosity, Wonders and Bounties!
9. O Allāh! I plead to You in Your Name! You are the One Who withholds, Who disperses, Who brings the dead back to life, Who creates, Who is the Benefactor, the Listener, the Gatherer, the Granter of Intercession, the Enricher, the Expander!
10. O You Who is the Maker of everything that is made, the Creator of everything that is created, the Provider of everything that receives provision, the Master of all servants, the One Who dispels the agony of everyone agonizing, the Reliever of the grief of every grieved person, the One Who is Merciful to everyone who ever received mercy, the Helper of everyone who was ever forsaken, the Concealer of all defects, the Refuge of the outcast!
11. O my Support during my hardship, my Hope during my misfortune, my Entertainer in my loneliness, my Companion on my journey, my Ally in my happiness, my Supporter in my distress, my Guide in my confusion, my Benefactor in my bliss, my Enricher in my want, my Securer in my despair, my Helper in my hour of peril!
12. O Knower of the unknown! You forgive the sins, conceal the shortcomings, dispel the distress, change the feelings in the hearts, heal the ailments of the hearts, bring light into the hearts, console the hearts, remove the worries, dispels the grief!
13. O Allāh! I plead to You in Your Name, O Magnificent, Elegant, Protector, Sustainer, Guide, Guarantor, Enricher, Favorer, Acquitter, Vivifier!
14. O Guide of the bewildered, Helper of those who seek Your help! You answer the pleas of those who plead to You! You protect those who seek Your protection! You grant asylum to those who are frightened! You, Lord, are the Escort of the faithful, the Provider for the poor, the Hope of the disobedient, the Pardoner of the sinners! Lord! Surely You answer the call of the helpless!
15. O Lord of generosity and open-handedness, of abundance and

favors, of peace and security, of purity and glory, of wisdom and evidence, of mercy and approval, of argument and proof, of grandeur and sovereignty, of sublimity and support, of amnesty and forgiveness!

16. O God of everything, Creator of everything, Maker of everything! You are the One Who preceded everything, Who remains after everything is no more, Who is over and above everything, Who knows everything, Who is Dominant over everything, Who is ever-Living while everything else perishes!
17. O Allāh! I plead to You in Your Name, O Believer, O Guardian, O One Who Shapes, O One Who Addresses the dead, O Revealer, O Gentle One, O Enabler, O Beautifier, O Proclaimer, O Distributor of sustenance!
18. O He Who is ever-Abiding in His boundless domain, Who is forever powerful in His absolute Might, Who is Great in His Majesty, Who is Merciful to His servants, Who is fully aware of all things, Who is Forbearing towards the disobedient, Who is Generous to whoever requests Him, Who is Wise in His act of creating, who is Subtle in His Judgment, Who is evermore Benign in His benevolence!
19. O He from Whom nothing but favor is expected, nothing but pardon is obtained, nothing but good is anticipated, nothing is feared more than Whose justice, nothing but Whose Kingdom is eternal, nothing but Whose Sovereignty prevails! He Whose Mercy encompasses everything, Whose com-passion supersedes His wrath, Whose knowledge includes everything, Who has no peer!
20. O Remover of worry, Mitigator of sorrow, Forgiver of sins, Acceptor of repentance, Creator of the creation, Sincere fulfiller of His promise, Accomplisher of covenants, Knower of the secrets! O One Who splits the seed, Who sustains mankind!
21. O Allāh! I plead to You in Your Name, O Most High, for You are indeed true to Your word! O Rich, Independent, Pleased, Pure, Foremost, Mighty, Guardian of all!
22. O He Who reveals beauty and conceals ugliness, Who does not call to account for transgression, Who does not tear up His curtain! Great You are, Lord, in forgiveness, Fair in treatment, Boundless in forgiveness! You disseminate unlimited mercy, O Sharer of mutual secrets! You are, Lord, the Last Resort of all those who have grievances!

23. O Master of abundant bounty, of spacious mercy, of incomparable kindness, of ultimate wisdom, of over-whelming power, of conclusive argument, of evident eminence, of everlasting dignity, of powerful might, of impregnable greatness!
24. O Creator of the heavens! You cause the darkness, You pity the tearful, You bring the steps of those who slipped from the right track back to the right path, You conceal ignominy, You bring the dead back to life, You reveal Your signs, You multiply every virtue, You obliterate every vice! You are, Lord, Severe in retribution!
25. O Allāh! I plead to You in Your Name, O Fashioner, O One Who preordains, O Sovereign, Purifier, Illuminator, Remover of obstacles! O Warner, O One Who brings glad tidings, the Foremost, the One Who postpones destiny through His will!
26. O Lord of the Sacred House, of the sacred month, of the sacred city, of the *Rukn* and *Maqām*, of *al-Mash`ar al-Ḥarām*, Lord of the salutation and of peace, of the Holy Mosque, of what is lawful and what is unlawful, of light and darkness, of life and peace, of Might over the beings You created!
27. O Most Wise of all rulers, Most Equitable of all judges, Most True of all those who are true in word and in deed! You are, Lord, the Most Pure of pure ones, the best of all creators, the Most Swift of all those who reckon, the best of all those who hear, the best of all those who observe, the best of all those who intercede, the most noble of all those who are noble!
28. O Supporter of everyone who has no support, the Surety of everyone who has nothing to lean on, the Repository of everyone who has no provision at all, the Protector of everyone who has no protector, the Securer of everyone who has been forsaken, the pride of everyone who has nothing to be proud of, the Glory of everyone who has no distinction, the Helper of the helpless, the Companion of the lonely, the Refuge of everyone who has no refuge!
29. O Allāh! I plead to You in Your Name, O Defender, O ever-Lasting, O ever-Living, O Merciful, O Secure One, O Ruler, O Knower, O Scatterer, O Seizer, O Expansive One!
30. Lord! You are the Defender of everyone who seeks Your aid, the Merciful One to whoever seeks Your mercy! You pardon everyone who seeks Your pardon! You are, Lord, the Helper of everyone who seeks Your help, the Protector of everyone who seeks Your

protection, the Generous One to whoever seeks Your favor, the Leader of everyone who seeks Your guidance, the Securer of everyone who seeks Your succor, the Helper of everyone who seeks Your help, the Supporter of everyone who seeks Your support!

31. O Great One Who is never humbled, O Subtle One Who is imperceptible, O Everlasting One Who never slumbers, O Eternal One Who is indestructible, O Immortal One Who has no end, O Master Who never loses His authority, O Eternal One Who never ceased to exist nor ever will, O Knower from Whose knowledge nothing escapes, O Enduring One Who needs no sustenance, O Mighty One Whose Might is never undermined!
32. O Allāh! I plead to You in Your Name, O Unique, O One, O Witness, O Praised One, O Glorified One, O Guide! You bring the dead back to life, You inherit everything, You punish (the wrongdoers), You grant bounties (to the doers of good); indeed You are the Benefactor!
33. O Greater than everyone who is great, O More Generous than all those who are generous, O More Merciful than all those who are merciful, O More Knowing than all those who know, O More Wise than all those who have wisdom! You are, Lord, the Foremost among all those who are first, the Greatest among all those who are great, the Most Subtle among all those who are refined, the Most Sublime among all those who are magnificent, the Mightiest among all those who are powerful!
34. O Generous Pardoner, O Great Benefactor, O Abounding Effector of goodness, O Foremost in His abundance, O ever Kind One, O Subtle Maker! Lord! You remove the distress of those in distress, You curtail the harm, O Lord of the realm! You are the most just of all judges!
35. O He Who is true to His word, Who is Strong in sincerity, Who is Sublime in might, Who is Near in loftiness, Who is Subtle in nearness, Who is Noble in Subtlety, Who is Mighty in nobility, Who is Great in power, Who is Glorious in greatness, Who is praiseworthy in glory!
36. O Allāh! I plead to You in Your Name! You give suf-ficiently, O Curer, O Fulfiller! O One Who is true to His word, O Healer! You guide to the right path, You summon, You affect Your judgment, You are ever-Pleasing, O High, O Eternal One!

37. O He to Whom all things yield, to Whom all things submit, to Whom all things return, for Whom all things exist, to Whom all things turn! You are the One of Whose Wrath all things are frightened, because of Whom all things endure, towards Whom all things draw near, Whom all things glorify, save Whom all things die!
38. O He aside from Whom there is no asylum, nor any refuge, nor any destination, nor any place of escape, nor can anyone else be sought! He alone and no one else has power and might! He alone and no one else is called on for help! He alone and no one else is looked on with anticipation! He alone and no one else is adored!
39. O the Best of those to fear, of those who are held dear, of those who are sought, of those who are besought, of those who are longed for, of those who are remembered, of those who are acknowledged with thanks, of those who are adored, of those who are called on, of those who are befriended!
40. O Allāh! I plead to You in Your Name, for You Pardon our sins and cover our faults! O Omnipotent! O Victor! O Maker! O Wrecker! O Assembler! O Relater! O the One Who grants respite, the One Who grants succor!
41. O He Who created and arranged (the creation) systematically, Who made the laws and (thus) showed the right path, Who disperses the calamities, Who hears the whispering of those who whisper, Who comes to the rescue of those who have been overwhelmed, Who saves whomsoever He pleases from annihilation, Who cures the sick, Who causes laughter and tears, Who causes death and grants life, Who creates pairs, males and females!
42. O He Who has means and ways on the land in the sea, Whose Signs are all over the universe to see, Whose Signs are clear arguments, Who controls through mortality, Who makes the graves heed His warning, Who is the Master of the Day of Resurrection, Who overawes on the Day of Reckoning, Who passes Judgment after weighing (good and bad deeds), Who rewards with Paradise, Who condemns with Hell!
43. O He to Whom the frightened ones run, towards Whom the sinners flee, towards Whom the repentant ones move, to Whom the ascetics turn! You, Lord, are the One with Whom the confused take refuge, with Whom the devotees become familiar, of Whom the lovers are

proud, Whose forgiveness the transgressors covet, in Whom the believers find peace, on Whom the believers rely!

44. O Allāh! I plead to You in Your Name, O Friend, O Healer, O Near, O ever-Watchful One, O Reckoner, O awe-Inspiring, O Requiter, O Hearer of prayers, O all-Knowing, O all-Seeing!
45. O the Nearest of all those who are near, the dearest of all those who are dear, the most discerning of all discerning ones, the most knowledgeable of all those who have knowledge, the most noble of all noble ones, the most exalted of all exalted ones, the mightiest of all powerful ones, the most independent of all independent ones, the most generous of all bountiful ones, the most compassionate of all those who have compassion!
46. O Conqueror Who is never conquered, O Maker Who is never made, O Creator Who is never created, O Owner Who is never made so, O One Who subdues and is never subdued, O Raiser Who is never raised, O Guardian Who is never guarded, O Helper Who is never helped, O Present One Who is never absent, O Near One Who is never distant!
47. O Light of light, Illuminator of light, Creator of light, organizer of light, Architect of light, light of every light, light prior to every light, light beyond every light, light superior to every light, light the like of which there is no other light!
48. O He Whose gifts are excellent, Whose actions are subtle, Whose kindness is lasting, Whose beneficence is eternal, Whose word is true, Whose promise is sincere, Whose pardon is complete, Whose punishment is just, Whose remembrance is pleasant, Whose bounties are for one and all!
49. O Allāh! I plead to You in Your Name, O Remover of obstacles, O Separator! You alter Your creation, You reveal Your Signs, You tame the wild, You are Hospitable, You bestow Your gifts, You distribute Your bounties with generosity, You determine every fate, You grant respite, You gather everyone for Your Judgment!
50. O He Who sees but is not seen, Who creates but is not created, Who guides but needs no guidance, Who brings to life but is not brought to life, Who is ever requested but never requests, Who feeds but is not fed, Who protects but needs no protection, Who judges but is not judged, Who rules but is not ruled, Who neither begets nor was He begotten, and there is none like Him!

51. O Excellent Reckoner, Healer, ever-Watchful One, Neighbor! You, Lord, accept the plea! You are the Loved One, the Assurer, the Advocate, the Master, the Helper!
52. O Joy of those who know you, Goal of those who love you, Companion of those devoted to You, Friend of those who repent to You, Provider of those who have none to provide for them, Hope of those who transgress Your bounds, Apple of the eyes of those who worship You, Outlet of those who suffer in Your Cause, Comfort of the distressed, God of the first (generations) and God of the last!
53. O Allāh! I plead to You in Your Name, O our Lord, our God, our Protector, our Master, our Helper, our Guardian, our Guide, our Securer, our Friend, our Healer!
54. O Lord of the prophets and the pious, of the truthful and the righteous, of Paradise and of Hell, of the insignificant and the significant, of the grains and the fruits, of the rivers and the trees, of the sierras and the woods, of the plains and the mains, of the nights and the days, of the apparent and the concealed!
55. Oh He Whose Command controls everything, Whose Knowledge encompasses everything, Whose omni-Potence overcomes everything, Whose Bounties cannot be counted by His servants, Whom the creatures cannot fully thank as much as He is worthy of, Whose Glory no intellect can grasp, Whose Essence no imagination can conceive, Whose Cloak is Majesty and Greatness, Whose Decree the servants cannot comprehend, Who alone and no one else has the Kingdom, Who alone and no one else bestows bounties!
56. He to Whom belong the highest examples, to Whom belong the noblest qualities, to Whom belong the life of this world and the life hereafter, to Whom belong the abodes of Paradise, to Whom belong the great Signs, to Whom belong the beautiful Names, to Whom belong the Command the Judgment, to Whom belong the atmosphere and the space, to Whom belong the Throne and the earth, to Whom belong the high heavens!
57. O Allāh! I plead to You in Your Name! You Spare (some Your wrath), You Remit (Your Favors without count), O Patient One, O Thankful, Compassionate, Affectionate One! You are the One Who is ever sought, loved, glorified, sanctified!
58. O He Whose Greatness overwhelms all the heavens, Whose Signs are visible all over the cosmos, Whose arguments demonstrate

themselves through all objects, Whose wonders abound in every river and ocean, Whose treasures are found in every mountain, Who starts then repeats the creation, to Whom all affairs are reverted, Whose Favors are evident in everything, Who well makes whatever He creates, Who manages His creation with authority!

59. O Friend of the friendless, Curer of those who have no physician! You listen to everyone who has none to hear his complaint, the Patron of everyone who has none to sympathize with him, the Companion of everyone who has none to keep him company, the Helper of everyone who is helpless, the Guide of everyone who has no guide, the Companion of everyone who has no companion, the Sympathizer of everyone who has none to pity, the Escort of everyone who has no colleague!
60. Lord! You suffice everyone who seeks Your sufficiency, You are the Guide of everyone who seeks Your guidance, the One Who sustains whoever pleads to Him for sustenance, the Custodian of everyone who seeks His custody, the One Who cures everyone who seeks His cure, the Judge of everyone who submits to His arbitration, the Enricher of everyone who seeks His abundance, the Fulfillment of everyone who calls for His attention, the One Who strengthens everyone who solicits His tenacity, the Patron of everyone who seeks His favors!
61. O Allāh! I plead to You in Your Name, O Creator, Sustainer, Wise, Truthful! You are, Lord, the One Who splits the seed, Who distinguishes between right and wrong! O Separator, Restorer, Articulator, Foremost, Sublime!
62. O He Who interchanges night and day, Who created light and darkness, Who provides shade and warmth, Who regulates the movements of the sun and the moon, Who takes account of good and evil, Who brings to life and takes life away, to Whom belong the creation and the Command! O One Who does not take up wife or child, Who shares with none in the exercise of His authority, Who does not befriend the vulgar!
63. O You Who is aware of the desire of the hopeful, aware of the mind of the silent, Who hears the groaning of the weak, Who takes notice of the crying of the frightened, Who responds to the pleas of the needy, Who accepts the excuse of the repentant, Who does not improve the ways of the mischievous, Who does not waste the

reward of the righteous, Who is not far away from the hearts of those who know, Who is the Most Generous of all generous ones!

64. Lord! You are the ever-Lasting One, the One Who listens to invocations, Who gives generously, Who forgives the transgressors, Who most beautifully builds the heavens, Who skillfully tests and tries, Who praises excellently, Who is eternally Sublime, Who fulfills His Promise liberally, Who rewards with nobility!
65. O Allāh! I plead to You in Your Name, O Most Forgiving One! You are the One Who covers the sins, Who wields power, Who enforces His laws, Who is ever-Patient, Who ever does what is good, Who exercises free will, Who ever opens the gates of His mercy, Who stirs the winds, Who provides comfort!
66. O He Who created me and shaped me well, Who gave me sustenance and put me in good order, Who fed me and provided water for me, Who kept me near and gave me intelligence, Who preserved me and defended me, Who protected me and kept me safe, Who paid attention to me and made me well-to-do, Who perfected me and showed me the right path, Who became familiar with me and received me gladly, Who causes me to die then brings me back to life!
67. O He Who confirms truth by His word, Who responds to the repentance of His servants, Who intervenes between man and his heart, Who does not take notice of any intercession save by His leave, Who is well aware of everyone who abandons the right path and strays, Whose command none can criticize, Whose proclamation none can revoke, Whose directions everyone follows, Whose control overwhelms the skies high above, Who sends winds as harbingers of glad tidings through His mercy!
68. O He Who has made the earth a resting place, Who has made the sun like a chandelier, Who has lit up the moon as a luminary, Who has created the night as a covering, Who has created the day so we earn a living, Who has appointed sleep for rest, Who has established the sky like an arch, Who has created pairs of all kinds, Who has made Hell as a trap (for the infidels)!
69. O Allāh! I plead to You in Your Name! You are the One Who hears, Who accepts intercession, Who bestows ranks, Who prohibits, Who is swift (in reckoning), Who originates, Who is powerful, Who is Omnipotent, Who is well-Informed, Who gives support!

70. O Living One before life ever was, O eternally Alive when all life is no more, O ever-Living One the like of Whom there is none at all, O ever-Living One with Whom no partner is ever associated, O ever-Living One Who needs no other living being at all, O ever-Living One Who causes every living being to die, O ever-Living One Who did not receive life from any being at all, O ever-Living One Who sustains all living beings, Who has kept death operative! O ever-Living One, ever-Lasting God Whom neither slumber overtakes nor sleep!
71. O He Whose Name is never forgotten, Whose Light is never extinguished, Whose bounties can never be counted, Whose kingdom never withers away, Whose praise knows no bounds, Whose power never diminishes, the extent of Whose perfection is imperceptible, Whose Decree is irrevocable, Whose Attributes suffer no alteration!
72. O Lord of the worlds, Master of the Day of Judgment, the Last Resort of those who persevere, the Support of those who seek refuge, the Seizer of fugitives, the One Who loves those who endure patiently, Who loves those who repent, Who loves those who purify themselves, Who loves the righteous, Who best knows those who are on the right path!
73. O Allāh! I plead to You in Your Name, O Solicitous, Kind Friend, Protector, the One Whose knowledge encompasses everything, Who sustains, Who helps, Who confers honor, Who subdues, Who begins, Who brings back!
74. O He Who is single without a counterpart, Who is One without a rival, Who is free from want without a defect, Who is one and only without a peer, Who settles matters without oppressing, Who rules without an assistant, Who is glorious without humiliation, Who is self-Sufficient without privation, Who is the King Whom none can dethrone, Whose attributes are described without ascribing similarities!
75. O One the remembrance of Whom gives distinction to those who remember, the thankfulness to Whom renders the grateful ones successful, the praise of Whom gives honor to those who praise, the obedience to Whom delivers the pious, Whose door is ever open for those who plead to Him, Whose path is evident for those who turn to Him, Whose signs are arguments for those who contemplate, Whose

Book (Qur'ān) is the topic of the pious, Who sustains those who do not obey as well as those who do, Whose mercy is ever near at hand to the virtuous!

76. O He Whose Name brings blessings in abundance, Whose nobility is praiseworthy! O He besides Whom there is no other god, Whose praise is glorious, Whose Names are holy, Whose duration is ever-Lasting, Whose brilliance is extensive, Whose pride is His cloak, the summing up of Whose Signs is not possible, Whose bounties are countless!
77. O Allāh! I plead to You in Your Name! You are the One Who lends a hand, Who is Trustworthy, Distinct, Persevering, permanently established, Who well guides, Who is praiseworthy, Who is celebrated, Who is Mighty, Who witnesses everything!
78. O Lord of the glorious throne, of the truthful words, of the deeds and the guidance! O One Whose retribution is severe! You are the Lord of hope and fear Who is the praiseworthy friend, Who does whatever He pleases, Who is near, not far, Who witnesses all things, Who does not oppress His servants!
79. O He Who does not share anything with a partner, Who does not take up an assistant, to Whom there is neither likeness nor analogy! O Creator of the sun and the bright moon Who enriches the listless poor, Who feeds the unborn babe, Who is Merciful to the old man, Who mends the broken bones, Who ever watches over the frightened petitioners, Who is all-Knowing and all-Seeing towards His servants, Who wields absolute power over all things!
80. O Lord of plenty and comfort, of abundance and generosity! O Creator of the Scroll and the Pen Who created the dust and the humans! O Lord of power and retribution Who inspires the Arabs and the non-Arabs, Who removes hardships and sorrows, Who Knows the secrets and the intentions, the Lord of the House and the Sacred Precinct! You are the One Who created existence out of non-existence!
81. O Allāh! I plead to You in Your Name, O Executor of whatever You please, Doer of whatever You will, Receiver of Your servants, Perfect in Your creation, Benevolent, Joiner, Just, Victor! You are the One Who demands, Who grants bounties!
82. O He Who grants long-lasting rewards, Who is abundantly generous, Who is effectionatly kind, Who confers honor with authority, Who

ordains with wisdom, Who arbitrates with discretion, Who directs through knowledge, Who is near in spite of His Loftiness, Who is High notwithstanding His nearness!

83. O He Who creates whatever He pleases, Who does whatever He pleases, Who guides whomsoever He pleases, Who permits whomsoever He pleases to stray, Who punishes whomsoever He condemns, Who forgives whomsoever He favors, Who elevates whomsoever He pleases, Who humiliates whomsoever He wills, Who shapes His creation in the wombs however He pleases, Who elects for His mercy whomsoever He favors!
84. O He Who did not take a wife nor did He beget a son, Who ordained a measure for each and everyone, Who does not share His Command with anyone, Who selects angels as His messengers, Who appoints stations in the heavens, Who renders the earth stable and steady, Who creates man from the sperm, Who determines limits for all things, Who is aware of everything through knowledge, Who determines the calculation of everything!
85. O Allāh! I plead to You in Your Name! You are the First, the Last, the Hidden, the Evident, the Just, the Truthful, the Real, the Single, the Independent, the ever-Lasting!
86. O You Who is the best of anyone known, Who is fully acknowledged! O Most Excellent One to adore, devotedly worshipped! O Most Illustrious praiseworthy One, gratefully thanked! O Dearest One in memory, sincerely remembered! O Highest Praiseworthy One, thankfully praised! O Foremost Supreme Being, eagerly beseeched! O Most Elated One with the most beautiful Attributes distinctly described! O the Greatest of all objectives, eagerly striven for! O Most Generous One, anxiously requested! O Noblest Beloved One, ardently recognized!
87. O Friend of the grief-stricken, O Firm Supporter of those who rely on Him, O Guide of the wayward, Guardian of the faithful, Companion of those who remember Him, Refuge of the distressed, Savior of the truthful, the Most Powerful of all powerful ones, the best of knowers, the God of all creation!
88. O He Who is so High He overpowers! O He Who is the Master, so He preordains! O He Who penetrates the hearts, so He is aware! O He Who is worshipped, so He acknowledges! O He Who is disobeyed yet He forgives! O He Whom no intellect can grasp, nor

can vision reach, and from Whose investigation nothing at all can be kept secret! O Sustainer of man! You, Lord, ordain destiny!

89. O Allāh! I plead to You in Your Name, O Guardian, Creator, Multiplier, Proud, Reliever, Conqueror! You unveil what is hidden! You are the Guarantor, the Sovereign, the One Who prohibits!
90. O He Who alone, and none else, knows the unknown, Who alone and none else drives evil away, Who alone and none else creates the creation, Who alone and none else forgives the sins, Who alone and none else effects bounties, Who alone and none else makes the hearts turn to Him, Who alone and none else directs administration, Who alone and none else sends down abundant rain, Who alone and none else liberally distributes sustenance, Who alone and none else brings the dead back to life!
91. O Supporter of the weak, Companion of the strangers, Helper of His friends, the One Who subdues His enemies, Raiser of the sky, Comrade of those sincerely attached to Him, Friend of the pious, Enricher of the indigent, God of the rich and of the poor, Most Honorable of all generous ones!
92. O One Who is Able to do all things, ever-Lasting beyond all things, the One like Whom there is nothing at all, to Whose kingdom nothing can be added, from Whom nothing is hidden, Whose treasure never diminishes, compared to Whom there is nothing at all, from Whose knowledge nothing is missing, Who is Aware of all things, Whose mercy encompasses everything!
93. O Allāh! I plead to You in Your Name! You are the One who grants bounties, Who feeds the hungry, Who bestows boons, Who awards rewards, Who enriches, Who pleases, Who annihilates, Who brings the dead back to life, Who provides happiness, Who saves!
94. O the beginning and the end of all things, God and King of all things, Lord and Maker of all things, Creator of all things, Seizer and Spreader of all things, the One Who resurrects all things, the Maker and the One Who preordains all things, the One Who establishes and abolishes all things, Who brings everything to life and Who puts everything to death, Originator and Heir of all things!
95. You, Lord, are the One who remembers excellently and is likewise remembered, Who expresses appreciation excellently and is likewise appreciated, Who praises excellently and is likewise praised, Who bears testimony excellently and is likewise testified to, Who calls up

excellently and is likewise called on, Who responds excellently and is likewise responded to, O Excellent Sympathizer and Consoler, Companion and Comrade, Goal and Aim, Excellently loving all and is likewise loved by all!

96. O He Who answers everyone who calls out, Who is the ally of everyone who obeys, Who is near to everyone who loves Him, Who is ever-Watchful over whoever asks for His protection, Who is Generous to whoever invokes Him, Who is Indulgent towards whoever disobeys Him, Who in His Greatness is Merciful, Who in Whose Wisdom is Great and in Whose Benevolence He is the foremost, the One Who is aware of everyone who seeks Him!
97. O Allāh! I plead to You in Your Name, O Prime Cause Who inspires the desires, Who adjusts, Who punishes, Who arranges, Who instills fear, Who issues warnings, Who reminds, Who subdues, Who transforms!
98. O He Who ever has a prior knowledge of everything, Whose promise is true, Whose kindness is evident, Whose command is prevalent, Whose Book is Perfect, Whose decision is implemented, Whose Qur'ān is glorious, Whose kingdom is eternal, Whose favor is all-Embracing, Whose throne is Great!
99. O He Whom one plea does not keep away from hearing another, Whom one action does not divert from another, Whom one address does not prevent from another, Whom one question does not draw apart from another, for Whom one object does not obstruct from another, Whom the importunity of those who intimidate does not make ill-tempered, Who is the Last Resort of the wishes of the devotees, Who is the ultimate goal of the aspirations of the intelligent, Who is the ultimate means of fulfillment of those who plead to Him, from Whom not even the most minute unit of matter is hidden!
100. O Forbearing One Who does not make haste! O Liberal One Who bestows without ever being miser! O Truthful One Who never turns away! O Giver who never tires of giving! O Dominant One Who is never overpowered! O Great One Who cannot be described! O Just One who does not oppress! O Rich One Who cannot be impoverished! O Great One Whose Greatness cannot be reduced! O Guardian Who never neglects!

Praise to You! There is no god but You! O You Who is the best to provide comfort, we plead to You to save us from the fire, we implore You, O Lord!

O Allāh! Send blessings to Muḥammed and the progeny of Muḥammed...!

ANGELS' SUPPLICATION

Imām Ja`far aṣ-Ṣādiq is quoted narrating this Invocation which falls in ten parts as follows:

1. All Glory is due to Allāh Who created and formed mankind, created everything in pairs! All Glory is due to Allāh Who made the darkness and the light! All Glory is due to Allāh Who splits the seeds and the date-stones! All Glory is due to Allāh, Creator of everything! All Glory is due to Allāh, Creator of what can be seen and what cannot! All Glory is due to Allāh to the extent of His Attributes! All Glory is due to Allāh, Lord of the worlds! All Glory is due to Allāh, the ever-Hearing; none can hear more than Him; He hears from above His Throne what is underneath seven layers of the earth; He hears what is in the depths of the plains and the mains; He hears the moaning and the complaint, and He hears the silent whispering and anything even more silent than that! He hears what is in the breasts, and no voice obstructs any other from His hearing!
2. All Glory is due to Allāh Who created and formed mankind, created all pairs! All Glory is due to Allāh Who made the darkness and the light! All Glory is due to Allāh Who splits the seeds and the date-stones! All Glory is due to Allāh, Creator of everything! All Glory is

due to Allāh, Creator of what can be seen and what cannot! All Glory is due to Allāh to the extent of His Attributes! All Glory is due to Allāh, Lord of the worlds! All Glory is due to Allāh, the ever-Seeing, the Kind, the all-Knowing! No darkness can ever overwhelm His vision, nor can anything obstruct itself from Him or hide behind a wall, nor can anyone hide from His vision in a desert or an ocean, nor can any mountain hide within it anything from Him, nor can any heart hide from Him what it contains, nor can anything small or big hide due to its minute size, nor can anything in the earth or in the heavens hide itself from Him, and "He shapes you in the wombs however He pleases, there is no god but He, the Invincible, the Wise One" (Qur'ān, 3:6).

3. All Glory is due to Allāh Who created and formed mankind, created all pairs! All Glory is due to Allāh Who made the darkness and the light! All Glory is due to Allāh Who splits the seeds and the date-stones! All Glory is due to Allāh, Creator of everything! All Glory is due to Allāh, Creator of what can be seen and what cannot! All Glory is due to Allāh to the extent of His Attributes! All Glory is due to Allāh, Lord of the worlds! All Glory is due to Allāh Who raises the heavy clouds; thunder glorifies His Praise and so do the angels for fear of Him, and He sends forth lightning on whomsoever He pleases; He sends winds as harbingers of glad tidings of His mercy; He brings down rain from the skies by His Word and causes thereby vegetation to grow by His Might, and the leaves fall down with His knowledge! All Glory is due to Allāh from Whose Knowledge nothing escapes, be it the weight of an atom in the earth or in the heavens, or even smaller or greater than that; everything is recorded in a Glorious Book!
4. All Glory is due to Allāh Who created and formed mankind, created all pairs! All Glory is due to Allāh Who made the darkness and the light! All Glory is due to Allāh Who splits the seeds and the date-stones! All Glory is due to Allāh, Creator of everything! All Glory is due to Allāh, Creator of what can be seen and what cannot! All Glory is due to Allāh to the extent of His Attributes! All Glory is due to Allāh, Lord of the worlds! All Glory is due to Allāh Who "knows what every female bears, and that of which the wombs fall short of completion and that in which they increase, and there is a measure with Him of everything. He knows the unseen and the seen,

the Great, the Most High. Alike (to Him) among you is he who conceals his words and he who speaks them openly, and he who hides by night and he who goes forth by day. For his sake there are angels following one another, before and behind, who guard him [His servant] by Allāh's commandment" (Qur'ān, 13:8-11). All Glory is due to Allāh Who brings the dead to life and causes the living to die; He knows what the earth diminishes of them, and He permits whatever He pleases to rest in the wombs till a known term.

5. All Glory is due to Allāh Who created and formed mankind, created all pairs! All Glory is due to Allāh Who made the darkness and the light! All Glory is due to Allāh Who splits the seeds and the date-stones! All Glory is due to Allāh, Creator of everything! All Glory is due to Allāh, Creator of what can be seen and what cannot! All Glory is due to Allāh to the extent of His Attributes! All Glory is due to Allāh, Lord of the worlds! All Glory is due to Allāh, King of the domains! You, Lord, grant authority to whomsoever You please and take it away from whomsoever You please; You grant dignity to whomsoever You please and You humiliate whomsoever You please! All goodness is in Your hands; You are capable of doing whatever You please; You make the night pass into the day and the day pass into the night, and You bring forth the living from the dead and the dead from the living, and You give sustenance to whomsoever You please without measure!
6. All Glory is due to Allāh Who created and formed mankind, created all pairs! All Glory is due to Allāh Who made the darkness and the light! All Glory is due to Allāh Who splits the seeds and the date-stones! All Glory is due to Allāh, Creator of everything! All Glory is due to Allāh, Creator of what can be seen and what cannot! All Glory is due to Allāh to the extent of His Attributes! All Glory is due to Allāh, Lord of the worlds! All Glory belongs to Allāh! He holds the keys to the unknown; none knows them except He, and He knows whatever there is in the land in the sea! No leaf falls down except with His knowledge, nor is there a seed in the depth of the earth, nor anything wet or dry, except that it is recorded in a Glorious Book!
7. All Glory is due to Allāh Who created and formed mankind, created all pairs! All Glory is due to Allāh Who made the darkness and the light! All Glory is due to Allāh Who splits the seeds and the date-

stones! All Glory is due to Allāh, Creator of everything! All Glory is due to Allāh, Creator of what can be seen and what cannot! All Glory is due to Allāh to the extent of His Attributes! All Glory is due to Allāh, Lord of the worlds! All Glory is due to Allāh Whose full Praise cannot be attained by the praise of those gifted with eloquent speech, nor can He ever be thanked enough for His Signs by all those who thank and adore Him! He is as He has said and above what others say! Allāh! Glory is all His, just as He has glorified Himself, and "They cannot comprehend any of His knowledge except whatever He pleases; His knowledge extends over the heavens and the earth, and the preservation of them both never tires Him, and He is the Most High, the Great!" (Qur'ān, 2:255).

8. All Glory is due to Allāh Who created and formed mankind, created all pairs! All Glory is due to Allāh Who made the darkness and the light! All Glory is due to Allāh Who splits the seeds and the date-stones! All Glory is due to Allāh, Creator of everything! All Glory is due to Allāh, Creator of what can be seen and what cannot! All Glory is due to Allāh to the extent of His Attributes! All Glory is due to Allāh, Lord of the worlds! All Glory is due to Allāh "Who knows that which goes down into the earth and that which comes out of it, and that which comes down from the heavens and that which goes up to it" (Qur'ān, 34:2), and He is not diverted by that which goes down into the earth from that which comes out of it, from that which comes down from the heavens, or from that which goes up to it, nor does the knowledge of any one thing divert Him from knowing another, nor does His creation of a thing divert Him from creating another, nor does His safeguarding of one thing divert Him from safeguarding another, nor is there anything equal to Him or akin or similar to Him, and He is the Hearing, the Seeing!
9. All Glory is due to Allāh Who created and formed mankind, created all pairs! All Glory is due to Allāh Who made the darkness and the light! All Glory is due to Allāh Who splits the seeds and the date-stones! All Glory is due to Allāh, Creator of everything! All Glory is due to Allāh, Creator of what can be seen and what cannot! All Glory is due to Allāh to the extent of His Attributes! All Glory is due to Allāh, Lord of the worlds! All Glory is due to Allāh, "Originator of the heavens and the earth, Maker of the angels as messengers on wings, two, three and four; He increases in creation

whatever He pleases; surely Allāh has power over all things. Whatever Allāh grants men of His mercy, there is none to withhold it, and whatever He withholds there is none to send it forth thereafter, and He is the Mighty, the Wise!" (Qur'ān, 35:1-2).

10. All Glory is due to Allāh Who created and formed mankind, created all pairs! All Glory is due to Allāh Who made the darkness and the light! All Glory is due to Allāh Who splits the seeds and the date-stones! All Glory is due to Allāh, Creator of everything! All Glory is due to Allāh, Creator of what can be seen and what cannot! All Glory is due to Allāh to the extent of His Attributes! All Glory is due to Allāh, Lord of the worlds! All Glory is due to Allāh Who knows everything in the heavens and the earth; "There is not a secret consultation between three but He makes the fourth among them! nor between five but He makes the sixth! nor between fewer nor more, but He is in their midst wherever they are: In the end He will tell them the truth of their conduct, on the Day of Judgment. For Allāh has full knowledge of all things." (Qur'ān, 58:7)!

    You should then invoke Allāh's blessings to the Prophet ﷺ and recite the following:

اللهم صل وسلم على سيدنا محمد وعلى آل محمد بعدد رحمة الله
اللهم صل وسلم على سيدنا محمد وعلى آل محمد بعدد فضل الله
اللهم صل وسلم على سيدنا محمد وعلى آل محمد بعدد خلق الله
اللهم صل وسلم على سيدنا محمد وعلى آل محمد بعدد ما في علم الله
اللهم صل وسلم على سيدنا محمد وعلى آل محمد بعدد كلمات الله
اللهم صل وسلم على سيدنا محمد وعلى آل محمد بعدد كرم الله
اللهم صل وسلم على سيدنا محمد وعلى آل محمد بعدد حروف كلام الله
اللهم صل وسلم على سيدنا محمد وعلى آل محمد بعدد قطر الأمطار
اللهم صل وسلم على سيدنا محمد وعلى آل محمد بعدد ورق الأشجار
اللهم صل وسلم على سيدنا محمد وعلى آل محمد بعدد رمل القفار
اللهم صل وسلم على سيدنا محمد وعلى آل محمد بعدد الحبوب والثمار
اللهم صل وسلم على سيدنا محمد وعلى آل محمد بعدد ما أظلم عليه اليل وأشرق عليه النهار
اللهم صل وسلم على سيدنا محمد وعلى آل محمد بعدد من صلى عليه
اللهم صل وسلم على سيدنا محمد وعلى آل محمد بعدد من لم يصل عليه
اللهم صل وسلم على سيدنا محمد وعلى آل محمد بعدد أنفاس الخلائق
اللهم صل وسلم على سيدنا محمد وعلى آل محمد بعدد كل شيء في الدنيا والآخرة

وصلوات الله تعالى وملائكته وأنبياؤه ورسله وجميع خلقه على سيد المرسلين وإمام المتقين
وقائد الغر المحجلين وشفيع المذنبين سيدنا محمد وعلى آله وأصحابه وأزواجه وذريته وأهل بيته
والأئمة الماضين والمشايخ المتقدمين والشهداء والصالحين وأهل طاعتك أجمعين
من أهل السماوات وأهل الأرضين برحمتك يا أرحم الراحمين يا أكرم الأكرمين
والحمد لله رب العالمين

O Allāh! Bless our master Muḥammed and the Progeny of Muḥammed as much as the mercy of Allāh!
O Allāh! Bless our master Muḥammed and the Progeny of Muḥammed as many times as the favors of Allāh!
O Allāh! Bless our master Muḥammed and the Progeny of Muḥammed as many times as the count of Allāh's creatures!
O Allāh! Bless our master Muḥammed and the Progeny of Muḥammed as much as the knowledge of Allāh!
O Allāh! Bless our master Muḥammed and the Progeny of Muḥammed as many times as the Words of Allāh!
O Allāh! Bless our master Muḥammed and the Progeny of Muḥammed as much as the generosity of Allāh!
O Allāh! Bless our master Muḥammed and the Progeny of Muḥammed as many times as the count of the letters of the words of Allāh!
O Allāh! Bless our master Muḥammed and the Progeny of Muḥammed as many times as rain drops!
O Allāh! Bless our master Muḥammed and the Progeny of Muḥammed as many times as tree leaves!
O Allāh! Bless our master Muḥammed and the Progeny of Muḥammed as many times as the sands of wastelands!
O Allāh! Bless our master Muḥammed and the Progeny of Muḥammed as many times as there are seeds and fruits!
O Allāh! Bless our master Muḥammed and the Progeny of Muḥammed as many times as the night brought its dark and the day brought its light!
O Allāh! Bless our master Muḥammed and the Progeny of Muḥammed as many times as the number of those who have blessed him!
O Allāh! Bless our master Muḥammed and the Progeny of

Muḥammed as many times as the number of those who have not blessed him!

O Allāh! Bless our master Muḥammed and the Progeny of Muḥammed as many times as the breaths drawn by Allāh's creatures!

O Allāh! Bless our master Muḥammed and the Progeny of Muḥammed as many times as there are things in the life of this world and in the Hereafter!

The blessings of Allāh Almighty and those of His angels, prophets, messengers and all beings with the master of messengers and the Imām of the pious, the leader of the good ones, the rightly guided ones, the one who will intercede on behalf of the sinners: our master Muḥammed, his Progeny, companions, wives, offspring and Household, the master of past Imāms and present mentors, the martyrs, the righteous, all those who obey You, O Allāh, from among those in the heavens and the residents of the earth, with Your blessing, O most Merciful One of those who show mercy, the most Honored…, and all praise belongs to Allāh, the Lord of the Worlds.

إِنَّ اللَّهَ وَمَلائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ؛ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

"Surely Allāh and His angels bless the Prophet; O you who believe! Send bless and salute him with a becoming salutation!" (Qur'ān, 33:56). I answer Your Call, Lord, and I seek Your Pleasure! All Glory is due to You, God; so, bless Muḥammed and the progeny of Muḥammed just as You blessed Abraham and the progeny of Abraham; indeed, You are Praiseworthy, Glorified! O Almighty God! Be merciful to Muḥammed and the progeny of Muḥammed just as You were merciful to Abraham and the progeny of Abraham; surely You are Praiseworthy, Glorified! O Almighty God! Send greetings to Muḥammed and the progeny of Muḥammed just as You sent greetings to Noah from among the nations! Lord! Be Bountiful to Muḥammed and the progeny of Muḥammed just as you were

Bountiful to Moses and Aaron! O Almighty God! Send blessings to Muḥammed and the progeny of Muḥammed just as You have guided us through him! O Almighty God! Send blessings to Muḥammed and the progeny of Muḥammed just as You have granted us honor through him! O Almighty God! Send blessings to Muḥammed and the progeny of Muḥammed and grant him a praiseworthy status for which he will be envied by the early generations and the last! O Almighty God! Send blessings to Muḥammed and the progeny of Muḥammed whenever the sun rises on Muḥammed and the progeny of Muḥammed or sets, a greeting every time an eye blinks or shines on Muḥammed and his progeny, a greeting every time Your Peace and blessings are invoked on Muḥammed and the progeny of Muḥammed, in every time and period, a greeting on Muḥammed and the progeny of Muḥammed in this life and in the life to come, a greeting on Muḥammed and the progeny of Muḥammed and the blessings and peace of Allāh with him and with them! O Almighty God! Lord of the sacred land, Lord of the *Rukn* and *Maqām*, Lord of the permissible and the forbidden! Convey to Your Prophet Muḥammed, peace and blessings of Allāh with him and his progeny, on our behalf this greeting and salutation! O Almighty God! Grant Muḥammed, peace and blessings of Allāh with him and his progeny, of the eminence, pleasure, happiness, honor, felicity, means, status, station, prestige, loftiness and intercession with You on the Day of Judgment the best of what You give any of Your creation, and grant Muḥammed and the progeny of Muḥammed more than many times the goodness You grant all creation combined, goodness which none besides You can ever compute! O Almighty God! Send blessings to Muḥammed and the progeny of Muḥammed better, more purified, more increasing and the very best of what You have greeted any of the first generations or the last, or any of your creation, O Most Merciful One!

DU`A' AL-MASHLŪL

(Supplication of the Paralyzed Man)

By

IMĀM ALI IBN ABŪ ṬĀLIB عليه السلام

Below is the original Arabic text of this supplication, but let us start with its story:

قصة دعاء المشلول

ان امير المؤمنين علي عليه السلام التقى بشاب وهو في الحج في ليلة الطواف وكانت ليلة ديجوجة قليلة النور. و عندما هدئت العيون، سمع صوت مستغيث مستجير مترحم بصوت حزين من قلب موجع بين الركن والمقام فاذا هو بشاب حسن الوجه نقي الثياب، فقال له من الرجل؟ فقال له: من بعض العرب، فقال له: مم بكاؤك واستغاثتك؟ فقال: ما حال من اخذ بالعقوق فهو في ضيق ارتهنه المصاب وغمره الاكتئاب؟ فان تاب فدعاؤه لايستجاب. فقال له: ولم ذاك؟ فقال: اني كنت مستهيا في العرب باللعب والطرب، اديم العصيان في رجب وشعبان وما اراقب الرحمان، وكان لي والد شفيق يحذرني العقاب والنيران. ا ذا الح علي بالوعظ زجرته وثبت عليه وضربته، فعمدت يوما الى اخذ المال اللذي لديه فمانعني فأوجعته ضربا ولويت يده واخذته ومضيت فأوماً الى ركبته يريد النهوض فلم يطق من شدة الوجع، ثم حلف ان يذهب الى بيت الله الحرام يستعدي الله علي وخرج متوجها حتى قدم مكة يوم الحج الاكبرفنزل وأقبل الى بيت الله وسعى وطاف وتعلق باستاره وابتهل بدعائه، فوالله ماآستتم دعائه حتى نزل بي ماترى .

فكشف عن يمينه فاءذا به قد شل... وانا على هذا الحال منذ ثلاث سنوات، وانا اطلب اليه ان يسامحني ويدعو لي بالشفاء فلم يجبني، حتى اذا كان العام انعم علي وخرجت به على

ناقة عشراء اجد السير حثيثا رجاء للعافية اذ نفرت به الناقة التي كان عليها والقته الى قرار الوادي فمات واقبرته هناك، وأعظم من ذلك هو اني لا أعرف الا بالمأخوذ بدعوة ابيه. فقال له امير المؤمنين عليه السلام: أتاك الغوث، أتاك الغوث؛ ألا أعلمك دعاء علمنيه رسول الله صلى الله عليه وآله و فيه اسم الله الأعظم الذي يجيب به من دعاه ويعطي به من سأله ويفرج به الهم ويكشف به الكرب ويذهب به الغم، يبرىء السقم ويجبر به الكسر ويغني به الفقير ويقضي به الدين ويرد به العين ويغفر به الذنب، الا وهودعاء المشلول؟ فأخذ الفتى الكتاب ومضى، وفي اليوم التالي أتى الغلام سليما معافى والكتاب بيده وهو يقول: هذا والله الاسم الاعظم استجيب لي ورب الكعبة!

فقال له الامام: حدثني. قال: لما جاء الليل رفعت يدي بالكتاب ودعوت الله باسمه الاعظم فأجبت في الثانية، حسبك فقد دعوت الله باسمه الاعظم، ثم اضطجعت فرأيت رسول الله صلى الله عليه وآله في منامي وقد مسح يده الشريفة علي وهو يقول: احتفظ باسم الله الأعظم فاءنك على خير، فانتبهت معافى كما ترى فجزاك الله خيرا.

STORY BEHIND DU`A' AL-MASHLŪL

The Commander of the Faithful, Ali عليه السلام, was performing the *ḥajj*, pilgrimage, once. As he was in the night when pilgrims were circling the Ka`ba, he came across a young man. The night was pitched dark; there was very little light. When the eyes were calm, the voice of someone pleading was heard. He was seeking eefuge, peraying for mercy in a sad voice with a heart full of pain. The place was between the Rukn and the Maqām. He was a handsome youth, and his clothes were as clean as could be. The Imām عليه السلام asked him, "Who is this man?" The man answered, "He belongs to one of the Arab tribes." The Imām عليه السلام asked him, "What is the reason behind your weeping and seeking refuge?" The youth said, "What else, then, should one who is guilty of ingratitude to his father do? He is pawned to hardship, grief overwhelming him. If he regerets, his plea will not be answered." The Imām عليه السلام asked him, "Why so?" The youth said, "I was reckless among the Arabs, playing, seeking mirth, remaining in diobedience during the months of Rajab and Sha`bān, having no fear of the most Merciful One. I had an affectionate father who kept warning me against the penalty and the fires. Whenever he persisted in his admonishment, I rebuked him, leaped on him and beat him. One day I deliberately took the money which he had had. He resisted me, so I beat him painfully, twisted his arm, took the money and walked away. He, therefore, pointed at his knee desiring to stand up but could not due to the extreme pain. Then he swore

that he would go to the Inviolable House of Allāh to plead Him to be hostile towards me. He went out and reached Mecca on the start of the great pilgrimage. He alighted and went to the Inviolable House of Allāh where he performed the *sa`i* and *ṭawāf*, then he clung to its curtains and stated his plea (against me). By Allāh, he hardly finished his plea when I became afflicted with what you can now see."

The young man uncovered his right side, showing his paralysis and adding, "Three years have passed since I am as you can see. I kept begging him to forgive me and to supplicate for my healing, but he did not oblige. This year, he decided to be kind to me, so I took him out on a she-camel that kept stumbling in its way, hoping I would soon be healed. The she-camel which he was riding leaped, causing him to fall into the depth of the valley where he died and where I buried him. More calamitous than that is that I am identified as the one whose father's plea afflicted him."

The Commander of the Faithful ﷺ said to him, "Help has reached you! Help has reached you! Shall I teach you a supplication which was taught to me by the Messenger of Allāh and which contain's Allāh's Greatest Name which, when invoked, causes the one who invokes it to earn the Pleasure of Allāh Who grants him his plea, removes his sorrow, removes his grief and takes away concerns from him, healing the ailment, repairing what is broken, enriching the poor, paying the debt, repelling jealousy and forgiving sins? It is the supplication of the Paralyzed One?" The young man took the sheet on which the supplication was written and went away. In the next day, the youth returned. His body was healed; he was enjoying full health, and he was carrying the sheet in his hand as he kept saying, "This, by Allāh, contains the Greatest Name (of Allāh)! By the Lord of the Ka`ba, my plea has been answered!"

The Imām said to him, "Talk to me." He said, "When the night descended, I raised my hands as I recited the supplication, pleading to Allāh through the medium of His Greatest Name, whereupon I was answered instantly. Suffices you that I pleaded to Allāh in His Greatest Name! I then slept. In my vision, I saw the Messenger of

Allāh passing his holy hand on my body as he said, 'Safeguard Allāh's Greatest Name, for you will then enjoy goodness.' I woke up to find out that I have been healed as you can see; so, may Allāh rewared you with goodness."

نص دعْاء المشْلول:

اللّـهمّ انّى اسْألك باسْمك بسْم الله الرّحْمن الرّحيم يا ذا الْجلال والأكرام يا حىّ يا قيّوم يا حىّ لا الـه الاّ انْت، يا هو يا منْ لا يعْلم ما هو ولا كيْف هو ولا حيْث هو الاّ هو، يا ذا الملْك والْملكوت يا ذا الْعزّة والْجبروت، يا ملك يا قدّوس، يا سلام يا مؤْمن يا مهيْمن يا عزيز يا جبّار يا متكبّر يا خالق يا بارئ يا مصوّر يا مفيد يا مدبّر يا شديد يا مبْدئ يا معيد يا مبيد يا ودود يا محْمود يا معْبود يا بعيد يا قريب يا مجيب يا رقيب يا حسيب يا بديع يا رفيع يا منيعٌ يا سميع يا عليم يا حليم يا كريم يا حكيم يا قديم يا علىّ يا عظيم يا حنّان يا منّان يا ديّان يا مسْتعان يا جليل يا جميل يا وكيل يا كفيل يا مقيل يا منيل يا نبيل يا دليل يا هادى يا بادى يا اوّل يا اخر يا ظاهر يا باطن يا قآئم يا دآئم يا عالم يا حاكم يا قاضى ياعادل يا فاصل يا واصل يا طاهر يا مطهّر يا قادر يا مقْتدر يا كبير يا متكبّر يا واحد يا احد يا صمد يا منْ لمْ يلدْ ولمْ يولدْ ولمْ يكنْ له كفوا احدٌ ولمْ يكنْ له صاحبةٌ ولا كان معه وزيرٌ، ولا اتّخذ معه مشيرا، ولا احْتاج الى ظهير ولا كان معه منْ الـه غيْره، لا الـه الاّ انْت فتعاليْت عمّا يقول الظّالمون علوّا كبيرا، يا علىّ يا شامخ يا باذخ يا فتّاح يا نفّاح يا مرْتاح يا مفرّج يا ناصر يا منْتصر يا مدْرك يا مهْلك يا منْتقم يا باعث يا وارث يا طالب يا غالب يا منْ لا يفوته هاربٌ، يا توّاب يا اوّاب يا وهّاب يا مسبّب الأسْباب يا مفتّح الأبْواب يا منْ حيْث ما دعى اجاب، يا طهور يا شكور يا عفوّ يا غفور يا نور النّور يا مدبّر الأمور يا لطيف يا خبير يا مجير يا منير يا بصير يا كبير يا وتْر يا فرْد يا ابد يا سند يا صمد، يا كافى يا شافى يا وافى يا معافى يا محْسن يا مجْمل يا منْعم يا مفْضل يا متكرّم يا متفرّد، يا منْ علا فقهر، يا منْ ملك فقدر، يا منْ بطن فخبر، يا منْ عبد فشكر، يا منْ عصى فغفر، يا منْ لا يحْويه الْفكر ولا يدْركه بصرٌ، ولا يخْفى عليْه اثرٌ، يا رازق الْبشر يا مقدّر كلّ قدر، يا عالى الْمكان يا شديد الأرْكان يا مبدّل الزّمان يا قابل الْقرْبان يا ذا الْمنّ والأحْسان يا ذا الْعزّة والسّلْطان يا رحيم يا منْ هو كلّ يوم فى شأن يا منْ لا يشْغله شأنٌ عنْ شأن، يا عظيم الشّأن يا منْ هو بكلّ مكان، يا سامع الأصْوات يا مجيب الدّعوات يا منْجح الطّلبات يا قاضى الْحاجات يا منْزل الْبركات يا راحم الْعبرات يا مقيل الْعثرات يا كاشف الْكربات يا ولىّ الْحسنات يا رافع الدّرجات يا موْتى السّوْلات يا محْيى الأمْوات يا جامع الشّتّات يا مطّلعا على النيّات يا رادّ ما قدْ فات يا منْ لا تشْتبه عليْه الأصْوات يا منْ لا تضْجره الْمسْألات ولا تغْشاه الظّلمات، يا نور الأرْض والسّماوات يا سابغ النّعم يا دافع النّقم، يا بارئ النّسم يا جامع الأمم يا شافى السّقم يا خالق النّور والظّلم يا ذا الْجود والْكرم يا منْ لا يطأ عرْشهُ قدمٌ، يا اجْود الأجْودين يا اكْرم الأكْرمين يا اسْمع السّامعين يا ابْصر النّاظرين يا جار الْمسْتجيرين يا امان الْخائفين يا ظهْر اللاّجين يا ولىّ الْمؤْمنين يا غياث الْمسْتغيثين يا غاية الطّالبين يا صاحب كلّ غريب يا مونس كل وحيد، يا ملْجا كلّ طريد يا مأوى كلّ شريد يا حافظ كلّ ضآلّة، يا راحم الشّيْخ الْكبير، يا رازق الطّفْل الصّغير يا جابر الْعظْم الْكسير يا فاكّ كلّ اسير، يا مغْنى الْبآئس الْفقير، يا عصْمة الْخائف

الْمسْتجير، يا منْ له التّدْبير والتّقْدير يا من الْعسير عليْه سهْلٌ يسيرٌ، يا منْ لا يحْتاج الى تفْسير، يا منْ هو على كلّ شْيء قدير يا منْ هو بكلّ شيء خبيرٌ يا منْ هو بكلّ شيء بصيرٌ، يا مرْسل الرّياح يا فالق الأصْباح يا باعث الأرْواح يا ذا الْجود والسّماح يا منْ بيده كلّ مفْتاح، يا سامع كلّ صوْت يا سابق كلّ فوْت يا محْيى كلّ نفْس بعْد الموْت، يا عدّتى فى شدّتى يا حافظى فى غرْبتى يا مؤنسى فى وحْدتى يا وليّى فى نعْمتى يا كهْفى حين تعْيينى الْمذاهب وتسلّمنى الأقارب ويخْذلنى كلّ صاحب، يا عماد منْ لا عماد له، يا سند منْ لا سند له، يا ذخْر منْ لا ذخْر له، يا حرْز منْ لا حرْز له، يا كهْف منْ لا كهْف له، يا كنْز منْ لا كنْز له، يا ركن منْ لا ركْن له، يا غياث منْ لا غياث له، يا جار منْ لا جار له، يا جارى اللّصيق، يا ركْنى الْوثيق، يا الـهى بالتّحْقيق، يا ربّ الْبيْت الْعتيق، يا شفيق يا رفيق فكّنى منْ حلق الْمضيق، واصْرفْ عنّى كلّ همٍّ وغمٍّ و ضيق، واكْفنى شرّ ما لا اطيق، واعنّى على ما اطيق، يا رآدّ يوسف على يعْقوب، يا كاشف ضرّ ايّوب، يا غافر ذنْب داود، يا رافع عيسى بْن مرْيم و منْجيه منْ ايْدى الْيهود، يا مجيب ندآء يونْس فى الظّلمات، يا مصْطفى موسى بالْكلمات، يا منْ غفر لادم خطيئته ورفع ادْريس مكانا عليّا برحْمته، يا منْ نجّى نوحا من الْغرق، يا منْ اهْلك عادا الأولى وثمود فما ابْقى وقوْم نوح منْ قبْل انّهمْ كانوا همْ اظْلم واطْغى، والْموْتفكة اهْوى يا منْ دمّر على قوْم لوط ودمْدم على قوْم شعيْب، يا من اتّخذ ابْراهيم خليلا، يا من اتّخذ موسى كليما واتّخذ محمّدا صلّى الله عليْه وآله وعليْهمْ اجْمعين حبيبا، يا موْتى لقْمان الْحكْمة والْواهب لسليْمان ملْكا لا ينْبغى لاحد منْ بعْده، يا منْ نصر ذا الْقرْنيْن على الْملوك الْجبابرة، يا منْ اعْطى الْخضْر الْحيوة، وردّ ليّوشع بْن نون الشّمْس بعْد غروبها يا منْ ربط على قلْب امّ موسى واحْصن فرْج مرْيم ابْنت عمْران، يا منْ حصّن يحْيى بْن زكريّا من الذّنْب وسكّن عنْ موسى الْغضب، يا منْ بشّر زكريّا بيحْيى، يا منْ فدا اسْماعيل من الذّبْح بذبْح عظيم، يا منْ قبل قرْبان هابيل وجعل اللّعْنة على قابيل، يا هازم الأحْزاب لمحمّد صلّى الله عليْه وآله، صلّ على محمّد وآل محمّد و على جميع الْمرْسلين وملائكتك الْمقرّبين واهْل طاعتك اجْمعين، واسْألك بكلّ مسْألة سألك بها احدٌ ممّنْ رضيت عنْه، فحتمْت له على الأجابة يا الله يا الله يا الله، يا رحْمن يا رحمن يا رحْمن، يا رحيم يا رحيم يا رحيم، يا ذا الْجلال والأكْرام يا ذا الْجلال و الأكْرام يا ذا الْجلال والأكْرام، به به به به به به به به اسْألك بكلّ اسْم سمّيْت به نفْسك اوْ انْزلْته فى شيء منْ كتبك او اسْتأثرْت به فى علْم الْغيْب عنْدك، وبمعاقد الْعزّ منْ عرْشك، وبمنْتهى الرّحْمة منْ كتابك، وبما لوْ انّ ما فى الأرْض منْ شجرة اقْلامٌ والْبحْر يمدّه منْ بعْده سبْعة ابْحر ما نفدتْ كلمات الله انّ الله عزيزٌ حكيمٌ و اسْألك باسْمآئك الْحسْنى الّتى نعتّها فى كتابك فقلْت ولله الأسْمآء الْحسْنى فادْعوه بها، وقلْت ادْعونى اسْتجبْ لكمْ،وقلْت واذا سألك عبادى عنّى فانّى قريبٌ اجيب دعْوة الدّاع اذا دعان، وقلْت يا عبادى الّذين اسْرفوا على انْفسهمْ لا تقْطوا منْ رحْمة الله انّ الله يغْفر الذّنوب جميعا انّه هو الْغفور الرّحيم، وانا اسْالك يا الـهى وادْعوك يا ربّ وارْجوك يا سيّدى واطْمع فى اجابتى يا مؤلاى كما وعدْتنى، وقدْ دعوْتك كما امرْتنى فافْعلْ بى ما انْت اهْله يا كريم، والْحمْد لله ربّ الْعالمين وصلّى الله على محمّد وآله اجْمعين .

And here is my translation for you:

In the Name of Allāh, the Most Gracious, the Most Merciful

1. O Allāh! I plead to You in Your Name, *In the Name of Allāh, the Most Gracious, the Most Merciful*,
2. O Possessor of majesty and splendor!
3. O Everlasting, Self-Subsistent One!
4. There is no god but You!
5. O He Whom none knows what He is, nor how He is, nor where He is, nor in what state He is, but He!
6. O Possessor of the dominion and the kingdom, of might and invincibility!
7. O Sovereign, Holy, Peace, Faithful, Preserver, Almighty, Compeller, Sublime!
8. O Creator, Maker, Shaper, Beneficent, Disposer of Affairs, Powerful One!
9. O One who Originates creation, Who repeats it, Who destroys, Who is Compassionate, Praiseworthy, Adored!
10. O Distant One, Near One, One Who Responds to the pleas, Who is ever-Watchful, Who reckons, Who innovates, Who exalts!
11. O Inaccessible, Hearing, Knowing, Clement, Generous, Wise, Eternal One!
12. O Sublime One, Great, Compassionate, Gracious, Benefactor, the One sought for help!
13. O Majestic, Beautiful, Guardian, Surety, Annuler, Obtainer, Noble, Guide!
14. O You Who offers guidance, Who is Apparent, Who is the First and the Last, the Evident, and the Hidden!
15. O Eternal, Everlasting, Knower, Decision-Maker, Judge, Just, Separator, Joiner!
16. O Pure, Purifier, Omnipotent, Able, Great, Proud One!
17. O One, Unique, Everlasting, the One "Who neither begets, nor is He begotten, and there is none equal to Him" (112:3-4), "Who has no consort" (6:101), nor is there any vizier with Him,
19. Nor has He taken any advisor,
20. Nor does He need any assistant, nor is there any god with Him,

21. There is no god but You; so, exalted are You above what the evil-doers say, a great deal of exaltation!
22. O Lofty, Sublime, Generous, Opener (of the gates of His mercy), Diffuser, Restful, Bestower of relief, Helper!
23. O Victorious One, Understanding, Destroyer, Avenger, Uplifter, Inheritor!
24. O Seeker, Vanquisher from Whom no fugitive can escape!
25. O One Who accepts the repentance of the penitent, Who often returns to His servants mercifully, Who causes the causation, Who opens the gates (of His mercy)!
26. O He Who answers wherever He is called on!
27. O Pure One, Grateful, Forgiving! O the Light of light, the One Who manages all affairs!
28. O Subtle One, Aware, Protector, Illuminator, Seeing, Supporter, Great!
29. O One and only God, the Solitary, the Eternal without an end! O Supporter, Everlasting Refuge, Independent, Sustainer, Healer, the One Who Fulfills His promise, Who cures!
30. O Kind One, Gracious, Benevolent, Bountiful, Beneficent, Unique!
31. O He Who is exalted so He dominates, Who is Master so He exercises His power, Who is Inward so He knows the intentions!
32. O He Who is worshipped and is Grateful, Who is disobeyed and is forgiving, the One Whom the minds cannot conceive,
33. Nor is He perceived by vision and from Whose knowledge nothing at all remains hidden! O Sustainer of mankind!
34. O You Who determines every lot, Who is Lofty, Firm!
35. O You Who transforms time, Who accepts sacrifices! O Gracious and Benevolent One!
36. O Lord of might and force! O Compassionate, Merciful One!
37. O He Who is "every day on some task!" (Qur'ān, 55:29).
38. O He Who is not distracted by one task from another! O One Magnanimous in rank!
39. O He Who is in every place, Who hears all sounds!
40. O He Who answers all supplications, fulfills all entreaties, satisfies all needs!
41. O He Who sends down blessings, Who has mercy on the tearful!
42. O He Who guides the steps of those who slip away (from the right path), Who removes troubles, Who promotes goodness!

43. O He Who is Exalted in rank, Who answers the pleas, Who brings the dead back to life!
44. O He Who gathers what scatters, Who is Aware of all intentions, Who brings back what has passed away!
45. O He for Whom sounds are never indistinct, Whom no pleas can ever annoy,
46. Nor is He overwhelmed by darkness! O Light of the earth and of the heavens!
47. O Ample in blessings, Repeller of adversities, Creator of mankind!
48. O He who gathers all nations together (for judgment), Who heals all illnesses, Who is the Creator of light and darkness!
49. O Possessor of munificence and generosity on Whose throne no foot treads!
50. O Most Generous of the generous ones, Most Giving of those who give!
51. O Most Hearing of those who hear, Most Seeing of those who see! O Protector of those who seek His protection!
52. O Sanctuary of the fearful, Asylum of the refugees, Patron of the believers!
53. O Helper of those who seek His aid, Goal of those who seek Him!
54. O Companion of every stranger, Entertainer of every lonesome one, Refuge of every outcast!
55. O Shelter of every fugitive, Protector of everyone who strays!
56. O He Who is Merciful to the old man, Who provides for the small child!
57. O He Who mends broken bones, Who releases every prisoner!
58. O He Who enriches the destitute!
59. O He Who safeguards the fearful seeker of His protection, Who arranges and determines!
60. O He for whom everything is simple and easy while for us it is hard, Who needs no explanation!
61. O He "Who has power over all things!" (Qur'ān, 5:120).
62. O He Who sees everything, Who sends the winds!
63. O He Who cleaves the dawn, Who dispatches the spirits, Who possesses munificence and forbearance!
64. O He in Whose hand is every key, Who hears every sound, Who takes precedence over everything that passes away!
65. O He Who gives life to every soul after death! O Provision in my

hardship!

66. O my Maintainer in my exile, my Intimate friend in my loneliness, Patron of my sustenance!
67. O my Refuge when the ways make me weary, when relatives abandon me,
68. And when every companion forsakes me! O the One Who supports everyone who has no supporter!
69. O the Aid of everyone who has no aid, the Recourse of everyone who has no recourse!
70. O Sanctuary of everyone who has no sanctuary, Shelter of everyone who has no shelter!
71. O Treasure of everyone who has no treasure, Pillar of everyone who has no pillar!
72. O Helper of the helpless, Neighbor of everyone who has no neighbor!
73. O my adjacent Neighbor, my sturdy Pillar, my God in truth!
74. O Lord of the Ancient House, O all-Affectionate One! O Friend!
75. Deliver me from the chains of strictures, turn away from me every worry, grief and distress,
76. Protect me from the evil of that which I cannot bear, and help me in whatever I am unable to bear!
77. O He Who returned Joseph to Jacob, Who removed the affliction of Job!
78. O He Who forgave David's sin!
79. O He Who caused Jesus son of Mary عليهما السلام to ascend and delivered him عليه السلام from the hands of the Jews!
80. O He Who answered Jonah's call in the darkness, Who chose Moses عليه السلام by spoken words!
81. O He Who forgave Adam عليه السلام his slip and raised Enoch (Idris) عليه السلام to a high place through His mercy!
82. O He Who saved Noah عليه السلام from drowning!
83. O He Who “destroyed `Ād, the ancient, and Thamūd, and did not spare them,
84. “And the people of Noah before—certainly they were more unjust and more rebellious—
85. "And *al-Mu'tafika* He also overthrew” (Qur’ān, 53:50-53)! O He Who destroyed the people of Lot عليه السلام —
86. And crushed the people of Shu`ayb عليه السلام! O He Who “took Abraham

for a friend!" (Qur'ān, 4:125).

87. O He Who addressed Moses عليه السلام directly!
88. And Who took Muḥammed, peace of Allāh with him and his progeny, for a beloved one!
89. O He Who gave Luqman wisdom —
90. And bestowed on Solomon عليه السلام "a kingdom such as may not befit anyone after" (Qur'ān, 38:35) him!
91. O He who gave Dhul-Qarnain (Double-Horns) victory over the tyrannical kings!
92. O he Who gave al-Khidir [long] life
93. And returned the sun for Joshua son of Noon after its setting!
94. O He Who strengthened the heart of the mother of Moses عليه السلام —
95. And guarded the modesty of Mary daughter of `Imrān عليها السلام!
96. O He Who fortified John son of Zacharias (Zakariyya) عليهما السلام against sinning —
97. And calmed the anger of Moses عليه السلام! O He Who gave Zacharias عليه السلام the glad tidings of John عليه السلام!
98. O He Who ransomed Ishmael عليه السلام "with a mighty sacrifice!" (Qur'ān, 37:107).
99. O He Who accepted the sacrifice of Abel عليه السلام
100. And placed a curse on Cain!
101. O He Who routed the parties for Muḥammed, blessings of Allāh with him and his progeny,
102. Lord! Bless Muḥammed, the progeny of Muḥammed, all the messengers,
103. Your angels who are near to You, and all those who obey You!
104. I invoke You by every plea with which all those that have pleaded to You have asked You,
105. The plea for which You have decreed compliance. O God! O God! O God!
106. O all-Merciful, all-Merciful, all-Merciful, all-Compassionate, all-Compassionate, all-Compassionate!
107. O Possessor of majesty and splendor! O Possessor of majesty and splendor! O Possessor of majesty and splendor!
108. By Him, by Him, by Him, by Him, by Him, by Him, by Him!
109. I plead to You by every Name with which You have named Yourself or which You have sent down in one of Your scriptures or kept for

Yourself in the knowledge of the Unseen with You,

110. By the junctures of might for Your Throne, by the utmost limit of mercy from Your Book,
111. And by the fact that “had all the trees on earth been pens and the sea, with seven more seas to replenish it, yet the words of God would not have been exhausted. Allāh is Almighty, all-Wise” (Qur’ān, 31:27)!
112. And I invoke You by the most beautiful Attributes whereby You have described Yourself in Your Book,
113. For You have said, “To Allāh belong the most beautiful Names, so call Him by them (Qur’ān, 7:180)!
114. And You have said, “Call on Me and I will answer you” (Qur’ān, 40:60). and You have said, “And when My servants ask you about Me, verily I am near; I respond to the call of the caller when He calls on Me” (Qur’ān, 2:186).
115. And You have said, “O my people who have been prodigal against their own selves! —
116. “Do not despair of Allāh's mercy; surely Allāh forgives all sins; surely He is the all-Forgiving, the all-Compassionate (Qur’ān, 39:53).
117. And I plead to You, God; I call on You, Lord; I have hope in You, Master,
118. And I desire for You to respond to me, my Protector, just as You have promised me,
119. For I have called on You just as You have commanded me.
120. So deal with me however is worthy of You, O all-Generous One!
121. Praise belongs to Allāh, the Lord of the worlds!
122. And Allāh's blessings with Muḥammed and his progeny.

DU`A' AL-MATHKHŪR

(The Treasured Supplication)

By Imām Ali ibn Abū Ṭālib عليه السلام

Original Arabic text:

الدعاء المعروف بدعاء المذخور

بسم الله الرحمن الرحيم

لا إله إلا الله، ثم لا إله إلا الله، ثم لا إله إلا الله، ولا إله إلا الله بما هلّل الله به نفسه، ولا إله إلا الله بما هلّله خلقه، والله أكبر بما كبّره به خلقه، وسبحان الله بما سبّحه به خلقه، والحمد لله بما حمده به عرشه ومن تحته، ولا إله إلا الله بما هلّله به عرشه ومن تحته، والله أكبر بما كبّره به عرشه ومن تحته، والحمد لله بما حمده به سماواته وأرضه ومن فيهن، ولا إله إلا الله بما هلّله به سماواته وأرضه ومن فيهن، ولا إله إلا الله بما هلّله به ملائكته، وسبحان الله بما سبّحه به ملائكته، والله أكبر بما كبّره به ملائكته، والحمد لله بما حمده به عرشه، والله أكبر بما كبّره به كرسيه وكل شيء أحاط به علمه، والحمد لله بما حمدته به بحاره وما فيها، ولا إله إلا الله بما هلّلته به بحاره وما فيها، والله أكبر بما كبّرته به بحاره وما فيها، والحمد لله بما حمده به الآخرة والدنيا وما فيهما، ولا إله إلا الله بما هلّله به الآخرة والدنيا وما فيهما، والله أكبر بما كبّره به الآخرة والدنيا وما فيهما، وسبحان الله بما سبّحه به الآخرة والدنيا، والحمد لله مبلغ رضاه، وزنة عرشه، ومنتهى رضاه وما لا يعدله، والله أكبر مبلغ رضاه، وزنة عرشه، ومنتهى رضاه وما لا يعدله، وسبحان الله مبلغ رضاه، وزنة عرشه، ومنتهى رضاه وما لا يعدله، والحمد لله قبل كل شيء، ومع كل شيء، وعدد كل شيء، وسبحان الله قبل كل شيء، ومع كل شيء، وعدد كل شيء، وسبحان الله قبل كل شيء، ومع كل شيء، وعدد كل شيء، والحمد لله عدد آياته وأسمائه، وملء جنّته وناره، والله أكبر عدد آياته وأسمائه، وملء جنّته وناره، ولا إله إلا الله عدد آياته وأسمائه، وملء جنّته وناره، والحمد لله حمدا لا يحصى بعدد، ولا بقوة ولا بحساب، وسبحان الله تسبيحا لا يحصى بعدد، ولا بقوة ولا بحساب، والله أكبر تكبيرا لا يحصى بعدد، ولا بقوة ولا بحساب، والحمد لله عدد النجوم

والمياه والأشجار والشعر، ولا إله إلا الله عدد النجوم والمياه والأشجار والشعر، والحمد لله عدد الحصى والنوى والتراب والجن والإنس، والله أكبر عدد الحصى والنوى والتراب والجن والإنس، وسبحان الله عدد الحصى والنوى والتراب والجن والإنس، والحمد لله حمدا لا يكون بعده في علمه حمد، ولا إله إلا الله تهليلا لا يكون بعده في علمه تهليل، والله أكبر تكبيرا لا يكون بعده في علمه تكبير، وسبحان الله تسبيحا لا يكون بعده في علمه تسبيح، والحمد لله أبد الأبد، وقبل الأبد، وبعد الأبد [1] وسبحان الله أبد الأبد، وقبل الأبد، وبعد الأبد، والله أكبر أبد الأبد، وقبل الأبد، وبعد الأبد، والحمد لله عدد هذا كله، وأضعافه وأمثاله، وذلك لله قليل، والله أكبر عدد هذا كله وأضعافه وأمثاله، وذلك لله قليل، ولا حول ولا قوة إلا بالله عدد هذا كله، وأضعافه وأمثاله، وذلك لله قليل، وصلى الله على محمد وآله عدد هذا كله، وأستغفر الله الذي لا إله إلا هو الحي القيوم، عدد هذا كله، وأتوب إليه من كل خطيئة ارتكبتها، ومن كل ذنب عملته، ولكل فاحشة سبقت مني عدد هذا كله ومنتهى علمه ورضاه، يا الله المؤمن الخالق العظيم العزيز الجبار المتكبر، سبحان الله عما يشركون، يا الله الجليل الجميل، يا الله الرب الكريم، يا الله المبدىء المعيد، يا الله الواسع العليم، يا الله الحنان المنان، يا الله العليم القائم، يا الله العظيم الكريم، يا الله اللطيف الخبير، يا الله العظيم الجليل، يا الله القوي المتين، يا الله الغني الحميد، يا الله القريب المجيب، يا الله العزيز الحكيم، يا الله الحليم الكريم، يا الله الرؤوف الرحيم، يا الله الغفور الشكور يا الله الراضي باليسير، يا الله الساتر للقبيح، يا الله المعطي الجزيل، يا الله الغافر للذنب العظيم، يا الله الفعال لما يريد، يا الله الجبار المتجبّر، يا الله الكبير المتكبّر، يا الله العظيم المتعظم، يا الله العليّ المتعالي. يا الله الرفيع القدّوس، يا الله العظيم الأعظم. يا الله القائم الدائم، يا الله القادر المقتدر. يا الله القاهر، يا الله المعافي. يا الله الواحد الأحد، يا الله الفرد الصمد. يا الله القابض الباسط. يا الله الخالق الرازق، يا الله الباعث الوارث، يا الله المنعم المتفضّل، يا الله المحسن المجمل، يا الله الطالب المدرك، يا الله منتهى الراغبين، يا الله جار المستجيرين، يا الله أقرب المحسنين، يا الله أرحم الراحمين، يا الله غياث المستغيثين .يا الله معطي السائلين، يا الله المنفس عن المهمومين يا الله المفرّج عن المكروبين. يا الله المفرّج الكرب العظيم. يا الله النور منك النور، يا الله الخير من عندك الخير. يا رحمٰن أسألك بأسمائك البالغة المبلّغة. يا الله يا رحمٰن، أسألك بأسمائك العزيزة الحكيمة. يا الله يا رحمٰن، أسألك بأسمائك الرضيّة، الرفيعة الشريفة. يا الله يا رحمٰن، أسألك بأسمائك المخزونة المكنونة التامّة الجزيلة. يا الله يا رحمٰن، أسألك بأسمائك بما هو رضى لك. يا الله يا رحمٰن، أسألك أن تصلي على محمد وآل محمد قبل كل شيء ومع كل شيء وعدد كل شيء صلاة لا يقوى على إحصائها إلا أنت. عدد كل شيء وبعدد ما أحصاه كتابك وأحاط به علمك وأن تفعل بي ما أنت أهله لا ما أنا أهله، أسألك حوائجي للدنيا والآخرة إن شاء الله، وصلى الله على خير خلقه وخيرته محمد سيد المرسلين، وآله وسلم*.

[1] الأبد: آخر الدهر.

*الصحيفة العلوية.

Here is my humble English translation of the above Arabic text which is taken from the *Sahīfa `Alawiyya*:

There is no god save Allāh, then There is no god save Allāh, then There is no god save Allāh, as Allāh has acclaimed His own Self.
There is no god save Allāh, as His creation has acclaimed Him.
Allāh is Great, as His beings have magnified Him.
Glory is due to Allāh, as He has been Glorified by His creation.
Praise is due to Allāh, as His Throne and all those underneath it have praised Him.
There is no god except Allāh, as His Throne and those underneath it have acclaimed Him.
Allāh is Great, as He has been Magnified by His Throne and all those underneath it.
All Praise is due to Allāh as He has been praised by His heavens, earth, and everyone in them.
There is no god except Allāh as His heavens, earth, and those in them have acclaimed Him.
There is no god except Allāh as He has been acclaimed by His angels.
Allāh is Great as He has been Magnified by His angels.
All Praise is due to Allāh as He has been Praised by His Throne.
Allāh is Great as He has been Magnified by His Throne and everything His knowledge encompasses.
All Praise is due to Allāh as He has been praised by His seas and everything in them.
There is no god except Allāh as He has been acclaimed by His seas and everything in them.
Allāh is Great as He has been magnified by His seas and everything in them.
All Praise is due to Allāh as He has been praised in the Hereafter, in the life of this world and by everyone in them.
There is no god except Allāh as He has been acclaimed in the Hereafter, in the life of this world and everything in them.
Allāh is Great as He has been magnified by the Hereafter, by the life of this world, and by everything in them.
All Glory is due to Allāh as He has been glorified by the Hereafter, by the life in this world, and by everything in them.
All Praise is due to Allāh to the extent of His Pleasure, as much as the

weight of His Throne, and to the ultimate end of His Pleasure.

Allāh is Great to the extent of His Pleasure, as much as the weight of His Throne and the ultimate end of His Pleasure.

All Glory is due to Allāh to the extent of His Pleasure, as much as the weight of His Throne, and the ultimate end of His Pleasure.

All Praise is due to Allāh before everything, with everything, and as many times as there are things.

All Glory is due to Allāh before everything, with everything, and as many times as there are things.

All Praise is due to Allāh as many times as His Signs and Attributes, as the capacity of His Heaven and Hell.

Allāh is Great as many times as His Signs and Attributes, as the capacity of His Heaven and Hell.

There is no god except Allāh as many times as His Signs and Attributes, the capacity of His Heaven and Hell.

All Praise is due to Allāh, a Praise that cannot be represented by a figure, nor power, nor computation.

All Glory belongs to Allāh, Glory that cannot be represented by a figure, power, or computation.

Allāh is Great, Greatness that cannot be represented by a figure, power or computation.

All Praise is due to Allāh, as many times as there are stars, drops of water, trees and leaves.

There is no god except Allāh, as many times as there are stars, drops of water and trees.

All Praise is due to Allāh, as many times as there are stones, seeds, particles of dust, jinns and humans.

Allāh is Great, as many times as there are stones, seeds, particles of dust, jinns and humans.

All Glory is due to Allāh, as many times as there are stones, seeds, particles of dust, jinns and humans.

All Praise is due to Allāh, a Praise beyond which, according to His Knowledge, there can be none.

There is no god except Allāh, an acclamation beyond which, according to His Knowledge, there can be none.

Allāh is Great, Greatness beyond which, according to His Knowledge, there can be none.

All Glory is due to Allāh, Glory beyond which, according to His

Knowledge, there can be none.

All Praise is due to Allāh the span of eternity, before eternity, and beyond eternity.

Allāh is Great the span of eternity, before eternity, and beyond eternity.

All Praise is due to Allāh as much as all of this, and many, many, many times this much, and it still is short of praising Him sufficiently.

Allāh is Great as much as all of this, and many times this much, and it still is short of magnifying His Greatness sufficiently.

There is neither might nor power except by Allāh's leave as much as all of this, and many times this much, and it still is short of describing His Might sufficiently.

And Allāh sends blessings to Muḥammed as much as all of this. and I seek forgiveness of Allāh Who is the One and Only God, the Eternal, the Sustainer, as much as all of this combined. and I repent to Him for every wrongdoing of which I am guilty, for every sin which I have committed, and for every indecency which I have done as much as all of this.

O Allāh! Believer, Creator, Great, Invincible, Mighty, Proud One! Glory belongs to Allāh because of what they attribute to Him.

O Allāh, the Great, the Beautiful! O Allāh, the Generous Lord!

O Allāh, the One Who begins creation and Who repeats it! O Allāh, the Overwhelming, the Knowing!

O Allāh, the Compassionate, the ever-Giving! O Allāh, the Knowing, the ever-Watchful!

O Allāh, the Great, the Generous One! O Allāh, the Kind, the Knowing!

O Allāh, the Great, the Mighty! O Allāh, the Powerful, the Omnipotent! O Allāh, the Rich, the Praiseworthy, the Near, the One Who answers the plea!

O Allāh, the Independent, the Wise, the Clement, the Generous!

O Allāh, the Compassionate, the Merciful, the ever-Giving, the Generous!

O Allāh Who conceals ugliness, Who gives generously!

O Allāh Who forgives the serious sins!

O Allāh Who does whatever He pleases!

O Allāh, the Great, the Mighty, the Magnanimous, the Proud One!

O Allāh, the Great One, the Glorified, the High, the Lofty!

O Allāh, the Sustainer, the Eternal, the Omnipotent!

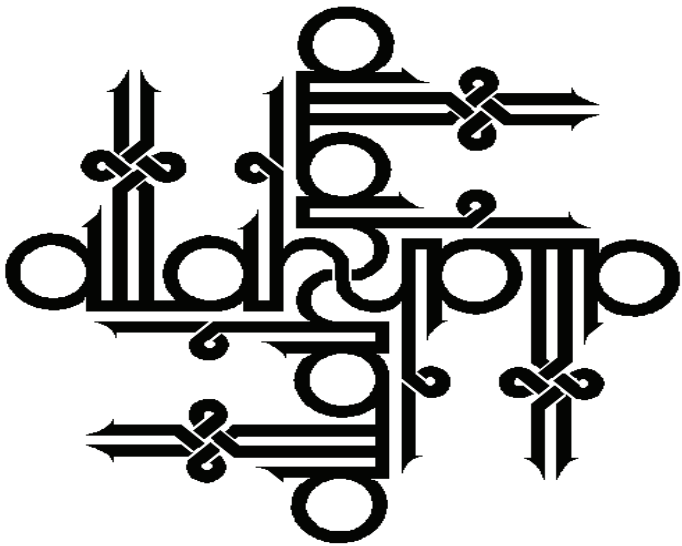
O Allāh, the Vanquisher, the Healer!

O Allāh, the One and Only, the Unique, the Independent!
O Allāh Who withholds, Who gives!
O Allāh, the Creator, the Sustainer, the Bountiful, the One Who initiates the giving!
O Allāh, the Most Merciful of those who are merciful, the ultimate Goal of those who cry out for help!
O Allāh Who gives those who ask Him, Who removes the distress of the distressed!
O Allāh Who removes the great distress!
O Most Merciful One! I plead to You by Your countless and revealing Attributes!
O Allāh, Most Merciful One! I plead to You by Your Unique and Glorious Attributes!
O Allāh, Most Merciful One! I plead to You by Your Attributes that please You, the Honorable and the Lofty Ones!
O Allāh, O Most Merciful One! I plead to You by Your hidden, treasured, complete and glorious Attributes!
O Allāh, O Most Merciful One! I plead to You to send blessings to Muḥammed and the progeny of Muḥammed, blessings which none except You can count!
O Allāh, O Most Merciful One! I plead to You to fulfill my needs for the good of this life and for that of the life to come!
Allāh blesses the best of His creation, Muḥammed, the master of all prophets, and his good progeny and a great salutation.
Lord! Choose Muḥammed, peace and blessings of Allāh with him and his progeny, for the praised mention, the Witness, the Fountainhead and the coveted Pool!
Lord! Grant Muḥammed, Allāh's peace and blessings with him and his progeny, the means, the lofty status and the unique virtue, and love him as You would those whom You select, and grant him his status in the heights of high ones, and grant him his due honor among the ones whom You hold as close to You!
Lord! Grant Muḥammed, Your peace and blessings with him and his progeny, the best of Your bounties, the most spacious of Your gifts, the most generous of Your gifts, the most plentiful of Your boons, the best of each portion, so much so that none among Your creation will be closer to You in status or higher in mention or station, or greater of right, or closer in means than Muḥammed, Your peace and

blessings with him and his progeny.

Lord! We bear witness that he has conveyed the Message, fulfilled the trust and the advice, exerted himself for the benefit of the nation and tolerated pain while serving Your Cause, and he adored You till the time of his departure!

Allāh sends His peace and blessings to him and the righteous ones from among his progeny.



DU`Ā' AL-KHIḌR

(Du'ā Kumayl[1])

Arabic text:

دعاء كميل بن زياد

اللهم إني أسألك برحمتك التي وسعت كل شئ، وبقوتك التي قهرت بها كل شئ، وخضع لها كل شئ، وذل لها كل شئ، وبجبروتك التي غلبت بها كل شئ، وبعزتك التي لا يقوم لها شئ، وبعظمتك التي ملأت أركان كل شئ وبسلطانك الذي علا كل شئ، وبوجهك الباقي بعد فناء كل شئ، وباسمائك التي غلبت اركان كل شئ، وبعلمك الذي احاط بكل شئ، وبنور وجهك الذي اضاء له كل شئ، يا نور يا قدوس، يا أول الأولين ويا آخر الاخرين.

اللهم اغفر لي الذنوب التي تهتك العصم، اللهم اغفر لي الذنوب التي تنزل النقم، اللهم

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[1]His full name is Kumayl ibn Ziyād ibn Naheek ibn Haytham al-Nakh`i, a close friend of the Commander of the Faithful Imām Ali ibn Abū Ṭālib. He fought during the Battle of Ṣiffīn (which started on Ṣafar 11, 37 A.H./August 1, 657 A.D.) on the side of Imām Ali عليه السلام. He was a poet and a man of dignity, piety and asceticism, and he quoted a number of the Prophet's *aḥādīth*. He was one of those who attended *bay`at al-ghadīr* (appointment by Prophet Muhammed صلى الله عليه وآله وسلم of Imām Ali عليه السلام as his successor, an incident which took place at Ghadīr Khumm by the Mecca-Medīna highway on Dhul-Ḥijjah 18, 10 A.H./March 19, 632 A.D., shortly before the Prophet's demise) and who composed many poems immortalizing that incident and lauding Ali عليه السلام and his offspring. His date of birth is unknown. The renown tyrant, al-Ḥajjāj ibn Yousuf al-Thaqafi, executed him in 83 A.H./702 A.D.

[2]Jābir ibn Abdullāh al-Anṣāri is one of the greatest *ṣaḥābis* of Prophet Muhammed صلى الله عليه وآله وسلم, a first-class traditionist and a most zealous supporter of Imām Ali ibn Abū Ṭālib. According to al-*Istī`āb*, he died at the age of 94 in 74 A.H. (some say in 77 and others in 78), and his funeral prayers were led by Abān ibn `Othmān, then governor of Medīna. He was the very last to die from among the Prophet's close *ṣaḥāba*.

اغفر لي الذنوب التي تغير النعم، اللهم اغفر لي الذنوب التي تحبس الدعاء، اللهم اغفر لي الذنوب التي تنزل البلاء، اللهم اغفر لي كل ذنب اذنبته وكل خطيئة اخطأتها. اللهم اني اتقرب اليك بذكرك واستشفع بك الى نفسك واسألك بجودك ان تدنيني من قربك وان توزعني شكرك وان تلهمني ذكرك. اللهم اني أسألك سؤال خاضع متذلل خاشع ان تسامحني وترحمني وتجعلني بقسمك راضيا قانعا وفي جميع الاحوال متواضعا، اللهم وأسألك سؤال من اشتدت فاقته، وانزل بك عند الشدائد حاجته، وعظم فيما عندك رغبته. اللهم عظم سلطانك وعلا مكانك وخفي مكرك وظهر امرك، وغلب جندك وجرت قدرتك، ولا يمكن الفرار من حكومتك، اللهم لا اجد لذنوبي غافرا ولا لقبائحي ساترا، ولا لشئ من عملي القبيح بالحسن مبدلا غيرك، لا إله إلا انت سبحانك وبحمدك ظلمت نفسي وتجرأت بجهلي وسكنت الى قديم ذكرك لي ومنك علي؛ اللهم ومولاي كم من قبيح سترته وكم من فادح البلاء اقلته، وكم من عثار وقيته وكم من مكروه دفعته وكم من ثناء جميل لست اهلا له نشرته؟! اللهم عظم بلائي وافرط بي سوء حالي وقصرت بي اعمالي، وقعدت بي اغلالي، وحبسني عن نفعي بعد آمالي، وخدعتني الدنيا بغرورها ونفسي بخيانتها ومطالي يا سيدي. فأسألك بعزتك الا يحجب عنك دعائي سوء عملي وفعالي، ولا تفضحني بخفي ما اطلعت عليه من سريرتي ولا تعاجلني بالعقوبة على ما عملته في خلواتي، من سوء فعلي واسائتي ودوام تفريطي وجهالتي وكثرة شهواتي وغفلتي، وكن اللهم بعزتك لي في كل الأحوال رؤوفا وعلي في جميع الامور عطوفا. الهي وربي من لي غيرك، أسأله كشف ضري والنظر في امري، الهي ومولاي اجريت علي حكما اتبعت فيه هوى نفسي ولم احترس فيه من تزيين عدوي، فغرني بما اهوى واسعده على ذلك القضاء، فتجاوزت بما جرى علي من ذلك من نقض حدودك وخالفت بعض اوامرك، فلك الحمد علي في جميع ذلك، ولا حجة لي فيما جرى علي فيه قضاؤك والزمني حكمك وبلاؤك، وقد اتيتك يا الهي بعد تقصيري واسرافي على نفسي، معتذرا نادما منكسرا مستقيلا مستغفرا منيبا مقرا مذعنا معترفا، لا اجد مفرا مما كان مني، ولا مفزعا أتوجه إليه في امري، غير قبولك عذري وادخالك اياي في سعة من رحمتك. الهي فاقبل عذري وارحم شدة ضري وفكني من شد وثاقي، يا رب ارحم ضعف بدني ورقة جلدي ودقة عظمي، يا من بدء خلقي وذكري وتربيتي وبري وتغذيتي، هبني لابتداء كرمك وسالف برك بي. الهي وسيدي وربي، أتراك معذبي بالنار بعد توحيدك وبعد ما انطوى عليه قلبي من معرفتك، ولهج به لساني من ذكرك، واعتقده ضميري من حبك، وبعد صدق اعترافي ودعائي خاضعا لربوبيتك؟ هيهات، انت أكرم من ان تضيع من ربيته، أو تبعد من ادنيته أو تشرد من آويته، أو تسلم الى البلاء من كفيته ورحمته. وليت شعري يا سيدي والهي ومولاي، اتسلط النار على وجوه خرت لعظمتك ساجدة، وعلى السن نطقت بتوحيدك صادقة وبشكرك مادحة، وعلى قلوب اعترفت بالهيتك محققه، وعلى ضمائر حوت من العلم بك حتى صارت خاشعة، وعلى جوارح سعت الى اوطان تعبدك طائعة، واشارت باستغفارك مذعنة؟ ما هكذا الظن بك ولا اخبرنا بفضلك عنك، يا كريم يا رب، وأنت تعلم ضعفي عن قليل من بلاء الدنيا وعقوباتها وما يجري فيها من المكاره على اهلها، على ان ذلك بلاء ومكروه قليل مكثه، يسير بقاؤه، قصير مدته، فكيف احتمالي لبلاء الآخرة وجليل وقوع المكاره فيها، وهو بلاء تطول مدته، ويدوم مقامه، ولا يخفف عن اهله، لانه لا يكون الا عن غضبك وانتقامك وسخطك، وهذا ما لا تقوم له السماوات والأرض؟

يا سيدي، فكيف لي وانا عبدك الضعيف الذليل الحقير المسكين المستكين. يا الهي وربي وسيدي ومولاي، لأي الامور اليك اشكو، ولما منها اضج وابكي؟ لاليم العذاب وشدته، ام لطول البلاء ومدته؟ فلئن صيرتني في العقوبات مع اعدائك، وجمعت بيني وبين اهل بلائك، وفرقت بيني وبين احبائك واوليائك، فهبني يا الهي وسيدي ومولاي وربي صبرت على عذابك، فكيف اصبر على فراقك؟ وهبني صبرت على حر نارك، فكيف اصبر عن النظر الى كرامتك؟ ام كيف اسكن في النار ورجائي عفوك. فبعزتك يا سيدي ومولاي اقسم صادقا لئن تركتني ناطقا لاضجن اليك بين اهلها ضجيج الاملين، ولاصرخن اليك صراخ المستصرخين، ولأ بكين عليك بكاء الفاقدين، ولانادينك اين كنت يا ولي المؤمنين، يا غاية آمال العارفين ويا غياث المستغثين، يا حبيب قلوب الصادقين، ويا اله العالمين. افتراك سبحانك يا الهي وبحمدك تسمع فيها صوت عبد مسلم، سجن فها بمخالفته وذاق طعم عذابها بمعصيته وحبس بين اطباقها بجرمه وجريرته، وهو يضج اليك ضجيج مؤمل لرحمتك، يناديك بلسان اهل توحيدك ويتوسل اليك بربوبيتك، يا مولاي فكيف يبقى في العذاب وهو يرجو ما سلف من حلمك، ام كيف تؤلمه النار وهو يأمل فضلك ورحمتك، ام كيف يحرقه لهيبها وانت تسمع صوته وترى مكانه، ام كيف يشتمل عليه زفيرها وانت تعلم ضعفه، ام كيف يتقلقل بين اطباقها وانت تعلم صدقه، ام كيف تزجره زبانيتها وهو يناديك يا ربه، ام كيف يرجو فضلك في عتقه منها فتتركه فيها؟ هيهات ما ذلك الظن بك ولا المعروف من فضلك ولا مشبه لما عاملت به الموحدين من برك واحسانك، فباليقين اقطع، لولا ما حكمت به من تعذيب جاحديك، وقضيت به من اخلاد معانديك، لجعلت النار كلها بردا وسلاما وما كان لاحد فيها مقرا ولا مقاما، لكنك تقدست اسماؤك اقسمت ان تملأها، ومن الكافرين من الجنة والناس اجمعين وان تخلد فيها المعاندين، وانت جل ثناؤك قلت مبتدئا وتطولت بالانعام متكرما: ﴿افمن كان مومنا كمن كان فاسقا لا يستوون﴾. الهي وسيدي، فأسألك بالقدرة التي قدرتها وبالقضية التي حتمتها وحكمتها وغلبت من عليه اجريتها، أن تهب لي في هذه الليلة و في هذه الساعة كل جرم اجرمته، وكل ذنب اذنبته، وكل قبيح اسررته وكل جهل عملته، كتمته أو اعلنته، اخفيته أو اظهرته، وكل سيئة امرت باثباتها الكرام الكاتبين، الذين وكلتهم بحفظ ما يكون مني، وجعلتهم شهودا علي مع جوارحي. وكنت أنت الرقيب علي من ورائهم والشاهد لما خفي عنهم، وبرحمتك اخفيته وبفضلك سترته، وان توفر حظي من كل خير تنزله، أو احسان تفضله، أو بر تنشره أو رزق تبسطه، أو ذنب تغفره أو خطأ تستره يا رب يا رب يا رب، يا الهي وسيدي ومولاي ومالك رقي، يا من بيده ناصيتي، يا عليما بضري ومسكنتي، يا خبيرا بفقري وفاقتي. يا رب يا رب يا رب أسألك بحقك وقدسك واعظم صفاتك واسمائك ان تجعل اوقاتي في الليل والنهار بذكرك معمورة وبخدمتك موصولة، واعمالي عندك مقبولة، حتى تكون اعمالي واورادي كلها وردا واحدا وحالي في خدمتك سرمدا. يا سيدي يا من عليه معولي، يا من إليه شكوت احوالي يا رب يا رب يا رب، قو على خدمتك جوارحي، واشدد على العزيمة جوانحي، وهب لي الجد في خشيتك والدوام في الاتصال بخدمتك، حتى اسرح اليك في ميادين السابقين، واسرع اليك في المبادرين، واشتاق الى قربك في المشتاقين، وأدنو منك دنو المخلصين، واخافك مخافة الموقنين، واجتمع في جوارك مع المؤمنين.

اللهم ومن أرادني بسوء فارده، ومن كادني فكده، وآجعلني من أحسن عبادك نصيبا عندك واقربهم منزلة منك واخصهم زلفة لديك، فانه لا ينال ذلك الا بفضلك، وجد لي بجودك واعطف علي بمجدك، واحفظني برحمتك، واجعل لساني بذكرك لهجا وقلبي بحبك متيما، ومن علي بحسن اجابتك، واقلني عثرتي، واغفر زلتي، فانك قضيت على عبادك بعبادتك، وامرتهم بدعائك وضمنت لهم الاجابة. فاليك يا رب نصبت وجهي، واليك يا رب مددت يدي، فبعزتك استجب لي دعائي وبلغني منادي، ولا تقطع من فضلك رجائي واكفني شر الجن والانس من اعدائي، يا سريع الرضا اغفر لمن لا يملك الا الدعاء، فانك فعال لما تشاء، يا من اسمه دواء وذكره شفاء وطاعته غنى، ارحم من رأس ماله الرجاء وسلاحه البكاء. يا سابغ النعم، يا دافع النقم، يا نور المستوحشين في الظلم، يا عالما لا يعلم، صل على محمد وآل محمد وافعل بي ما انت اهله، وصلى الله على محمد والأئمة الميامين من آله وسلم تسليما كثيرا كثيرا.

Here is my humble translation of this great supplication:

O Allāh! I plead to You by Your mercy which "embraces all things" (Qur'ān, 7:156), by Your Strength through which You dominate all things, towards which all things are humbled, and before which all things are lowly! I plead to You by Your Invincibility through which You overwhelm all things, by Your Might which nothing can resist, by Your Greatness which overwhelms all things, by Your force which towers over all things, by Your face which remains after all things are no more, by Your Attributes which have filled the foundations of all things, by Your knowledge which encompasses all things, and by the light of Your Countenance through which all things are illuminated! O Light, O all-Holy, O First of those who are first and Last of those who are last! O Allāh! Forgive my sins that tear safeguards apart! O Allāh! Forgive my sins that draw down adversities! O Allāh! Forgive my sins that alter blessings! O Allāh! Forgive my sins that withhold supplications! O Allāh! Forgive my sins that sever hope! O Allāh! Forgive my sins that cause tribulation! O Allāh! Forgive every sin I have committed and every mistake I have made! O Allāh! Verily I seek nearness to You through remembering You; I seek intercession from You through Yourself, and I plead to You through Your Munificence to bring me close to You, to make me grateful to You, and to inspire me to always remember You. O Allāh! Verily I plead to You with the asking of a submissive, abased and lowly person so You may show me forbearance, to have mercy on me, and to make me satisfied and

contented with whatever You have allotted for me, and to make me humble in every circumstance. O Allāh! I plead to You as one whose indigence is extreme, who has stated to You in difficulties his need, and whose desire for what is with You has become great. O Allāh! Your Might is great; Your status is most lofty; Your plan is imperceivable; Your command is manifest; Your domination is overwhelming; Your power is unhindered, and fleeing from Your authority is impossible. O Allāh! I find none to forgive my sins, nor to conceal my ugly deeds, nor to transform any of my ugly deeds into good ones but You. There is no god but You! Glory to You, and to You is all praise due! I have wronged myself; I have been audacious in my ignorance, and I have depended on Your old remembrance of me and Your favors. O Allāh! O my Protector! How many (of my) ugly things You have concealed! How many burdensome tribulations You have abolished! How many troubles You have prevented from reaching me! How many ordeals You have repelled! and how much praise for which I am unworthy You have disseminated! O Allāh! My tribulation is tremendous; my bad state is excessive; my deeds are inadequate; my fetters have tied me down; my hopes have held me back from my gain, and so has this world with its delusions, my own soul with its offenses, and my delayings [of doing what I should do] have all deceived me! O Master! I plead to You by Your Might not to let my evil deeds block my supplication from reaching You, nor to disgrace me through the hidden things which You know about my secrets. Do not hasten on me the punishment for what I have done in private, my evil deeds in secrecy, my misdeeds, my continuous negligence, my ignorance, my manifold passions, and my forgetfulness! and by Your might, O Allāh, be kind to me in all states and gracious in all affairs! My God and Lord! Have I any but You from whom I can plead for the removal of my affliction and to regard my affairs? My God and Protector! You put into effect through me a decree in which I followed the caprice of my own soul and did not remain wary of adorning my enemy; so he deluded me through my soul's caprice and therein destiny favored him. So, in what was put into effect through me, in that situation, I transgressed some of Your statues and disobeyed some of Your commands. So, Yours is the argument against me in all of that, and I have no argument in what Your

destiny put into effect through me therein, nor in what Your decree and tribulation imposed on me. Now I have come to You, O Allāh, despite my shortcomings and immoderation towards my own self, producing my excuse, regretful, broken-hearted, apologizing, asking for forgiveness, repentive, acknowledging, submis-sive, confessing. I find no place to flee from what happened to me, nor any place of escape to which I may turn in my affairs other than Your acceptance of my excuse, and Your entering me into the scope of Your mercy. O Allāh! Accept my excuse, have mercy on the severity of my affliction, and release me from my fetters. Lord! Have mercy on the weakness of my body, the thinness of my skin, and the frailty of my bones. O You Who gave rise to my creation! O You Who always remembers me, nurtures me, and have been good to me! O You Who has nourished, bestowed on me (blessings) generously, and (I recognize all) Your past acts of goodness to me! O my God, Master and Lord! Can You see Yourself tormenting me with Your fire after I have admitted Your Unity, after the knowledge of You which my heart has embraced, after the remembrance of You which my tongue has constantly uttered, after the love of You to which my mind has clung, after the sincerity of my confession and supplication, humbling myself before You, O Lord? Far it is from You (to be like that)! You are more generous than thus rendering to waste one whom You have nurtured, or banishing one whom You have brought nigh, or driving away one whom You have sheltered, or submitting to tribulation one whom You have spared and to whom You have been Merciful. Would that I knew, O Master, God and Protector, whether You will give the Fire dominion over faces that have prostrated before Your Greatness, tongues that have sincerely voiced the admission of Your Unity and given thanks to You in praise, hearts that have acknowledged Your Divinity through verification, minds that have encompassed knowledge of You until they have become humble, and bodily parts that have rushed to the places of Your worship in obedience to You, pleading for Your forgiveness submissively! No such opinion is held about You! Nor has such been reported, thanks to Your bounty, O Generous One! O Lord! You know my weakness with regard to a little of this world's tribulations and punishments, and with regard to the ordeals which befall its inhabitants, even though such is a tribulation and an ordeal the

duration of which is short, the subsistence of which is little, and the time of which is fleeting. So, how can I endure the tribulation of the next life and the great ordeals that occur therein? It is tribulation the period of which is long, the station endures, and those who suffer therein are given no respite, since it only occurs as a result of Your wrath, vengeance and anger, and these cannot be withstood by the heavens and the earth. My Master, so what about me? For I am Your weak, lowly, base, wretched and miserable servant. O my God, Lord, Master, Protector! For which things should I complain to You, and for which of them should I lament and weep? For the pain and severity of chastisement? Or for the length and duration of tribulation? If You punish me with Your enemies, or gather me with the people of Your tribulation, or separate me from Your friends and saints, then suppose, my God, Master, Protector and Lord, that I am able to endure Your chastisement, how can I endure separation from You? and suppose I can endure the heat of Your fire, how can I endure not looking forward to Your generosity? Or how can I dwell in the Fire while I anticipate Your pardon? So, by Your might, my Master and Protector, I swear sincerely, that if You permit me to speak, I will lament to You from the midst of the Fire's inhabitants with the lamentation of the hopeful; I will cry to You like one crying for help; I will weep to You with the weeping of the bereft, and I will call to You, “Where are You, O Patron of the believers, O Goal of the aspirations of those who know You, O Aid of those who seek assistance, O Friend of the hearts of the sincere, and O God of all the world's inhabitants?!” Can You see Yourself, Glory to You, O Allāh, and Yours is the praise, hearing within the Fire the voice of a servant who submitted to You, who is imprisoned there because of his violations, who is tasting its torment because of his disobedience and who is confined within its levels because of his sin and crime, while he laments to You with the lamentation of one hopeful of Your mercy, calling on You with the tongue of those who admit Your Unity and entreat You by Your Lordship? My Protector, how should he sustain the chastisement while he has hope for Your clemency? Or how should the Fire cause him pain while he expects Your bounty and mercy? Or how should its flames burn him while You hear his voice and see his place? Or how would its groaning encompass him while You know his weakness? Or how should he be engulfed between its

levels while You know his sincerity? Or how should its keepers torture him while he calls out to You, "O Lord!"? Or how should he have hope for Your bounty in freeing him from it while You abandon him in it? Far be it is from You! That is not what is expected of You, nor what is well-known about Your bounty, nor is it similar to the goodness and kindness You have shown to those who believe in Your Unity. So, I declare with certainty that were it not for what You have decreed concerning the chastisement of those who deny You and what You have preordained concerning the everlasting abode of those who stubbornly resist, You would make the Fire, all of it, coolness and safety, and no one would have a place of stay or abode in it. But You—holy are Your Names—have sworn that You will fill it with the unbelievers, jinns and men, and that You will place therein forever those who stubbornly resist You. and You—majestic is Your Grandeur—said in the beginning and were gracious through kind-ness as a favor: *What? Is he who has been a believer like him who has been ungodly? They are not equal* (32:18). My God and Master! I plead to You by the power which You have apportioned and the decision which You have determined and imposed and through which You have overcome all and towards whom it has been put into effect, to forgive tonight, at this hour, every offence I have committed, every sin I have performed, every ugly thing I have concealed, every folly I have enacted—whether I have hidden it or declared it, whether I have concealed it or manifested it—and every evil act which You have commanded the noble Scribes (angels) to record, those whom You have appointed to watch over what I do and whom You have made, along with my bodily members, witnesses against me. and *You were Yourself the Watcher* (5:117) over me from behind them, and the Witness of what is hidden from them: Through Your mercy have You concealed it, and through Your bounty have You veiled it. [And I plead to You] to bestow on me an abundant share of every good You send down, every kindness You confer, every goodness You unfold, every provision You spread out, every sin You forgive or error You cover. Lord! Lord! Lord! God! Master! Protector! Owner of my bondage! O He in Whose hand is my forelock! O He Who knows my affliction and misery! O He Who is aware of my poverty and indigence! My Lord! My Lord! My Lord! I plead to You by Your Truth, Your

Holiness, and by the greatest of Your Attributes and Names, to make my times in the night and the day occupied by remembering you and joined by Your service, and my words acceptable to You, so that my deeds and litanies may all be a single litany, and so that my time will be in Your service everlasting. My Master! O He on Whom I depend! O He to Whom I complain about my condition! My Lord! My Lord! My Lord! Strengthen my bodily parts (and employ them) in Your service, fortify my ribs in determination, and bestow on me earnestness in fearing You and continuity in my being joined to Your service, so that I may move easily towards You in the battlefields of the foremost, hurry to You among the prominent, desire fervently Your proximity among the fervently desirous ones, move near to You with the nearness of the sincere ones, fear You with the fear of those who have certitude and gather with the believers in Your vicinity. O Allāh! Whoever desires evil for me, desire it for him! and whoever deceives me, let him be deceived! and make me one of the most excellent of Your servants who are near to You; (make me) the nearest of them in station to You, and the most elite of them in proximity to You. For that cannot be attained except by Your bounty. Grant me generously through Your munificence, incline towards me with Your splendor and protect me with Your mercy! Make my tongue remember You incessantly and my heart enthralled by Your love! Be gracious to me by answering me favorably; nullify my slips and forgive my lapses! You have decreed Your worship to Your servants, commanding them to supplicate to You and assuring them that they will be answered. So, towards You, Lord, have I turned my face, and towards You, Lord, have I stretched my hands. By Your might, I plead to You to comply with my supplication and to make me attain my desires! Do not, if it pleases You, sever my hopes, and spare me the evil of my enemies from among the jinns and mankind! O He Whose pleasure is quickly achieved! Forgive one who has nothing but supplication, for You do whatever You please. O He Whose Name is a remedy, Whose remembrance is a cure, and Whose obedience is a fortune! Have mercy on one whose capital is hope, and whose weapon is tears! O Ample in blessings! O Repeller of adversities! O Light of those who are lonely in the darkness! O Knower Who was never taught! Bless Muḥammed and the family of Muḥammed and treat me as is worthy

of You! and Allāh blesses His Messenger and the holy Imāms of his family and grants them abundant peace!

DU`A' LAILAT `ARAFA

(Invocation on the Eve of `Arafa)

By The Holy Prophet ﷺ

This *du`a'*, the recitation of which is recommended to be made on the eve of `Arafa (Dhul-Hijja 9), is attributed to the greatest Prophet, Muḥammed ibn Abdullāh ﷺ. It is reported that whoever recites it on the eve of `Arafa or the nights preceding Fridays will earn Allāh's forgiveness. It is as follows:

دعاء ليلة عرفة:

اللّهمّ يا شاهد كلّ نجْوى، وموْضع كلّ شكْوى، وعالم كلّ خفيّة، ومنْتهى كلّ حاجة، يا مبْتدئا بالنّعم على الْعباد، يا كريم الْعفْو، يا حسن التّجاوز، يا جواد، يا منْ لا يواري منْه ليْلٌ داج، ولا بحْرٌ عجّاجٌ، ولا سماءٌ ذات أ بْراج، ولا ظلمٌ ذات ارْتتاج، يا من الظّلْمة عنْده ضياءٌ، أسْأ لك بنور وجْهك الْكريم، الّذي تجلّيْت به للْجبل فجعلْته دكّا، وخرّ موسى صعقا، وباسْمك الّذي رفعْت به السّماوات بلا عمد، وسطحْت به الأرْض على وجْه ماء جمد، وباسْمك الْمخْزون الْمكْنون، الْمكْتوب الطّاهر، الّذي إذا دعيت به أجبْت، وإذا سئلْت به أعْطيْت، وباسْمك السّبّوح الْقدّوس الْبرْهان، الّذي هو نورٌ على كلّ نور، ونورٌ منْ نور، يضيء منْه كلّ نور، إذا بلغ الأرْض انْشقّتْ، وإذا بلغ السّماوات فتحتْ، وإذا بلغ الْعرْش اهْتزّ، وباسْمك الّذي ترْتعد منْه فرائص ملائكتك، وأسْأ لك بحقّ جبْرئيل وميكائيل وإسْرافيل، وبحقّ محمّد الْمصْطفى صلّى الله عليْه وآله، وعلى جميع الأنْبياء، وجميع الْملائكة، وبالاسْم الّذي مشى به الْخضْر على طلل الْماء، كما مشى به على جدد الأرْض، وباسْمك الّذي فلقْت به الْبحْر لموسى، وأ غْرقْت فرْعوْن وقوْمه، وأ نْجيْت به موسى بْن عمْران، ومنْ معه، وباسْمك الّذي دعاك به، موسى بْن عمْران منْ جانب الطّور الأيْمن فاسْتجبْت له، وأ لْقيْت عليْه محبّة منْك، وباسْمك الّذي به أحْيى عيسى بْن مرْيم الْموْتى، وتكلّم في الْمهْد صبيّا، وأ بْرء الأكْمه والأبْرص بإذْنك، وباسْمك الّذي دعاك به حملة عرْشك، وجبْرئيل وميكائيل وإسْرافيل، وحبيبك محمّدٌ صلّى الله عليْه وآله، وملائكتك الْمقرّبون، وأنْبياؤك الْمرسلون، وعبادك الصّالحون، منْ أهْل السّماوات والأرْضين، وباسْمك الّذي دعاك به ذو النّون، إذْ ذهب مغاضبا فظنّ أنْ لنْ نقْدر عليْه، فنادى في الظّلمات، أنْ لا إله إلاّ أ نْت، سبْحانك إنّي كنْت من الظّالمين، فاسْتجبْت له ونجّيْته من الْغمّ، وكذلك تنْجي الْموْمنين، وباسْمك الْعظيم الّذي دعاك به داود، وخرّ لك ساجدا، فغفرْت له ذنْبه، وباسْمك الّذي دعتْك به آسية امْرأة فرْعوْن، إذْ قالتْ ربّ ابْن لي عنْدك بيْتا في الْجنّة، ونجّني منْ فرْعوْن وعمله، ونجّني من الْقوْم الظّالمين، فاسْتجبْت لها دعاءها، وباسْمك الّذي دعاك به أ يّوب، إذْ حلّ به الْبلاء، فعافيْته وآتيْته أهْله، ومثْلهمْ

معهمْ رحْمة منْ عنْدك، وذكْرى للْعابدين، وباسْمك الّذي دعاك به يعْقوب فرددْت عليْه بصره، وقرّة عيْنه يوسف، وجمعْت شمْله، وباسْمك الّذي دعاك به سليْمان، فوهبْت له ملْكا لا ينْبغي لاحد منْ بعْده، إنّك أ نْت الْوهّاب، وباسْمك الّذي سخّرْت به الْبراق لمحمّد، صلّى الله عليْه وآله وسلّم، إذْ قال تعالى: سبْحان الّذي أسْرى بعبْده ليْلا من الْمسْجد الْحرام إلى الْمسْجد الأقْصى، وقوْله: سبْحان الّذي سخّر لنا هذا وما كنّا له مقْرنين، وإنّا إلى ربّنا لمنْقلبون، وباسْمك الّذي تنزّل به جبْرئيل على محمّد صلّى الله عليْه وآله، وباسْمك الّذي دعاك به آدم فغفرْت له ذنْبه، وأسْكنْته جنّتك، وأسْأ لك بحقّ الْقرْآن الْعظيم، وبحقّ محمّد خاتم النّبيّين، وبحقّ إبْراهيم، وبحقّ فصْلك يوْم الْقضاء، وبحقّ الْموازين إذا نصبتْ، والصّحف إذا نشرتْ، وبحقّ الْقلم وما جرى، واللّوْح وما أحْصى، وبحقّ الاسْم الّذي كتبْته على سرادق الْعرْش، قبْل خلْقك الْخلْق، والدّنْيا، والشّمْس والْقمر، بأ لْفيْ عام، وأشْهد أنْ لا إله إلاّ الله، وحْده لا شريك له، وأنّ محمّدا عبْده ورسوله، وأسْأ لك باسْمك الْمخْزون في خزائنك الّذي اسْتأ ثرْت به في علْم الْغيْب عنْدك، لمْ يظْهرْ عليْه أحدٌ منْ خلْقك، لا ملكٌ مقرّبٌ، ولا نبيٌّ مرْسلٌ، ولا عبْدٌ مصْطفى، وأسْأ لك باسْمك الّذي شققْت به الْبحار، وقامتْ به الْجبال، واخْتلف به اللّيْل والنّهار، وبحقّ السّبْع الْمثاني، والْقرآن الْعظيم، وبحقّ الْكرام الْكاتبين، وبحقّ طه ويس وكهيعص وحمعسق، وبحقّ توْراة موسى، وإنْجيل عيسى، وزبور داود، وفرْقان محمّد، صلّى الله عليْه وآله، وعلى جميع الرّسل، وباهيّا شراهيّا. اللّهمّ إنّي أسْأ لك بحقّ تلْك الْمناجات الّتي كانتْ بيْنك وبيْن موسى بْن عمْران، فوْق جبل طور سيْناء، وأسْأ لك باسْمك الّذي علّمْته ملك الْموْت لقبْض الأرْواح، وأسْأ لك باسْمك الّذي كتب على ورق الزّيْتون فخضعت النّيران لتلْك الْورقة، فقلْت يا نار كوني برْدا وسلاما، وأسْأ لك باسْمك الّذي كتبْته على سرادق الْمجْد والْكرامة، يا منْ لا يخْفيه سائلٌ، ولا ينْقصه نائلٌ، يا منْ به يسْتغاث، وإليْه يلْجأ، أسْأ لك بمعاقد الْعزّ منْ عرْشك، ومنْتهى الرّحْمة منْ كتابك، وباسْمك الأعْظم، وجدّك الأعْلى، وكلماتك التّامّات الْعلى. اللّهمّ ربّ الرّياح وما ذرتْ، والسّماء وما أظلّتْ، والأرْض وما أقلّتْ، والشّياطين وما أضلّتْ، والْبحار وما جرتْ، وبحقّ كلّ حقّ هو عليْك حقٌّ، وبحقّ الْملائكة الْمقرّبين، والرّوْحانيّين والْكروبيّين، والْمسبّحين لك باللّيْل والنّهار لا يفْترون، وبحقّ إبْراهيم خليلك، وبحقّ كلّ وليٍّ يناديك بيْن الصّفا والْمرْوة، وتسْتجيب له دعاءه يا مجيب، أسْأ لك بحقّ هذه الأسْماء، وبهذه الدّعوات، أنْ تغْفر لنا ما قدّمْنا وما أخّرْنا، وما أسْررْنا وما أعْلنّا، وما أبْديْنا وما أخْفيْنا، وما أ نْت أعْلم به منّا، إنّك على كلّ شيْء قديرٌ، برحْمتك يا أرْحم الرّاحمين، يا حافظ كلّ غريب، يا مونس كلّ وحيد، يا قوّة كلّ ضعيف، يا ناصر كلّ مظْلوم، يا رازق كلّ محْروم، يا مونس كلّ مسْتوْحش، يا صاحب كلّ مسافر، يا عماد كلّ حاضر، يا غافر كلّ ذنْب وخطيئة، يا غياث الْمسْتغيثين، يا صريخ الْمسْتصْرخين، يا كاشف كرْب الْمكْروبين، يا فارج همّ الْمهْمومين، يا بديع السّماوات والأرْضين، يا منْتهى غاية الطّالبين، يا مجيب دعْوة الْمضْطرّين، يا أرْحم الرّاحمين، يا ربّ الْعالمين، يا ديّان يوْم الدّين، يا أجْود الأجْودين، يا أكْرم الأكْرمين، يا أسْمع السّامعين، يا أ بْصر لنّاظرين، يا أقْدر الْقادرين، اغْفرْ لي الذّنوب الّتي تغيّر النّعم، واغْفرْ لي الذّنوب الّتي تورث النّدم، واغْفرْ لي الذّنوب الّتي تورث السّقم، واغْفرْ لي الذّنوب الّتي تهْتك الْعصم، واغْفرْ لي الذّنوب الّتي تردّ الدّعاء، واغْفرْ لي الذّنوب الّتي تحْبس قطْر السّماء، واغْفرْ لي الذّنوب الّتي تعجّل الْفناء، واغْفرْ لي الذّنوب الّتي تجْلب الشّقاء،

واغْفرْ لي الذّنوب الّتي تظْلم الْهواء، واغْفرْ لي الذّنوب الّتي تكْشف الْغطاء، واغْفرْ لي الذّنوب الّتي لا يغْفرها غيْرك، يا الله واحْملْ عنّي كلّ تبعة لاحد منْ خلْقك، واجْعلْ لي منْ أمْري فرجا ومخْرجا ويسْرا، وأنْزلْ يقينك في صدْري، ورجاءك في قلْبي، حتّى لا أرجو غيْرك. اللّهمّ احْفظْني وعافني في مقامي، واصْحبْني في ليْلي ونهاري، ومنْ بيْن يديّ ومنْ خلْفي، وعنْ يميني وعنْ شمالي، ومنْ فوْقي ومنْ تحْتي، ويسّرْ لي السّبيل، وأحْسنْ لي التّيْسير، ولا تخْذلْني في الْعسير، واهْدني يا خيْر دليل، ولا تكلْني إلى نفْسي في الأمور، ولقّني كلّ سرور، واقْلبْني إلى أهْلي بالْفلاح والنّجاح، محْبورا في الْعاجل والاجل، إنّك على كلّ شيْء قديرٌ، وارْزقْني منْ فضْلك وأوْسعْ عليّ منْ طيّبات رزْقك، واسْتعْملْني في طاعتك، وأجرْني منْ عذابك ونارك، واقْلبني إذا توفّيْتني إلى جنّتك برحْمتك. اللّهمّ إنّي أعوذ بك منْ زوال نعْمتك، ومنْ تحْويل عافيتك، ومنْ حلول نقمتك، ومنْ نزول عذابك، وأعوذ بك منْ جهْد الْبلاء، ودرك الشّقاء، ومنْ سوء الْقضاء، وشماتة الأعْداء، ومنْ شرّ ما ينْزل من السّماء، ومنْ شرّ ما في الْكتاب الْمنْزل. اللّهمّ لا تجْعلْني من الأشْرار، ولا منْ أصْحاب النّار، ولا تحْرمْني صحْبة الأخْيار، وأحْيني حياة طيّبة، وتوفّني وفاة طيّبة، تلْحقني بالأبْرار، وارْزقْني مرافقة الأنْبياء، في مقْعد صدْق عنْد مليك مقْتدر. اللّهمّ لك الْحمْد على حسْن بلائك وصنْعك، ولك الْحمْد على الأسْلام واتّباع السّنّة، يا ربّ كما هديْتهمْ لدينك، وعلّمْتهمْ كتابك، فاهْدنا وعلّمْنا، ولك الْحمْد على حسْن بلائك وصنْعك عنْدي خاصّة، كما خلقْتني فأحْسنْت خلْقي، وعلّمْتني فأحْسنْت تعْليمي، وهديْتني فأحْسنْت هدايتي، فلك الْحمْد على إنْعامك عليّ قديما وحديثا، فكمْ منْ كرْب يا سيّدي قدْ فرّجْته، وكمْ منْ غمّ يا سيّدي قدْ نفّسْته، وكمْ منْ همّ يا سيّدي قدْ كشفْته، وكمْ منْ بلاء يا سيّدي قدْ صرفْته، وكمْ منْ عيْب يا سيّدي قدْ سترْته، فلك الْحمْد على كلّ حال، في كلّ مثْوى وزمان، ومنْقلب ومقام، وعلى هذه الْحال وكلّ حال. اللّهمّ اجْعلْني منْ أفْضل عبادك نصيبا في هذا الْيوْم منْ خيْر تقْسمه، أوْ ضرٍّ تكْشفه، أوْ سوء تصْرفه، أوْ بلاء تدْفعه، أوْ خيْر تسوقه، أوْ رحْمة تنْشرها، أوْ عافية تلْبسها، فإنّك على كلّ شيء قديرٌ، وبيدك خزائن السّماوات والأرْض، وأنْت الْواحد الْكريم، الْمعْطي الّذي لا يردّ سائله، ولا يخيّب آمله، ولا ينْقص نائله، ولا ينْفذ ما عنْده، بلْ يزْداد كثْرة وطيبا، وعطاء وجودا، وارْزقْني منْ خزائنك الّتي لا تفْنى، ومنْ رحْمتك الْواسعة، إنّ عطائك لمْ يكنْ محْظورا، وأنْت على كلّ شيْء قديرٌ، برحْمتك يا أرْحم الرّاحمين.

الدعاء، في ليلة عرفة ونهارها، ونحن نروي الدعاء عن كتاب المصباح للشيخ وهو:

اللّهمّ منْ تعبّأ، وتهيّأ، وأعدّ، واسْتعدّ لوفادة إلى مخْلوق، رجاء رفْده، وطلب نائله وجائزته، فإليْك يا ربّ تعْبيتي واسْتعْدادي، رجاء عفْوك، وطلب نائلك وجائزتك، فلا تخيّبْ دعائي، يا منْ لا يخيب عليْه سائلٌ، ولا ينْقصه نائلٌ، فإنّي لمْ آتك ثقة بعمل صالح عملْته، ولا لوفادة مخْلوق رجوْته، أتيْتك مقرّا على نفْسي بالأسائة والظّلْم، معْترفا بأنْ لا حجّة لي ولا عذْر، أتيْتك أرْجو عظيم عفْوك، الّذي عفوْت به عن الْخاطئين، فلمْ يمْنعْك طول عكوفهمْ على عظيم الْجرْم، أنْ عدْت عليْهمْ بالرّحْمة، فيا منْ رحْمته واسعةٌ، وعفْوه عظيمٌ، يا عظيم يا عظيم يا عظيم، لا يردّ غضبك إلاّ حلْمك، ولا ينْجي منْ سخطك إلاّ التّضرّع إليْك، فهبْ لي يا إلهي فرجا، بالْقدْرة الّتي تحْيي بها ميْت الْبلاد، ولا تهْلكْني

غمّا، حتّى تسْتجيب لي، وتعرّفني الأجابة في دعائي، وأذقْني طعْم الْعافية إلى منْتهى أجلي، ولا تشْمتْ بي عدوّي، ولا تسلّطْه عليّ، ولا تمكّنْه منْ عنقي. اللّهمّ إنْ وضعْتني، فمنْ ذا الّذي يرْفعني، وإنْ رفعْتني فمنْ ذا الّذي يضعني، وإنْ أهْلكْتني فمنْ ذا الّذي يعْرض لك في عبْدك، أوْ يسْأ لك عنْ أمْره، وقدْ علمْت أ نّه ليْس في حكْمك ظلْمٌ، ولا في نقمتك عجلةٌ، وإنّما يعْجل منْ يخاف الْفوْت، وإنّما يحْتاج إلى الظّلْم الضّعيف، وقدْ تعاليْت يا إلهي عنْ ذلك علوّا كبيرا. اللّهمّ إنّي أعوذ بك فأعذْني، وأسْتجير بك فأجرْني، واسْترْزقك فارْزقْني، وأتوكّل عليْك فاكْفني، وأسْتنْصرك على عدوّي وعدوّك فانْصرني، وأسْتعين بك فأعنّي، وأسْتغْفرك يا إلهي فاغْفرْ لي، آمين آمين آمين.

Here is my humble translation of this great supplication:

O Almighty God Who witnesses every silent plea, pinpoints the place of every complaint and knows everything concealed, and He is the Ultimate end of every need! O You Who initiates the granting of bounties to His servants! O You Who is generous in granting His amnesty, Gracious in overlooking faults! O You Who is not obstructed by the pitched darkness of the night, nor the tumultuous waves of the ocean, nor the heavens with lofty towers, nor the darkness on darkness that would even cause a tremor! O You to Whom darkness is light! I plead to You by the light of Your glorious countenance whereby You manifested Yourself to the mountain and rendered it a pile of rubble, causing Moses thereby to be stunned! and I plead to You by Your Attribute whereby You raised the heavens without pillars and spread the earth over the surface of frozen water, and by Your Attribute which is treasured, hidden, written and pure, the one which, if You are invoked by it, would oblige You to respond, and to give if You are requested! and I plead to You by Your Attribute whereby You are Glorified and Exalted and which is the Proof that it is the light of every light and the light derived from light from which every light is lit and which, upon reaching the earth, would split it, and if it reaches the heavens, it would open their gates, and if it reaches the Throne, the Throne would tremble! and I plead to You by Your Attribute from which angels tremble in fright, and I plead to You by Gabriel, Michael and Israfil, and by the right of Muḥammed the chosen one, Allāh's blessings and peace with him, his progeny and all prophets and angels, and by Your Attribute whereby al-Khidr was able to walk over the surface of the water just as he walked over the paths of the earth! and I plead to You by Your Attribute whereby You rendered the sea dry and drowned Pharaoh and his people, saving Moses son of Amram (`Imrān) and his followers (from drowning)! and I plead to You by Your Attribute whereby Moses addressed you from the right side (of Mount Sinai) and You responded to him and turned lovingly to him! and I plead to You by Your Attribute whereby Jesus son

of Mary brought the dead back to life, and he spoke even as a babe in his cradle, healed those who were born blind and the leprous by Your permission! and I plead to You by Your Attribute whereby You were addressed by those who bear Your Throne and by Gabriel, Michael, Israfil and Your beloved one Muḥammed, Allāh's blessings and peace with him and his progeny, and by Your favored angels, prophets, messengers and righteous servants from among the inhabitants of the heavens and the earth! and I plead to You by Your Attribute whereby You were addressed by Dhun-Nūn when he departed angrily: "He imagined that We had no power over him, but he cried out through the depths of the darkness: `There is no god but You! Glory to You! I was indeed wrong!' So We listened to him and delivered him from distress; thus do We deliver those who believe" (Qur'ān, 21:87-88). and I plead to You by Your Great Attribute whereby David addressed You and prostrated, so You forgave his sin, and by Your Attribute whereby You were addressed by Āsiya wife of Pharaoh who said, "Lord! Build me a house in Your Paradise and save me from Pharaoh and his evil deeds and save me from the wrong-doing people" (Qur'ān, 66:11), so You answered her call! and I plead to You by Your Attribute whereby Job called on You when affliction touched him, so You healed him and gave him his family back and the like of them with them as a blessing from You and a reminder for the servants! and I plead to You by Your Attribute whereby Jacob pleaded to You and You brought his sight back and cooled his eyes with Joseph and reunited his family! and I plead to You by Your Attribute whereby Solomon invoked You and You granted him a kingdom that fit none after him, for You indeed are the oft-Giving! and I plead to You by Your Attribute whereby You provided the Burāq for Muḥammed, Allāh's blessings and peace with him and his progeny, for the Almighty has said, "Glory to the One (God) Who took His servant for a journey by night from the sacred mosque to the farthest mosque whose precincts We blessed so that We may show him some of Our signs, for He hears and sees (all things)" (Qur'ān, 17:1), and His saying, "Glory to the One (God) Who has facilitated this for us, and we were not able to do it (on our own); we shall surely return to our Lord." (Qur'ān, 43:13). and I plead to You by Your Attribute whereby Gabriel descended to Muḥammed, Allāh's peace and blessings with him and his progeny, and by Your Attribute whereby You were addressed by Adam and You forgave his sin and permitted him to live in Your Paradise! and I plead to You by the favor with You of the Great Qur'ān and of Muḥammed, the seal of prophets, by Abraham, by Your final Decree on the Day of Judgment, and by the Scales when installed and the Books when laid open, by the pen and what it wrote down and the scroll and what

it computed, by the Attribute which You wrote down on the Throne's canopy a thousand years before initiating creation, the earth, the sun and the moon. and I bear witness that there is no god except Allāh, the One and Only God, without a partner with Him, and that Muḥammed is His servant and Messenger! and I plead to You by Your Attribute which is treasured with You as You preferred to keep it in the knowledge of the unseen with You while nobody among Your creation ever came to be familiar with it even if he may be a favored angel, prophet, messenger, or chosen servant! and I plead to You by Your Attribute whereby You split the oceans, raised the mountains, distinguished the night from the day, and by the Seven oft-Repeated Verses (the Fātiha), the Great Qur'ān and the honored scribes, by Tāhā and Yā-Sīn, by Kāf Ḥā' Yā' `Ayn Ṣād and Ḥā Meem `Ayn Seen Qāf, by the Torah of Moses, the Gospel of Jesus, the Psalms of David, and the Qur'ān of Muḥammed, Allāh's peace and blessings with him, his progeny and all the messengers! Lord! I plead to You by the secret discourse between You and Moses son of `Imrān on Mount Sinai, by Your Attribute whereby You taught the angel of death how to take the souls away, by Your Attribute which was written down on the leaves of olive trees and caused the fire to succumb to it, so You said, "O Fire! Be cool and peace [to Abraham]!" (Qur'ān, 21:69). and I plead to You by Your Attribute which You wrote down on the pavilion of glory and dignity, O One Who is not tired by a pleading person nor does Whose domain decrease by giving, the One sought for help by those who seek help and refuge! I plead to You by the knots of dignity in Your Throne, by the ultimate end of mercy in Your Book, by Your greatest Attribute and Most Sublime Endeavor and by the Most Complete Words of Yours! Lord! God of the winds and whatever seeds they carry, of the heavens and whatever cover they provide, of the earth and whatever inhabitants it shelters, of the devils and whatever creatures they mislead, of the oceans and whatever currents they carry! I plead to You by every right which is right to You, by the angels who are close to You, by all the ascetics and arch-angels who incessantly glorify You at night and day, by the right of Your friend Abraham, by the right of every true servant of Yours who calls on You between the *Ṣafa* and *Marwa* and to whom You grant the answer! O You Who answers the pleas! I plead to You by all these Attributes and invocations to forgive our past and future sins, the secret ones and the open, and whatever You know more about our sins than we ourselves do, for You can surely do whatever You please, by Your mercy, O Most Merciful One! O Protector of every stranger, Entertainer of everyone who is lonesome, Supporter of the weak, Helper of the wronged, Sustainer of the deprived, Bringer of happiness to everyone who is frightened! O Companion of every traveller, Helper of

everyone present! O One Who offers forgiveness for each and every sin and fault! O Refuge of those seeking refuge, the ultimate hope of those who cry out for help, the One Who removes the distress of the distressed, the One Who removes the agony of the agonized, Creator of the Heavens and earth, the ultimate end of those who have a plea! You are the One Who answers the pleas of those who plead! I plead to You to have mercy on me, O Most Merciful One, O Lord of the Worlds, Judge of the Day of Judgment, most generous One, Most Bountiful, Most hearing of those who hear, most seeing of those who see, most capable of those who are capable! I plead to You to forgive my sins that alter the blessings, the sins that cause regret, the sins that bring ailments, the sins that shatter safeguards, the sins that void invocation, the sins that obstruct the rain, the sins that hasten death, the sins that bring misery, the sins that pollute the air, the sins that remove the covering and the sins that none can forgive save You! O Allāh! Bear on my behalf every burden I have to bear towards any of Your creatures; find an outlet and an easy way out for me, fill my chest with conviction regarding You and with hope in You, so that I may plead to none other than You! O Almighty God! Protect me, grant me good health and be my Companion during the night and the day, before me, behind me, on my right side and on my left, above and underneath me, and help me find the right path, enable me to make the right decision, do not abandon me to tackle a difficult situation, and be my Guide, for You indeed are the best Guide, and do not let me rely on myself in all matters; bring me happiness and take me back successful, pleased, now and in the future, for You are capable of doing everything! Lord! Grant me of Your favors and grant me generously of the good things with which You provide Your servants, employ me in Your obedience, protect me from Your torment and Fire, and when You take my soul away at the time of death, take me into Your Paradise by Your mercy! Lord! I seek refuge with You against the departure of Your blessing and against the change in the good health which You grant me, against Your wrath and retribution! I seek refuge with You, Lord, from the exhaustion of Your trials and tribulations, from the pain of misery, from bad destiny, from satisfying and pleasing my foes, from the evil things that descend from the heavens, and from the evil against which I am warned in the Revealed Book! Lord! Do not count me among the evil ones or the companions of the Fire, do not deprive me of the company of good friends, permit me to live a good life, take my soul away at the time of death in a good manner that would enable my soul to join the company of the good ones, and bless me with the company of the prophets in the seating of righteousness near the Omnipotent King! Lord! To You belongs the Glory for all the beautiful things which You have created and done; to You belongs the Praise for granting us Islam and the

Sunnah! Lord! Just as You have led our hearts to the right guidance of Your religion and taught them Your Book, guide us and likewise teach us! To You belongs all the Glory for the beautiful things which You have created and done to me and for me just as You created me and perfected my creation, taught me and did so excellently, guiding me rightly; so, to You belongs all the Praise for the bounties which You have lavished on me in the past and in the present, for often have you, Lord, removed my distress and dispelled my agony, removed the causes of my suffering and concealed my shortcomings! So all Praise belongs to You in every circumstance, place and time, for every state and condition, for this condition of mine and for every condition! Lord! Make me one of the best recipients of the bounties on this day that You distribute to Your servants, or the harm that You remove from Your servants, or the evil that You divert from Your servants, or the good or bounty that You grant Your servants, or the good health that You bestow on Your servants, for You are capable of doing everything You please, and in Your hands are the treasures of the heavens and the earth, and You are the Generous One Who gives and Who does not reject, nor does He disappoint those who plead to Him, nor does His domain diminish because of His excessive giving, kindness and generosity. Bestow on me, O Lord, of Your treasures which never diminish and Your mercy which is spacious, for You never withhold Your grants, and You are capable of doing whatever You please, by Your mercy, O Most Merciful of those who have mercy!

يا من يجيب المضطر فى الظلم

O One Who answers the plea in the dark!

قال الأصمعي: بينما... أنا أطوف بالبيت ذات ليلة إذ رأيت شابًا متعلقا بأستار الكعبة وهو يقول:

يا من يجيب المضطر فى الظلم * يا كاشف الضر و البلوى مع السقم
قد نام وفدك حول البيت وانتبهوا * و أنت، يا حي يا قيوم، لم تنم
أدعوك ربي حزينًا هائمًا قلقًا * فارحم بكائي بحق البيت والحرم
إن كان جودك لا يرجوه ذو سفه * فمن يجود على العاصين بالكرم؟

ثم بكى بكاءً شديدًا و أنشد يقول:

ألا أيها المقصود فى كل حاجة * شكوت إليك الضّر، فارحم شكايتي
ألا يا رجائي أنت تكشف كربتي * فهب لي ذنوبي كلها واقض حاجتي
أتيت بأعمال قباح رديئة * وما فى الورى عبد جنى كجنايتي
أتحرقني بالنار يا غاية المنى؟ * فأين رجائي...؟ ثم أين مخافتي؟

قول الأصمعي: فدنوت منه .... فإذا هو زين العابدين علي بن الحسين بن علي بن أبي طالب رضي الله عنهم أجمعين ... فقلت له: سيدي ما هذا البكاء والجزع .. وأنت من أهل بيت النبوة ومعدن الرسالة؟ أليس الله تعالى يقول: ﴿إنما يريد الله ليذهب عنكم الرجس أهل البيت و يطهركم تطهيرًا﴾؟!

فقال: هيهات هيهات يا أصمعي؛ إن الله خلق الجنة لمن أطاعه .. ولو كان عبدًا حبشيًا ... وخلق النار لمن عصاه ولو كان حرًا قرشيًا ... أليس الله تعالى يقول: ﴿فإذا نفخ فى الصور فلا أنساب بينهم يومئذ ولا يتساءلون * فمن ثقلت موازينه فأولئك هم المفلحون * ومن خفت موازينه فأولئك الذين خسروا أنفسهم فى جهنم خالدون﴾؟

Al-Asma`i has said, "While I was one night circling the House of Allāh (Ka`ba), I saw a young man clinging to the Ka`ba's curtains as he was saying:

O One Who answers the plea of the afflicted one in the dark,
O One Who removes the harm, the affliction and the ailment,
Your guests have slept around the House then awoke,
While You are Living, O self-Subsiting, and is never asleep:

I plead to You, Lord, while grieving, wandering, upset,
Have mercy on my tears by the status of the House and the Haram.
If Your generosity is not attained by the impertinent,
Who shall be generous to those who are disobedient?

Then he wept profusely and said these verses of poetry:

O One Who is sought for every need,
For my harm, have mercy on me as I plead,
My hope is that You all my afflictions weed,
So forgive all my sins, fulfill my need.
I have committed every ugly an bad deed,
None among all creatures is guilty of what I committed,
Will you burn me in the fire
While my ultime hope you are?

Then where now is my plea?
Where is my fear of Thee?

Al-Asma`i goes on to say, "I came close to him and found him to be none other than (Imām) "Zainul-`Ābidīn" Ali ibn al-Ḥussain ibn Ali ibn Abū Ṭālib, Allāh is pleased with them all. I, therefore, said to him, 'Master! What is all this weeping and wailing? You belong to the Prophet's Household; you all are the substance of the (Prophetic) Message. Does Allāh not say this: 'Allāh only wishes to remove all abomination from you, you members of the family (Ahlul-Bayt), and to make you pure and spotless' (Qur'ān, 33:33)?"

The Imām said, "Far away (you are from the truth), O Asma`i, far away are you! Allāh created Paradise for whoever obeys Him even if he may be an Abyssinian slave, and He created the Fire for who disobeys Him if he may be a freeman from Quraish. Has Allāh Almight not said this: 'When the trumpet is blown, there will be no more kinship between them that Day, nor will one ask about another? Then those whose scales (of good deeds) is heavy will attain salvation, but those whose balance is light will who have lost their souls; they will abide in Hell' (Qur'ān, 23:101-103)?"

SUPPLICATION FOR EXCELLENCE OF CONDUCT

By Imām Ali ibn al-Hussain Zainul-`Ābidīn عليه السلام

It is most appropriate to recite the following invocation during the nights of Lailatul-Qadr (the Night of Destiny) during which, according to traditions, the lifespan, sustenance and all what a person will receive in the entire following year is determined. It is as follows:

دعاء مكارم الأخلاق وهو من ادعيّة الصحيفة السّجاديّة

اللّهمّ صلّ على محمّدٍ وآله وبلّغْ بإيماني أكْمل الايمان واجْعلْ يقيني أفْضل اليقين وانْته بنيّتي إلى أحْسن النّيّات وبعملي إلى أحْسن الاعْمال. اللّهمّ وفّرْ بلطْفك نيّتي وصحّحْ بما عنْدك يقيني واسْتصْلحْ بقدْرتك مافسد منّي. اللّهمّ صلّ على محمّدٍ وآل محمّدٍ واكْفني مايشْغلني الاهْتمام به واسْتعْملْني بما تسْألني غدا عنْه واسْتفْرغْ أيّامي فيما خلقْتني له، وأغْنني ووسّعْ عليّ في رزْقك ولا تفْتنّي بالنّظر وأعزّني ولا تبْتلني بالكبْر وعبّدْني لك ولاتفْسدْ عبادتي بالعجْب وأجْر للنّاس على يديّ الخيْر ولا تمْحقْه بالمنّ وهبْ لي معالي الاخْلاق واعْصمْني من الفخْر. اللّهمّ صلّ على محمّدٍ وآله ولا ترْفعْني في النّاس درجة إلا حططْتني عنْد نفْسي مثْلها ولا تحْدثْ لي عزّا ظاهرا إلا أحْدثْت لي ذلّة باطنة عنْد نفْسي بقدرها. اللّهمّ صلّ على محمّدٍ وآل محمّدٍ ومتّعْني بهدى صالحٍ لا اسْتبْدل به وطريقة حقٍّ لا أزيغ عنْها ونيّة رشْدٍ لا أشكّ فيها، وعمّرْني ما كان عمْريٍ بذْلة في طاعتك، فإذا كان عمْري مرْتعا للشّيْطان فاقْبضْني إليْك قبْل أنْ يسْبق مقْتك إليّ أوْ يسْتحْكم غضبك عليّ. اللّهمّ لاتدعْ خصْلة تعاب منّي إلا أصْلحْتها ولا عائبة أوْنب بها إلا أحْسنْتها ولا أكْرومة فيّ ناقصة إلا أتْممْتها! اللّهمّ صلّ على محمّدٍ وآل محمّدٍ وأبْدلْني منْ بغْضة أهْل الشّنآن المحبّة ومنْ حسد أهْل البغْي المودّة ومنْ ظنّة أهْل الصّلاح الثّقة ومنْ عداوة الادْنيْن

الولاية ومنْ عقوق ذوي الارْحام المبرّة ومنْ خذْلان الاقْربين النّصْرة ومنْ حبّ المدارين تصْحيح المقة ومنْ ردّ الملابسين كرم العشْرة ومنْ مرارة خوْف الظّالمين حلاوة الامنة. اللّهمّ صلّ على محمّدٍ وآله واجْعلْ لي يدا على منْ ظلمني ولسانا على منْ خاصمني وظفرا بمنْ عاندني، وهبْ لي مكْرا علي منْ كايدني وقدْرة على منْ اضْطهدني وتكْذيبا لمنْ قصبني وسلامة ممّنْ توعّدني ووفّقْني لطاعة منْ سدّدني ومتابعة منْ أرْشدني. اللّهمّ صلّ على محمّدٍ وآله وسدّدْني لانْ أعارض منْ غشّني بالنّصْح وأجْزي منْ هجرني بالبرّ وأثيب منْ حرمني بالبذْل وأكافي منْ قطعني بالصّلة وأخالف منْ اغْتابني إلى حسْن الذّكْر، وأنْ أشْكر الحسنة وأغْضي عن السّيّئة. اللّهمّ صلّ على محمّدٍ وآله وحلّني بحلْية الصّالحين وألْبسْني زينة المتّقين في بسْط العدْل وكظْم الغيْظ وإطْفاْ النّائرة وضمّ أهْل الفرْقة وإصْلاح ذات البيْن وإفْشاْ العارفة وستْر العائبة ولين العريكة وخفْض الجّناح وحسْن السّيرة وسكون الرّيح وطيب المخالقة والسّبْق إلى الفضيلة وإيْثار التّفضّل وترْك التّعْيير والافْضال على غيْر المسْتحقّ والقوْل بالحقّ وإنْ عزّ واسْتقْلال الخيْر وإنْ كثر منْ قوْلي وفعْلي، وأكْملْ ذلك لي بدوام الطّاعة ولزوم الجّماعة ورفْض أهْل البدع ومسْتعْملي الرّأي المخْترع. اللّهمّ صلّ على محمّدٍ وآله واجْعلْ أوْسع رزْقك عليّ إذا كبرْت وأقْوى قوّتك فيّ إذا نصبْت، ولا تبْتليني بالكسل عنْ عبادتك ولا بالعمى عنْ سبيلك ولا بالتّعرّض لخلاف محبّتك ولا بمجامعة منْ تفرّق عنْك ولا بمفارقة منْ اجْتمع إليْك. اللّهمّ اجْعلْني أصول بك عنْد الضّرورة وأسْألك عنْد الحاجة وأتضرّع إليْك عنْد المسْكنة ولاتفْتنّي بالاسْتعانة بغيْرك إذا اضْطررْت ولا بالخضوع بسؤال غيْرك إذا افْتقرْت ولا بالتّضرّع إلى منْ دونك إذا رهبْت، فأسْتحقّ بذلك خذْلانك ومنْعك وإعْراضك ياأرْحم الرّاحمين. اللّهمّ اجْعلْ ما يلْقى الشّيْطان في روْعي من التّمنّي والتّظنّي والحسد ذكْرا لعظمتك وتفكّرا في قدْرتك وتدْبيرا على عدوّك، وما أجْرى على لساني منْ لفْظة فحْشٍ أوْ هجْرٍ أوْ شتْم عرْضٍ أوْ شهادة باطلٍ أوْ اغْتياب موْمنٍ غائبٍ أوْ سبّ حاضرٍ وما أشْبه ذلك نطْقا بالحمْد لك وإغْراقا في الثّناء عليْك وذهابا في تمْجيدك وشكْرا لنعْمتك واعْترافا بإحْسانك وإحْصاءا لمننك. اللّهمّ صلّ على محمّدٍ وآله ولا أظْلمنّ وأنْت مطيقٌ للدّفْع عنّي ولا أظْلمنّ وأنْت القادر على القبْض منّي ولا أضلّنّ وقدْ أمْكنتْك هدايتي ولا أفْتقرنّ ومنْ عنْدك وسْعي ولا أطْغينّ ومنْ عنْدك وجْدي. اللّهمّ إلى مغْفرتك وفدْت وإلى عفْوك قصدْت وإلى تجاوزك اشْتقْت وبفضْلك وثقْت وليْس عنْدي مايوجب لي مغْفرتك ولا في عملي ما أسْتحقّ به عفْوك، ومالي بعْد أنْ حكمْت على نفْسي إلا فضْلك فصلّ على محمّدٍ وآله وتفضّلْ عليّ. اللّهمّ وانْطقْني بالهدى وألهمْني التّقْوى ووفّقْني للّتي هي أزْكى واسْتعْملْني بما هو أرْضى. اللّهمّ اسْلكْ بي الطّريقة المثْلى واجْعلْني على ملّتك أموت وأحْيا. اللّهمّ صلّ على محمّدٍ وآله ومتّعْني بالاقْتصاد واجْعلْني منْ أهْل السّداد ومنْ أدلّة الرّشاد ومنْ صالحي العباد وارْزقْني فوْز المعاد وسلامة المرْصاد. اللّهمّ خذْ لنفْسك منْ نفْسي ما يخلّصها وأبْق لنفْسي منْ نفْسي ما يصْلحها فإنّ نفْسي هالكةٌ أوْ تعْصمها. اللّهمّ أنْت عدّتي إنْ حزنْت وأنْت منْتجعي إنْ حرمْت وبك اسْتغاثتي إنْ كرثْت وعنْدك ممّا فات خلفٌ ولما فسد صلاحٌ وفيما أنْكرْت تغييرٌ، فامْنُنْ عليّ قبْل البلا بالعافية وقبْل الطّلب بالجدّة وقبْل الضّلال بالرّشاد واكْفني موْونة معرّة العباد وهبْ لي أمْن يوْم المعاد وامْنحْني حسْن الارْشاد. اللّهمّ صلّ على محمّدٍ وآله وادْرأ عنّي بلطْفك واغْذني بنعْمتك وأصْلحْني بكرمك وداوني بصنْعك وأظلّني في ذراك وجلّلْني رضاك ووفّقْني إذا اشْتكلتْ عليّ الامور لاهْداها

وإذا تشابهت الاعْمال لازْكاها وإذا تناقضت الملل لأرْضاها. اللّهمّ صلّ على محمّدٍ وآله وتوّجْني بالكفاية وسمْني حسْن الولاية وهبْ لي صدْق الهداية ولاتفْتنّي بالسّعة وامْنحْني حسْن الدّعة ولا تجْعلْ عيْشي كدّا كدّا ولا تردّ دعائي عليّ ردّا فإنّي لا أجْعل لك ضدّا ولا أدْعو معك ندّا. اللّهمّ صلّ على محمّدٍ وآله وامْنعْني منْ السّرف وحصّنْ رزْقي من التّلف ووفّرْ ملكتي بالبركة فيه وأصْببْ بي سبيل الهداية للْبرّ فيما أنْفق منْه. اللّهمّ صلّ على محمّد وآله واكْفني مؤونة الاكْتساب وارْزقْني منْ غيْر احْتساب فلا أشْتغل عنْ عبادتك بالطّلب ولا أحْتمل إصْر تبعات المكْسب. اللّهمّ فأطْلبْني بقدْرتك ما أطْلب وأجرْني بعزّتك ممّا أرْهب. اللّهمّ صلّ على محمّدٍ وآله وصنْ وجْهي باليسار ولاتبْتذلْ جاهي بالاقْتار فأسْترْزق أهْل رزْقك وأسْتعْطي شرار خلْقك فافْتتن بحمْد منْ أعْطاني وأبْتلي بذمّ منْ منعني وأنْت منْ دونهمْ وليّ الاعْطاء والمنْع. اللّهمّ صلّ على محمّدٍ وآله وارْزقْني صحّة في عبادةٍ وفراغا في زهادةٍ وعلْما في اسْتعْمال وورعا في إجْمالٍ. اللّهمّ اخْتمْ بعفْوك أجلي وحقّقْ في رجاء رحْمتك أملي وسهّلْ إلى بلوغ رضاك سبلي وحسّنْ في جميع أحْوالي عملي. اللّهمّ صلّ على محمّدٍ وآله ونبّهْني لذكْرك في أوْقات الغفْلة واسْتعْملْني بطاعتك في أيّام المهْلة وانْهجْ لي إلى محبّتك سبيلا سهْلة أكْملْ لي بها خير الدّنْيا والاخرة. اللّهمّ صلّ على محمّدٍ وآله كأفْضل ما صلّيْت على أحدٍ منْ خلْقك قبْله وأنْت مصلٍّ على أحدٍ بعْده وآتنا في الدّنْيا حسنة وفي الاخره حسنة وقنا برحْمتك عذاب النّار.

Here is my humble translation of this text for you:

Lord! I invoke You to bless Muḥammed and his progeny and to advance my conviction to the greatest pinnacle of perfection, to make my belief the most excellent. Lord! Cause my intentions to be the best and my conduct, too; grant prosperity to my good resolutions, correct my belief in You and reform, with Your Might, whatever has become corrupted in me. Lord! Bless Muḥammed and his progeny and spare me from whatever causes me to be deeply concerned. Enable me, Lord, to perform those deeds concerning which You will question me tomorrow, and let my days be spent in performing whatever tasks for which You have created me. Cause me to perform those deeds concerning which You will question me tomorrow, let my days be spent in that for which You have created me; make me independent and provide for me amply with Your sustenance. Lord! Do not let me be tempted by arrogance; grant me dignity; cause me to adore You as You ought to be adored, and do not let my adoration be spoiled with conceit. Lord! Enable me to cause people to do good deeds and do not permit it to be undone by my own reminding them thereof. Lord! Grant me excellent morals and save me from bragging. Lord! Bless Muḥammed and his progeny and do not exalt me to any rank among men unless You have lowered me to an equal degree in my own eyes, and do not create for me any outward glory unless You cause me to feel equally humbled inwardly in spirit. Lord! Bless Muḥammed and his progeny and

permit me to enjoy right guidance for which I desire no substitute whatever, and a right path from which I do not ever stray, and a well-guided intention which I do not ever doubt, and permit me to live as long as my life is used in adoring You. So when my life becomes a pasture for Satan, be pleased to call me back to You before Your Wrath approaches me or Your anger takes control of me. Lord! Leave in me no culpable habit without reforming it, nor any blameworthy blemish without mending it, nor any imperfect excellence without bringing it to perfection. Lord! Bless Muḥammed and his progeny and substitute for me love in place of hatred of my enemies, friendship in place of envy of the mischief-makers, confidence in place of distrust of the virtuous, kindness in place of hatred of the near ones, benevolence to kindred in place of their disappointment, assistance in place of the desertion of those near in kin. Lord! Permit me to reward with the sincerity of regard for the love of the polite and tolerant ones, and with good behavior for the betrayal of associates, and with the sweetness of security for the bitterness of the fear of tyrants.

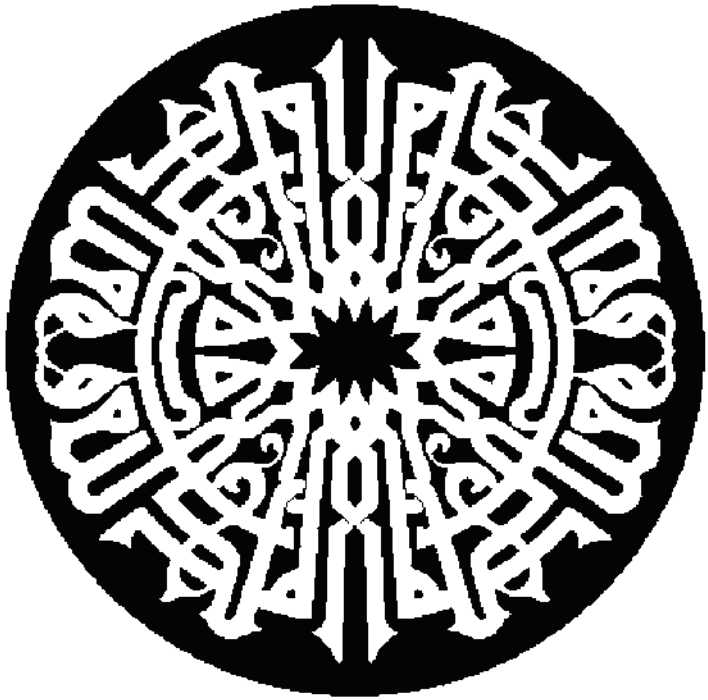
Lord! Bless Muḥammed and his progeny and grant me the upper hand over whoever oppresses me, the convincing argument against whoever disputes with me, and victory over whoever harbors an ill-will towards me. Lord! Grant me an artifice against whoever deceives me, and power over whoever overpowers me, and prove the falsehood of the charge of whoever impeaches me. Lord! Spare me the mischief of whoever threatens me, grant me grace to obey whoever guides me to the Right Path and to follow whoever leads me thereto. Lord! Bless Muḥammed and his progeny and grant me grace so that I may behave with sincere good-will to whoever proves to be insincere to me, reward with goodness whoever forsakes me, repay with bounty whoever disappoints me, compensate with reunion whoever forsakes me, adopt an opposite attitude of that who speaks ill of me by speaking well of him, and to reciprocate appreciation and overlook malice. Lord! Bless Muḥammed and his progeny and adorn me with the qualities of the righteous, clothe me with the outfit of the pious, enable me to disseminate justice and to restrain my anger, quell the fire of ill-will and reunite those separated, make reconciliation among men, promote goodness, hide out imperfections and encourage leniency of temper, bend my knee in humility, beautify my conduct with the calmness of disposition and amicability of social conduct, and advance me towards excellence! Lord! Enable me to adopt generosity, tolerate rebuke and show kindness to those unworthy of it, to speak the truth though harsh, to underestimate my personal virtue however great it may be, whether in words or in deeds, and to overestimate personal evil however small it may be, whether it is a

statement or a deed, O Lord! Grant the fulfillment of these wishes along with continual worship of You and attachment to the community of the faithful, and let me withdraw from those who invoke You yet who act on self-invented judgment. Lord! Bless Muḥammed and his progeny and confer on me Your most abundant sustenance when I grow old and infuse within me Your most righteous strength when I am fatigued. Lord! Do not permit me to grow lazy so as to stay away from worshipping You, do not let me become unable to see Your path nor allow me to indulge in what is contrary to that which earns Your love, nor join the company of anyone who has separated himself from You. I plead to You not to let me keep aloof from whoever joins others in obeying You. Lord! Let me derive my strength from You in necessity and appeal to You when in need and humbly entreat You when in poverty. Do not let me be tempted to ask help of anyone other than You when I am afflicted, nor to humbly entreat anyone other than You when in need, nor to plead to anyone other than You when in fear, lest I should deserve thereby to be forsaken, rejected and despised by You, O Most Merciful One!

Lord! Let what Satan insinuates to my heart of desires of suspicion and envy be a cause for remembrance of Your greatness, contemplation on Your power and plans against Your enemy! Lord! Let whatever Satan causes my tongue to utter of indecent words, nonsense, raving abuse, false evidence, backbiting of a true absent believer or the reviling of one who is present, and anything else similar to these..., be, instead, a speech in praise of You, an utterance of eulogy, a fusion into Your glory, an expression of thanksgiving for Your favor, an acknowledgment of Your goodness, an enumeration of Your blessings! Lord! Bless Muḥammed and his progeny and do not let me be oppressed while You have power to ward off trouble from me, nor let me oppress others while You have authority to restrain me, nor permit me to go astray while it is possible for You to guide me, nor grow poor while You have power to make me prosperous, nor grow rebellious while my independence is derived from You. Lord! Seeking Your forgiveness have I come, Your pardon do I seek, Your forbearance do I long for, in Your kindness do I trust. I have nothing with me that would entitle me to achieve Your forgiveness, nor is there in my actions what would make me deserve Your pardon; I have nothing save Your grace when I pass judgment on myself; therefore, bless Muḥammed and his progeny and be kind to me. Lord! Make me speak what is right, inspire me with piety, give me grace for what is most pure, employ me in doing what is more praiseworthy. Lord! Make me tread on the most exemplary path, let me live and die believing in You. Lord! Bless Muḥammed and his

progeny and bless me with frugality, and let me be among the people of righteousness and one of those who guide others to virtue, one of the pious servants, and grant me salvation on the Day of Resurrection and safety on the expected Day of Doom. Lord! Exact for Yourself from my soul that which purifies it, and preserve those motives for my soul that may perfect it, for verily my soul is liable to come to ruin unless You preserve it! Lord! You are my shelter if I grow sad, my resource if I am in need, and to You do I cry for help when deeply afflicted, and with You is recompense for what is lost, reformation for what is corrupt and alteration for what You disapprove! Favor me, Lord, with security before calamity, with bounty before begging for it, with the right direction before error, and do spare me from bearing the unpleasant deeds of Your creatures, grant me peace on the Day of Resurrection, and favor me with handsome guidance. Lord! Bless Muḥammed and his progeny and ward off evil from me with Your grace, nourish me with Your blessing, reform me with Your grace, cure me with Your goodness, hide me in the shelter of Your mercy, clothe me with Your approbation, help me when matters grow difficult before me to choose the most righteous of them and when actions become dubious to select the purest of them, and when Your creeds conflict to adopt the most praiseworthy of them. Lord! Bless Muḥammed and his progeny and crown me with self-sufficiency, adorn me with the grace of Your love, grant me true guidance and do not try me with prosperity. Confer on me the beauty of comfort, do not make my life a succession of trials, do not reject my prayer with repulsion for I do not recognize anyone as being Your rival and I do not call anyone as being Your peer. Lord! Bless Muḥammed and his progeny and restrain me from extravagance, preserve my subsistence from waste, increase my possessions by blessing them, let me walk along the path of benevolence in whatever I spend my wealth for. Lord! Bless Muhammed and his progeny and spare me the pain of earning, provide me with livelihood without measure so that seeking it may not have to bear the evil consequences of earning wealth by unfair means. Lord! Bless Muḥammed and his progeny, guard my honor with prosperity, do not disgrace my dignity with poverty lest I should beg of those who receive their living from You, and ask favor of the wicked, and be tempted thereby to praise whoever gives me, and fall into disparaging whoever denies me, while You are above all of them the Master of Bounty and Denial. Lord! Bless Muḥammed and his progeny and give me accuracy in worship, happiness in piety, knowledge in practice, and chastity in beneficence. Lord! Let my term of existence end with Your pardon, verify my conduct in expecting Your mercy, make it easy for me to win Your approbation and let my deeds in all circumstances be good. Lord! Bless Muḥammed and

his progeny, and remind me of adoring You in times of neglect, employ me in serving You in the days of leisure, show me an easy path to Your love so that I may obtain the good of this life and that of the life hereafter. Lord! Bless Muḥammed and his progeny more than You blessed any of Your creation before him, and more than You will ever bless anyone after him, and grant us that which is good in the life of this world and in the life to come and graciously protect me from the torment of the Fire.



SUPPLICATION FOR REPENTANCE

By Imām Ali son of al-Hussain "Zainul-`Ābidīn" عليه السلام

This supplication is recommended to be recited during the nights of Lailatul-Qadr (the Night of Destiny), on all occasions, when one is bound to plead for forgiveness for his sins and request the fulfillment of his worldly needs from his Lord. It is as follows:

دعاء التوبة للإمام زين العابدين عليه السلام، من يقرأه يغتسل من الذنوب انشاء الله تعالى:

اللّهمّ يا منْ لا يصفه نعْت الْواصفين، ويا منْ لا يجاوزه رجاء الرّاجين، ويا منْ لا يضيع لديْه أجْر الْمحْسنين، ويا منْ هو منْتهى خوْف الْعابدين، ويا منْ هو غاية خشْية الْمتّقين، هذا مقام منْ تداولتْه أيْدي الذّنوب وقادتْه أزمّة الْخطايا، واسْتحْوذ عليْه الشّيْطان، فقصّر عمّا أمرْت به تفْريطا، وتعاطى ما نهيْت عنْه تغْزيزا، كالْجاهل بقدْرتك عليْه، أوْ كالْمنْكر فضْل إحْسانك إليْه، حتّى إذا انْفتح له بصر الْهدى، وتقشّعتْ عنْه سحائب الْعمى، أحْصى ما ظلم به نفْسه، وفكّر فيما خالف به ربّه، فرأى كبير عصْيانه كبيرا، وجليل مخالفته جليلا، فأقْبل نحْوك موْملا لك، مسْتحْييا منْك، ووجّه رغْبته إليْك ثقة بك، فأمّك بطمعه يقينا، وقصدك بخوْفه إخْلاصا، قدْ خلا طمعه منْ كلّ مطْموعٍ فيه غيْرك، وأفْرج روْعه منْ كلّ محْذورٍ منْه سواك، فمثل بيْن يديْك متضرّعا، وغمّض بصره إلى الْأرْض متخشّعا، وطأْطأ رأْسه لعزّتك متذلّلا، وأبثّك منْ سرّه ما أنْت أعْلم به منْه خضوعا، وعدّد منْ ذنوبه ما أنْت أحْصى لها خشوعا، واسْتغاث بك منْ عظيم ما وقع به في علْمك، وقبيح ما فضحه في حكْمك، منْ ذنوبٍ أدْبرتْ لذّاتها فذهبتْ وأقامتْ تبعاتها فلزمتْ، لا ينْكر يا إلهي عدْلك إنْ عاقبْته، ولا يسْتعْظم عفْوك إنْ عفوْت عنْه ورحمْته، لأنّك الرّبّ الْكريم الّذي لا يتعاظمه غفْران الذّنْب الْعظيم؛ اللّهمّ فها أنا ذا قدْ جئْتك مطيعا لأمْرك فيما أمرْت به من الدّعاء، متنجّزا وعْدك فيما وعدْت به من الْإجابة، إذْ تقول ﴿ادْعوني أسْتجبْ لكمْ﴾، اللّهمّ فصلّ على محمّدٍ والْقني بمغْفرتك كما لقيْتك بإقْراري، وارْفعْني عنْ مصارع الذّنوب كما

وضعْت لك نفْسي، واسْترْني بسترْك كما تأنّيْتني عن الانْتقام منّي، اللّهمّ وثبّتْ في طاعتك نيّتي وأحْكمْ في عبادتك بصيرتي، ووفّقْني من الأعْمال لما تغْسل به دنس الْخطايا عنّي، وتوفّني على ملّتك وملّة نبيّك محمّدٍ عليْه و على آله الصلاة و السّلام إذا توفّيْتني، اللّهمّ إنّي أتوب إليْك في مقامي هذا منْ كبائر ذنوبي وصغائرها، وبواطن سيّئاتي وظواهرها، وسوالف زلاّتي وحوادثها، توْبة منْ لا يحدّث نفْسه بمعْصية، ولا يضْمر أنْ يعود في خطيئة، وقدْ قلْت يا إلهي في محْكم كتابك إنّك تقْبل التّوْبة عنْ عبادك، وتعْفو عن السّيّئات، وتحبّ التّوّابين، فاقْبلْ الهي توْبتي كما وعدْت، واعْف عنْ سيّئاتي كما ضمنْت وأوْجبْ لي محبّتك كما شرطْت، ولك يا ربّ شرْطي ألاّ أعود في مكْروهك، وضماني ألاّ أرْجع في مذْمومك، وعهْدي أنْ أهْجر جميع معاصيك، اللّهمّ إنّك أعْلم بما عملْت، فاغْفرْ لي ما علْمت واصْرفْني بقدْرتك إلى ما أحْببْت، اللّهمّ وعليّ تبعاتٌ قدْ حفظْتهنّ وتبعاتٌ قدْ نسيْتهنّ، وكلّهنّ بعيْنك الّتي لا تنام، وعلْمك الّذي لا ينْسى، فعوّضْ منْها أهْلها واحْططْ عنّي وزْرها، وخفّفْ عنّي ثقْلها، واعْصمْني منْ أنْ أقارف مثْلها، اللّهمّ وإنّه لا وفاء لي بالتّوْبة إلاّ بعصْمتك، ولا اسْتمْساك بي عن الْخطايا إلاّ عنْ قوّتك، فقوّني بقوّة كافية، وتولّني بعصْمة مانعة، اللّهمّ أيّما عبْدٍ تاب إليْك وهو في علْم الْغيْب عنْدك فاسخٌ لتوْبته وعائدٌ في ذنْبه وخطيئته، فإنّي أعوذ بك أنْ أكون كذلك، فاجْعلْ توْبتي هذه لا أحْتاج بعْدها إلى توْبة، توْبة موْجبة لمحْو ما سلف والسّلامة فيما بقي، اللّهمّ إنّي أعْتذر إليْك منْ جهْلي وأسْتوْهبك سوء فعْلي فاضْممْني إلى كنف رحْمتك تطوّلا، واسْترْني بسترْ عافيتك تفضّلا، اللّهمّ وإنّي أتوب إليْك منْ كلّ ما خالف إرادتك أوْ زال عنْ محبّتك منْ خطرات قلْبي ولحظات عيْني وحكايات لساني، توْبة تسْلم بها كلّ جارحة على حيالها منْ تبعاتك وتأْمن ممّا يخاف الْمعْتدون منْ أليم سطواتك، اللّهمّ فارْحمْ وحْدتي بيْن يديْك ووجيب قلْبي منْ خشْيتك، واضْطراب أرْكاني منْ هيْبتك، فقدْ أقامتْني يا ربّ ذنوبي مقام الْخزْي بفنائك فإنْ سكتّ لمْ ينْطقْ عنّي أحدٌ وإنْ شفعْت فلسْت بأهْل الشّفاعة، اللّهمّ صلّ على محمّدٍ واله وشفّعْ في خطاياي كرمك، وعدْ على سيّئاتي بعفْوك، ولا تجْزني جزائي منْ عقوبتك وابْسطْ عليّ طوْلك، وجلّلْني بسترْك، وافْعلْ بي فعْل عزيزٍ تضرّع إليْه عبْدٌ ذليلٌ فرحمه، أوْ غنيٌّ تعرّض له عبْدٌ فقيرٌ فنعشه، اللّهمّ لا خفير لي منْك فليخْفرْني عزّك ولا شفيع لي إليْك فليشْفعْ لي فضْلك، وقدْ أوْجلتْني خطاياي فليوْمني عفْوك، فما كلّ ما نطقْت به عنْ جهْل منّي بسوء أثري ولا نسْيانٍ لما سبق منْ ذميم فعْلي لكنْ لتسْمع سماوْك ومنْ فيها وأرْضْك ومنْ عليْها، ما أظْهرْت لك من النّدم ولجأت إليْك فيه من التّوْبة، فلعلّ بعْضهمْ برحْمتك يرْحمني لسوء موْقفي أوْ تدْركه الرّقّة عليّ لسوء حالي فينالني منْه بدعْوة هي أسْمع لديْك منْ دعائي، أوْ شفاعة أوكد عنْدك منْ شفاعتي تكون بها نجاتي منْ غضبك وفوْزي برضاك، اللّهمّ إنْ يكنْ النّدم توْبة إليْك فأنا أنْدم النّادمين، وإنْ يكن التّرْك لمعْصيتك إنابة فأنا أوّل الْمنيبين، وإنْ يكن الاسْتغْفار حطّة للذّنوب فإنّي لك من الْمسْتغْفرين، اللّهمّ فكما أمرْت بالتّوْبة وضمنْت الْقبول، وحثثْت على الدّعاء ووعدْت الإجابة فصلّ على محمّدٍ وآل محمّدٍ، واقْبلْ توْبتي ولا ترْجعْني مرْجع الْخيْبة منْ رحْمتك، إنّك أنْت التّوّاب على الْمذْنبين، والرّحيم للْخاطئين الْمنيبين، اللّهمّ صلّ على محمّدٍ وآله كما هديْتنا به، وصلّ على محمّدٍ وآله كما اسْتنْقذْتنا به وصلّ على محمّدٍ وآله صلاة تشْفع لنا يوْم الْقيامة ويوْم الْفاقة إليْك، إنّك على كلّ شيْءٍ قديرٌ وهو عليْك يسيرٌ.

Here is my humble translation of this great supplication:

O Allāh! He (it is) Whom the depiction of those who describe fails to describe! O He beyond Whom there is no hope for the hopeful! O He with Whom the reward of the doers of good is not wasted! O He Who is the Ultimate object of the fear of the worshippers! O He Who is the utmost goal of the fear of the God-fearing! This is the station of one whose sins have passed from hand to hand. The reins of offenses have led him on, Satan has gained the upper hand over him, so he fell short of attaining what You have commanded through his negligence, pursuing what You have prohibited in delusion, ignorant of Your power over him, or like one who denies the bounty of Your Beneficence towards him until, when the eye of guidance was opened for him and the clouds of blindness were dispelled, he reckoned that through which he had wronged his own self and reflected on that in which he had opposed his Lord. He saw his vast disobedience as such and his great opposition as great. So he turned to You, hoping in You and feeling ashamed before You; he directed his plea to You, having trust in You. He repaired to You in his longing with certitude and he went straight to You in fear with sincerity. His longing was devoid of every object of longing save You, his fright departed from every object of fear save You. So he stood before You pleading, his eyes turned towards the ground in humbleness, his head bowed before Your Might in lowliness; he revealed to You in meekness those secrets of his which You know better than him; he counted for You in humility those sins of his which You count better than him; he sought help from You before the dreadful pit into which he has fallen and of which You know, and the ugliness of which has disgraced him in Your judgment: the sins whose pleasures have fled, whose evil consequences have lingered and struck fast. He will not deny Your justice, Lord, if You punish him, nor will he consider Your pardon too much for You to carry out, so have mercy on him, Lord, for You are the Generous Lord for Whom the forgiveness of great sins is never too great!

O Allāh! Here I am; I have come to You obeying Your command (for You have enjoined us to supplicate to You), pleading for the fulfillment of Your Promise, (for You have promised to oblige): You have said: “Invoke Me, and I shall respond to you” (Qur’ān, 40:60). O Allāh! Bless Muḥammed and his progeny, meet me with Your forgiveness just as I have met You with my confession, lift me up from the fatal infirmities of sins just as I have lowered myself before You, cover me with Your covering just as You have shown no haste to take vengeance on me!

O Allāh! Firm my intention to obey You, strengthen my insight in worshipping You, enable me to do the deeds which will wash away the defilement of offenses, take my soul away, when You do so, as an adherent to the creed of Your Prophet Muḥammed. O Allāh! I repent to You from my sins, big and small, and my evil deeds, inward and outward, and my lapses, past and present, with the repentance of one who does not tell himself that he might disobey or secretly think that he might return to an offense. You have said, God, in the fixed text of Your Book, that You accept repentance from Your servants, that You pardon evil deeds, that You love those who repent; so, I plead to You to accept my repentance as You have promised, to pardon my evil deeds as You have guaranteed, to make obligatory towards me Your love as You have stipulated! To You, Lord, belongs my stipulation that I will not return to what is disliked by You, my pledge that I will not go back to what You reprimand, my covenant to You that I will stay away from acts of disobedience to You. Allāh! You know better what I have done, so forgive me what You know and direct me by Your Might towards what You love! O Allāh! Counted against me are claims that linger in my memory and claims that I have forgotten, while all of them remain in Your eye that does not sleep and Your knowledge that does not forget! So compensate their owners, lighten their weight on me, lift their burden from me, protect me from approaching their likes! O Allāh, but I cannot be faithful to my repentance without Your protection, nor can I refrain from offenses without Your strength, so strengthen me sufficiently and attend to me with a defending preservation! O Allāh! If any servant repents to You, while You know in the Unseen that he will break his repentance and return to his sin and offense, I seek refuge with You lest I should be like him! So make my repentance one after which I will need no further repentance, one which will obligate the erasing of what has gone by and bring safety to what remains! O Allāh! I ask pardon from You for my ignorance, and I ask You to disregard my evil deeds! So join me to the shelter of Your mercy by Your Grace and cover me with the covering of Your well-being through Your Bounty! O Allāh! I repent to You from everything opposed to Your will or distant from Your love, the thoughts of my heart, the glances of my eyes, the tales of my tongue, with repentance through which each of my bodily parts will by itself stay safe from ill consequences with You and remain secure from Your painful penalties that are feared by transgressors! O Allāh! Have mercy on me, being alone before You, with my heart pounding in fear of You, my limbs trembling in awe of You! My sins, Lord, have placed me in the station of degradation in Your courtyard. If I remain silent, none will speak for me; if I seek an intercessor, I am not worthy of intercession.

Allāh! Bless Muḥammed and his progeny, make Your generosity intercede for my offenses, follow up my evil deeds with Your pardon, do not repay me with the punishment that is my proper repayment, spread over me Your grace, wrap me up in Your covering, do to me what is done by a Mighty One when a lowly servant pleads to Him and He shows him mercy, or a rich man when a poor slave lowers himself and he raises him to riches! O Allāh! I have no protector against You, so let Your Might be my protector! I have no intercessor with You, so let Your bounty be my intercessor! My offenses have set me trembling, so let Your pardon provide me with security! Not all that I have said ensues from ignorance of my evil footsteps or forgetfulness of my blameworthy acts in the past, but in order that Your heavens and those within them and Your earth and those on it may hear the remorse which I have declared to You and the repentance through which I have sought asylum with You. Then perhaps one of them, through Your mercy, shows mercy on my evil situation or be seized by pity for my evil state. There may come from him for my sake a supplication to which You pay attention more than You might to mine, or an intercession surer with You than my intercession through which I may be delivered from Your Wrath and attain Your Pleasure!

O Allāh! If remorse is an expression of repentance towards You, then I am most remorseful! If refraining from disobedience is turning back to You, then I am the first of those who turn back! If praying for forgiveness alleviates sins, then surely I am one of those who pray for Your forgiveness! O Allāh! As You have commanded repentance and guaranteed acceptance, as You have urged supplication and promised to respond, so also bless Muḥammed and his progeny and accept my repentance, do not turn me disappointed in Your Mercy! Surely You are ever-Turning to the sinners, all-Compassionate towards the offenders who turn back to You! O Allāh! Bless Muḥammed and his progeny just as You have guided us by him! Bless Muḥammed and his household just as You have saved us through them all! Bless Muhammed and his progeny with a blessing that will intercede for us on the Day of Resurrection, the Day of need to You! You have power over all things; so, surely that is easy for You!

A BRIF BIOGRAPHY OF PROPHET MUHAMMED ﷺ

BACKGROUND AND IMMEDIATE FAMILY

Knowing a maker is achieved by knowing what he makes. This applies to our Maker and Creator, too. To know Allāh is to know His creation, and the very best of His creation is Muḥammed, Prophet and Messenger of Allāh, peace and blessings of Allāh with him, his progeny and righteous companions, the one loved most by Allāh. To

love Muḥammed ﷺ is to love Allāh, and to love Allāh is to love Muḥammed ﷺ. Whoever loves Muḥammed ﷺ is loved by Allāh, and whoever is loved by Allāh will have nothing to worry about. and how can anyone *not* love Muḥammed ﷺ unless he is sick in the heart and in the mind, sick with prejudice and arrogance, with ignorance and conceit?!

One who studies the life of this greatest personality that ever walked on the face of earth will come to realize why he is so much loved by the Almighty, why he is so holy, so pure, so refined. Such knowledge, it is hoped, will benefit the Muslims who wish to follow in his footsteps, along the paths of his Sunnah, and be gathered in his company on the Day of Judgment; this is the ultimate desire and hope of every true believer. May Allāh count us and your own self among them, *Allāhomma Āmeen*.

The following text is mostly a collection of translations from these classic Arabic references:

1. *As-Sīra an-Nabawiyya* **السيرة النبوية** by Ibn Hishām, namely "Abū Muḥammed" Abdul-Malik ibn Hishām ibn Ayyūb al-Himyari al-Ma`āfiri. The book is better known as Sīrat Ibn Hishām **سيرة ابن هشام**. The edition utilized for this book was published in 1422 A.H./2001 by Dar al-Kutub al-`Ilmiyya **دار الكتب العلمية** of Beirut, Lebanon.

2. Tabari's *Tarīkh*, that is, *Tarīkh al-Umam wal Mulūk* **تاريخ الأمم و الملوك** by imām "Abū Ja`far" Muḥammed ibn Jarīr at-Tabari. The edition utilized for this book was published in 1426 A.H./2005 A.D. by al-Amīra for Priting, Publication and Distribution **الأميرة للطباعة و النشر و التوزيع** of Beirut, Lebanon.

3. Biographies of the *sahāba* of the Prophet ﷺ are excerpted from *Usd al-Ghāba fi Ma`rifat as-Sahāba* **أسد الغابة في معرفة الصحابة** by Izz ad-Dīn ibn al-Athīr "Abul-Ḥassan" Ali ibn Muḥammed al-Juzri, better known as Ibn al-Athīr. The edition consulted for this book is the one published in 1419 A.H./1998 A.D. by Dār al-Fikr of Beirut, Lebanon.

4. al-Majlisi's *Biḥār al-Anwār*[1], that is, *Biḥār al-Anwār al-Jāmi`a li Durar Akhbār al-A'imma al-Aṭhār* by `allāma mentor Muḥammed Bāqir al-Majlisi. The edition utilized for this book is the new one dated 1427 A.H./2006 A.D. which is published in Qum, Iran, by مؤسسة احياء الكتب الاسلامية Foundation for Reviving Islamic Books.

5. For meanings of some complex Arabic terms, the famous lexicon known as *Lisān al-`Arab* لسان العرب is always consulted. It is written by Ibn Man¨our, namely the renown `allāma "Abul-Fadl" Jamāl ad-Dīn Muḥammed ibn Makram ibn Man¨our al-Ifrīqi al-Miṣri (the African, the Egyptian). The edition used for this and all other books written, edited or translated by Yasin T. al-Jibouri is dated 1997 and is published by Dār Sādir of Beirut, Lebanon.

All these major references form a portion of the author's archives. The English translations of verses of the Holy Qur'ān used in this and all other books by al-Jibouri are quoted from M.H. Shakir's translation of the Holy Qur'ān which he has edited.

Indeed, in the remembrance of Allah do hearts find rest

[1]al-Majlisi's full name is Muḥammed Baqir ibn Muḥammed Taqi al-Majlisi. He was born in 1037 A.H./1628 A.D. and died in Isfahan, Iran, in 1111 A.H./1699 A.D. He is the greatest writer in the 11th Hijri century, author of 25 titles in Arabic and 53 in Persian, his mother tongue. Many of these titles are in several volumes each. For example, *Bihār al-Anwār*, one of the references of this book, is in 111 volumes (old edition). His proficiency and prolific pen are truly baffling, unsurpassed.

Prophet Muhammed's Mosque in Medina, Saudi Arabia, at sunset

اللهم صل على محمد و آل محمد

A BRIEF HISTORY OF MUHAMMED ﷺ: The Seal of the Prophets and Messengers of Allāh

To know Allāh is to know His creation, and the very best of His creation is Muḥammed, Prophet and Messenger of Allāh, peace and blessings of Allāh with him, his progeny and righteous companions, the one loved most by Allāh. To love Muḥammed is to love Allāh, and to love Allāh is to love Muḥammed. Whoever loves Muḥammed is loved by Allāh, and whoever is loved by Allāh will have nothing to worry about. and how can anyone *not* love Muḥammed unless he is sick in the heart and in the mind, sick with prejudice and arrogance, with ignorance and conceit?!

One who studies the life of this greatest personality that ever walked on the face of earth will come to realize why he is so much loved by the Almighty, why he is so holy, so pure, so refined. Such knowledge, it is hoped, will benefit the Muslims who wish to follow in his footsteps, adhere to his Sunnah and be gathered in his company on the Day of Judgment; this is the ultimate desire and hope of every true believer. May Allāh count us and yourself among them, *Allāhomma Āmeen*.

HIS GENEALOGY

He is Muḥammed ibn (son of) Abdullāh ibn Abdul-Muṭṭalib ibn Hāshim ibn Abd Manāf ibn Quṣayy ibn Kilāb ibn Murrah ibn Ka`b Ghālib ibn Fahr ibn Mālik ibn Nadar ibn Kinānah ibn Khuzaymah ibn Mudrikah ibn Ilyās ibn Mazār ibn Nazār ibn Ma`ad ibn `Adnān ibn Ismā`īl (Ishmael) ibn Ibrāhīm (Abraham), peace and blessings of Allāh with him, his progeny and righteous ancestors, especially his great grandfathers Ismā`īl and Ibrāhīm.

WHAT DOES "MUHAMMED" MEAN?

According to the great traditionist Jabir ibn Abdullāh al-An**S**āri, may Allāh be pleased with him, the Messenger of Allāh has said, "I more than anyone else look like Adam, peace with him, while Ibrāhīm (Abraham), more than anyone else, looks like me and deals with people as I do. Allāh, from His *`Arsh,* gave me ten names and conveyed the glad tidings of my advent to every messenger whom He sent to his respective people. In the Torah and in the Gospel (Bible), He included my name and taught me to speak divinely; He raised me in His heavens and derived a name for me from one of His Own, calling me Muḥammed,' while He Himself is the `Mahmood.' and He extracted my seed out of the best from among my *umma*, nation, making my name in the Torah `Aheed,' for it is through *tawhīd* that He has forbidden the bodies of my *umma* from entering the fire. In the Gospel, He called me `Ahmed,' for I am more praised by the people of the heavens (than by those on earth), making the members of my *umma* the *hamidīn* (those who laud me). In the Psalms, He made my name `Mahi,' for Allāh, the Most Exalted, the Most Sublime, wiped out through me idol-worship. and in the

Qur'ān, He made my name Muḥammed,' for I am praised by everyone on the Day of Judgment when decrees will be issued, and none besides me will receive such praise. On the Day of Resurrection, He will call me `Hāshir' (Gatherer), for people will be gathered together from underneath my feet. and on the Day of Standing, He will call me `al-Mawqif,' for I will make all people stand before Him for judgment. and He called me `al-`Āqib,' for I am the last of His prophets; none shall succeed me as such. and He made me the Messenger of mercy and repentance, the Imām of all those who stand before others and lead them in prayers, since it was I who led all the prophets for congregational prayers. Moreover, I am also al-Qayyim, al-Kāmil, and al-Jāmi`."

Before we go into details about the Prophet of Islam ﷺ, we would like to familiarize the reader with how idols were worshipped during the pre-Islamic era:

IDOLS OF PRE-ISLAMIC ARABIA

On p. 35 of Ibn Hishām's Sīra, the Prophet of Islam ﷺ is quoted as having said that the first person to cover up the creed of Ishmael son of Abraham was one `Amr ibn Luhay ibn Qam`ah ibn Khindaf. This man, according to the Prophet ﷺ, installed idols and started the custom of making offerings to them as well as other pagan rituals.

`Amr ibn Luhay went out of Mecca to the Shām lands, today's "Greater Syria" which, at the time, incorporated Syria, Jordan, Lebanon and Palestine. At the conclusion of World War I, when it was time to divide the loot, Western colonizers divided this area into small states so it would be easier for them to control and colonize. When he came to Moab of the Balqā' area, which was then inhabited by the "Amālīq," descendants of `Imlāq (or `Imlīq) son of Lawdh son of Sam son of Noah عليه السلام, he found them worshipping idols. He said to them, "What are these idols which I see you worshipping?" They told him that they were worshipping them because whenever they pleaded to them for rain, they obliged, and whenever they sought victory over their foes, they made them victors. `Amr said to them, "Could you please give me an idol so I may take it to the land of the Arabs to worship?" They gave him Hubal هبل, a huge granite

idol in the shape of a man. Thus, Hubal was given to Amr by the Moabites of Syria, and it became Mecca's chief idol. Amr brought it to Mecca, installed it and ordered people to worship and glorify it. It was placed near a well (perhaps Zamzam) in the depth of the Ka`ba precincts. This was the idol which Quraish worshipped.

It is said that the first stone worship was started among the descendants of Ishamel. Whenever a man left Mecca from among them, or whenever someone wanted to migrate due to harsh living conditions, he would carry one of the stones of the Ḥaram, the Ka`ba, as a sign of veneration. Whenever someone went out of Mecca and reached his destination, he would put it down and circle it as pilgrims used to circle the Ka`ba during those days. Gradually, they started worshipping whatever stones they deemed to be good and which they liked, forgetting their original pristine faith, replacing the religion of Abraham and Ishamel عليهما السلام with this idol worship, thus joining other misled nations. But there were few among them who safeguarded their creed. They glorified the Ka`ba, circled it, performed the *hajj* and *`umra*, stood on `Arafa and Muzdalifa, offered sacrifices and introduced beliefs of their own in all of these rituals.

Idol worship goes back to the time of Prophet Noah عليه السلام whose folks worshipped idols about which we are told in the Holy Qur'ān:

﴿وَقَالُوا لا تَذَرُنَّ آلِهَتَكُمْ وَلا تَذَرُنَّ وَدًّا وَلا سُوَاعًا وَلا يَغُوثَ وَيَعُوقَ وَنَسْرًا، وَقَدْ أَضَلُّوا كَثِيرًا وَلا تَزِدِ الظَّالِمِينَ إِلاَّ ضَلالا﴾

"And they said (to each other), `Do not abandon your gods; abandon neither Wudd **وَدًّ** nor Suwaa**سُوَاعً**, neither Yagūth **يَغُوثَ** nor Ya`ūq **يَعُوقَ**, nor Nasr **نَسْرً**.' They have already misled many, and (O Lord!) grant no increase to the wrongdoers except in straying (from the right path)." (Qur'ān, 71:23-24)

Those from among the offspring of Ishamel عليه السلام and others who worshipped these idols, calling them by their names when they abandoned Ishamel's creed, were the tribes of Hudhayl ibn Mudrikah ibn Ilyās ibn Mudar who worshipped Suwā`, while the

tribe of Kalb ibn Wabrah, of Qudā`ah worshipped Wudd in the Domat al-Jandal, a town that lies in the northern part of Saudi Arabia, that is, in the Hijāz area. An`um, a branch of the Tay tribe, and the people of Jericho who belonged to the Madhhaj tribe, opted to worship Yagūth. Those who worshipped Ya`ūq were Khaywān people who descended from Hamdān and who resided mostly in Yemen.

Dhul-Kulā`, offspring of the populous Himyar tribe, worshipped Nasr in the Himyar areas of Yemen.

In addition to these ancient idols that were brought back to life after Noah's flood, there were many other tribes that were worshipped throughout the Arabian Peninsula: `Umyānis **عميـــانس**, a branch of the Khawlān tribe, was the name given to an idol which was worshipped in the land of Khawlān. Khawlān was `Amr ibn Ilhāf ibn Qu¨ā`ah. Some descendants of Quḍā`ah **قظاعة** embraced Judaism and migrated from the land of Khawlān in Yemen to Yathrib (Medīna). The reader will come across them and other Jewish tribes in this book. Khawlān remains to be a populated area of Yemen that has its own tribal chiefs who now are all Muslim.

Tribesmen belonging to Banū Milkān ibn Kinānah ibn Khuzaymah ibn Mudrikah ibn Ilyās ibn Mudar used to have an idol called Sa`d **سعد**, a tall stone in a plain in their land. A man from Banū Milkān brought his camels to this idol seeking its "blessing." The idol was stained with the blood of the animal offerings. Seeing it thus covered with blood, the camels were frightened, and they aimlessly ran away in all direction. Their poor Milkāni owner became very angry, took a stone and threw it at Sa`d then sought to get his camels back. Once he had them gathered in his possession, he composed these two lines of poetry:

أتينا الى سعد ليجمع شملنا فشتتنا سعد، فلا نحن من سعد
و هل سعد الا صخرة بتنوفة من الأرض لا تدعو لغي و لا رشد؟

We came to Sa`d so he may unite us together,
But Sa`d disunited us, so we have nothing to do with Sa`d.

Is Sa`d anything but a stone in a plain of land
That calls for neither misguidance nor guidance?

There were two other idols near the location of the Zamzam well: Isāf and Nā'ila **إساف و نائلة**, names of a man and a woman respectively. Both Isāf and Nā'ila belonged to the Jurham tribe (in which Prophet Ishmael عليه السلام married), and the full name of the first was Isāf ibn Baghi and that of the woman was Nā'ila daughter of Deek. Isāf had a sexual intercourse with Nā'ila inside the holy precincts of the Ka`ba, so both sinners were turned into stones, they said, and surely Allāh knows best.

Quraish tribe had another idol which it worshipped with the Banū Kinānah tribesmen at the valley known as the "Syrian palm tree" (Wadi al-Nakhla al-Shāmiyya) neighboring Khaybar, Yathrib Nakhla area. Its/her name was `Ozza **العزى** which had its own clergy and caretakers from among the Banū Shayban of Sulaym, allies of Banū Hāshim, particularly of the offspring of Abū Ṭālib. The `Ozza was one of the most important idols of the Arabs, and it was installed at a place called Ḥirāḍ **حراض** in the said valley. Banū Kinanah used to visit her temple and offer sacrifices on her altar.

There was another goddess idol which the residents of Thaqīf in Tā'if worshipped and which was taken care of by Banū Mu`attib of Thaqīf, and this was the Lāt **الـلات**.

The Aws and the Khazraj, as well as some other residents of Yathrib, worshipped another idol goddess named Manāt **منـاة** on the shores of the Red Sea from the Mushallal area of Qudaid, about 150 km north of Mecca.

"Dhul-Khalaṣah **ذو الخلاصـــة**" was an idol worshipped by Daws, Khath`am and Bajeela tribes and some other people in the Tabāla area, 48 km south of Mecca.

The populous Tay tribe and those who resided beyond both mountains in its domiciled area, namely Salma and Ajā' mountains, worshipped Fils **فلس** idol. Their place of worship, we are told on pp.

38 – 39 of Ibn Hisham's *Sīra*, was demolished by Imām Ali ibn Abū Ṭālib عليه السلام who found two swords there one of which was called ar-Rasoob **الرسوب** and the other al-Mikhdhām **المخدام** and which Ali عليه السلام brought to the Prophet ﷺ who gave them both to him.

Himyar and the San`ā people of Yemen worshipped an idol called Ri'ām **رئام**.

According to Ibn Ishāq, as Ibn Hishām tells us, there was an idol house of worship built by Banū Rabī`ah ibn Ka`b ibn Sa`d ibn Yazīd ibn Manāt ibn Tamīm called Rudā' **رضاء**.

Finally, another major idol worshipped by some pre-Islamic Arabia folks was called "Dhul-Ka`bāt **ذو الكعبات**" which was worshipped by Bakr, Taghlib, descendants of Wā'il, and by Iyād in the Sandad area which is not far from Riyadh.

How did the Arabs worship those stone idols? Each house had an idol which the residents worshipped. When a man was going out on a trip, he would rub his hands on it; this was the last thing he did before starting his trip. He would do the same as soon as he returned home to his family. In addition to the Ka`ba, the Arabs had other places of worship which they called *tawāgheet* **طواغيت**, and they held them in high esteem as they did the Ka`ba. These places of worship had their own clergy and caretakers, and offerings to them were made. People would circle them the same way they used to circle the Ka`ba while knowing that the latter was superior to them all due to being the edifice erected by Abraham عليه السلام, the Friend of Allāh, and his mosque.

These are the main idols worshipped by many Arabs during the *jāhiliyya* period which preceded Islam, and surely Allāh knows best.

FIRST, IT WAS THE LIGHT OF MUHAMMED ﷺ

When Allāh intended to create the living beings, He first created the *noor* (celestial light) of Muḥammed ﷺ. Refer to al-Qastalani's al-*Mawahib al-Ladunniyah*, Vol. 1, pp. 5, 9 and 10, where he quotes the Prophet's traditions to this effect as transmitted by Jabir ibn

Abdullāh al-Anṣāri[1] and Ali ibn Abū Ṭālib عليه السلام. In his *Murūj al-Dhahab*, the well-known historian al-Mas`ūdi[2] quotes a lengthy tradition from Ali عليه السلام to the effect that when Allāh created, first of all, the Light of Muḥammed صلى الله عليه وآله, He said to it: "You are My chosen one and the Trustee of My Light and Guidance. It is because of you that I am going to create the earth and the skies, lay down reward and punishment and bring into being the Garden and the Fire." Then the tradition goes on to speak about the family of the Prophet صلى الله عليه وآله, about the creation of angels, souls, the cosmos, the covenant taken from the souls which combined the belief in the One God with acceptance of Muḥammed's Prophethood. This is why Ibn Abbās narrates saying that the Prophet صلى الله عليه وآله said: "I was Prophet when Adam was between soul and body (i.e. when Adam's creation was in its preliminary stages)". Refer to at-Tabrani's book al-*Mu`jam al-Kabīr,* and Vol. 1, p. 4, of *al-Khasā'is al-Kubra.*

Muḥammed's Light adorned the `Arsh (Throne) of God. Aeons later, Adam's body was created. That Light was then placed in his forehead. It continued its journey, generation after generation, through numerous prophets and their successors, till it came to Prophet Abraham (Ibrāhīm) عليه السلام. From Ibrāhīm (Abraham) عليه السلام, it came to his oldest son, Prophet Ishmael (Isma`il) عليه السلام.

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[1]Jābir ibn Abdullāh al-Anṣāri is one of the greatest *ṣahābis* of Prophet Muhammed صلى الله عليه وآله وسلم, a first-class traditionist and a most zealous supporter of Imām Ali ibn Abū Ṭālib عليه السلام. According to *al-Istī`āb*, he died at the age of 94 in 74 A.H., though some say in Hijri 77 and others in 78, corresponding to 693, 696 and 697 respectively, and his funeral prayers were led by Abān ibn `Uthmān, then governor of Medīna. He was the very last to die from among the Prophet's close *ṣahāba* رضي الله عنهم.

[2]He is Abd ar-Rahmān ibn Abdullāh al-Mas`ūdi. He died in 165 A.H./781 A.D. His descendant, Yahya ibn Muhammed ibn Abi `Obaydah ibn Ma`n, was one of the major *isnād* authorities on whom Abū Ja`far Muhammed ibn Jarīr aṭ-Ṭabari (839 - 923 A.D.) relied in writing his famous work *Tārīkh ar-rusul wal mulūk* (history of the Messengers and kings, better known as simply *Tārīkh*).

The Prophet ﷺ said: "Verily Allāh chose Isma`il from among the progeny of Ibrāhīm, chose Banū Kinānah from the progeny of Ismā`īl, chose Quraish from Banū Kinānah, chose Banū Hāshim from Quraish, and chose me from علیہ السلام Hāshim." At-Tirmidhi has narrated this tradition from *Wasīlat ibn al-Asqa'* and has said that this tradition is *ṣaḥīḥ* (correct or authentic).

Abū al-Fidā' quotes in his *Tārīkh* (book of history) a tradition wherein the Prophet ﷺ says: "Gabriel said to me: `I looked at the earth from the east to the west, but I did not find anyone superior to Muḥammed, and I looked at the Earth from the east to the west but did not find any progeny superior to the progeny of Hāshim.'"

PROPHET'S IMMEDIATE FAMILY

PROPHET'S GRANDFATHERS

Hāshim ibn Abd Manāf

Al-Muṭṭalib ibn Abd Manāf, from him come the Muṭṭalibis. Imām al-Shāfi`i was one of them.

Nawfal ibn Abd Manāf; from him, the Nawfalis descend.

Abd Shams ibn Abd Manāf; from him descend the Umayyads.

Abdul-Muṭṭalib ibn Hāshim. He was called "Shaybatul-Ḥamd" (gray of praise) because he was born with some gray hair. While returning home from a visit to his maternal relatives, Banū an-Najjār, the boy rode behind al-Muṭṭalib. The Quraishis asked him, "Who is this boy?" The uncle (jestingly) said "This is my slave;" henceforth, he was called "Muṭṭalib's slave" (Abdul-Muṭṭalib). The exact date of birth of Abdul-Muṭṭalib is unknown, but he died in 578 A.D. when the Prophet ﷺ was eight years old. When he prayed for rain, invoking the name of Allāh's Blessed Messenger, the little one, his prayers were answered.

PROPHET'S FATHER

Abdullāh ibn Abdul-Muṭṭalib (545 - 570 A.D.). The Blessed Prophet's father, Abdullāh ibn Abdul-Muṭṭalib, was born in 545 A.D., 25 years before the Year of the Elephant. Abū Ṭālib and az-Zubair were his brothers by the same father and mother. So were the girls, except Safiyya. When his father died, the Prophet of Allāh ﷺ was two months old, though reports about this differ. Abdul-Muṭṭalib loved Abdullāh immensely because he was the best of his children, the most chaste and the most noble among them. Once Abdul-Muṭṭalib sent his son on business, and when the caravan passed by Yathrib (Medīna), Abdullāh died there. He was buried in the house of al-Arqam ibn Ibrāhim ibn Surāqah al-`Adawi.

PROPHET'S FOSTER FATHER

Al-Hārith, the Prophet's foster father and husband of Ḥalima, son of Abd al-`Ozza ibn Rifā`ah ibn Millān ibn Nāsirah ibn Fusayya ibn Nasr ibn Sa`d ibn Bakr ibn Hawāzin.

PROPHET'S FOSTER MOTHERS

Thawbiyya, the Prophet's foster mother. She was a bondmaid of Abū Lahab, the paternal uncle of the Messenger of Allāh. She breast-fed him with the milk of her son Masruh.

Ḥalima, the Prophet's foster mother. She was the daughter of "Abū Dhu'aib" Abdullāh ibn Shajnah ibn Jābir ibn Rizām ibn Nāsirah ibn Sa`d ibn Bakr ibn Hawāzin al-Qaisi. She breast-fed the Messenger of Allāh with the milk of her son Abdullāh and reared him for four years (till the year 574 A.D.).

PROPHET'S PATERNAL UNCLES

The Prophet's paternal uncles are the offspring of Abdul-Muṭṭalib ibn Hāshim. These are:

Abū Ṭālib. His mother was Fāṭima al-Quraishiya daughter of `Amr ibn Makhzum. She was the mother of the Prophet's father Abdullāh and also the mother of Zubair and of all daughters of Abdul-Muṭṭalib. Called "al-Mumalliq", he undertook the guardianship of

the Prophet ﷺ. He was son of Abdul-Muṭṭalib.

Al-`Abbās ibn Abdul-Muṭṭalib (567 - 655 A.D.). He left behind him offspring, and he used to be called "Abul-Fadl" (father of al-Fadl). His mother was called "Umm Dirār". He was older than the Messenger of Allāh. He was born 3 years before the Year of the Elephant. His mother's full name was: Qubaila daughter of Ḥayyān ibn Kulaib ibn `Amr ibn `Āmir ibn Sa`d ibn Khazraj ibn Taim ibn Allāt ibn An-Nimr ibn Qāsit ibn Haib ibn Quṣayy ibn Da`mi ibn Judailah ibn Assad ibn Rabi`ah al-Faras ibn Nizār ibn Ma`add ibn `Adnān. al-`Abbās was three years older than the Prophet of Allāh ﷺ. The Messenger of Allāh ﷺ loved his uncle `Abbās and held him in high esteem. While in Mecca with the idol-worshipers, `Abbās kept his faith secret, but he joined the `Aqaba group in swearing the oath of allegiance to the Messenger of Allāh. When Mecca was conquered by the Muslims (630 A.D.), `Abbās openly declared his belief in Islam and took part in the battles of Hunain, at-Tā'if and Tabuk. Chivalrous and noble, he stood by the Blessed One in the Battle of Hunain, holding the reins of the Prophet's mule, demonstrating the zenith of steadfastness and courage. During his caliphate, `Omer ibn al-Khaṭṭāb placed him in charge of water provisions which, till then, had been the task of his brother, Abū Ṭālib. Every time `Omer ibn al-Khaṭṭāb and `Uthmān ibn `Affān came across him during their caliphate, they paid him their profound respect.

Hamzah (566 - 625 A.D.). His father was Abdul-Muṭṭalib and his mother was Hāla daughter of Uhaib ibn Abd Manāf ibn Zuhrah ibn Kilāb. Ḥamzah was nicknamed "Abū Ya`li" and also "Abū `Ammār". He was four years older than the Messenger of Allāh. Through him, Allāh strengthened Islam when he accepted the faith. He declared his faith in the second year of the revelation (611 A.D.). However, it is also said that he embraced Islam in the sixth year of the Blessed Prophet's calling (616 A.D.). Ibn Abd al-Bār says, "I do not think it is correct that he was four years older than the Messenger of Allāh (i.e. born in 568 A.D.) because he was his foster brother. They were both breast-fed by Thawbiyya, a bondmaid of Abū Lahab, who did not live long to be a Muslim except that she

might have breast-fed them during two different periods." It is also said that Ḥamzah was only two years older than the Messenger of Allāh (i.e. born in 568 A.D.). He took part in the Battle of Badr (624 A.D.) and was graced by Allāh for his good performance that made him become a hero. He killed `Uqbah ibn Rabi`ah in a duel, but it is also said that he killed Shaibah and Tu`mah ibn `Udayy, both of whom he killed in a duel. It is also said that he killed Sabāh ibn al-Khuzā`i, but some say he killed him during the Battle of Uhud before he himself was killed. In the Battle of Uhud (625 A.D.), Ḥamzah was martyred at the hands of Wahshi ibn Ḥarb, the Ethiopian slave of Jubair ibn Mut`im ibn `Udayy whose uncle, Tu`mah ibn `Udayy, Ḥamzah had killed. Wah,.shi killed Ḥamzah according to his master's orders. It is also said that lying in ambush for Ḥamzah, Wah,.shi attacked him with a spear and pierced it all through him, causing him a quick death. May Allāh be pleased with H,.amzah. As soon as he was martyred, Hind daughter of `Utbah ibn Rabi`ah had sworn to seek revenge on Ḥamzah because, some say, he had killed her father during the Battle of Badr. She promised to emancipate Wah,.shi if he would kill H,.amzah. Once H,.amzah was killed, she went to his corpse and chewed his liver then mutilated his body. Ḥamzah was shrouded in a gown then buried after the Messenger of Allāh had prayed seventy time for him as he lied in state with other martyrs.

**Abd al-Ka`ba**. His father was Abdul-Mut,.t,.alib. There are some scholars who omit Abd al-Ka`ba's name, saying that he and al-Muqawwim were one and the same person.

Hajal (or Hijl). His real name was Mughīrah, and he had no children. His father was Abdul-Mut,.t,.alib, and his mother was also the mother of Ḥamzah.

Qatham ibn Abdul-Muṭṭalib. His mother was Umm al-H,.ārith and his father Abdul-Muṭṭalib. He died young.

Al-Hārith ibn Abdul-Muṭṭalib. al-Hārith had children. His mother was Samrā' daughter of Jundab ibn Hujair ibn Ri'āb ibn Surāt ibn `Āmir ibn Sa`sa`ah ibn Qais ibn Abdul-Muṭṭalib. His father got his

nickname "Muṭṭalib" because of him. Together they dug the well of Zamzam.

Az-Zubair ibn Abdul-Muṭṭalib. He is known by his nickname "Abū Tāhir"; he left no children behind. His father was Abdul-Muṭṭalib ibn Hāshim.

Dirār ibn Abdul-Muṭṭalib. He left no descendants. When he lost his way during a pilgrimage season, causing his mother to almost lose her mind fearing for his life, she made an oath to clothe the Ka`ba if Allāh returned him to her, and a man of Juthām brought him back.

Al-Muqawwim. His father was Abdul-Muṭṭalib.

Al-Ghaidāq. His father was Abdul-Muṭṭalib. Some scholars omit al-Ghaidāq's name, saying that he was none other than Ḥajal (or Ḥijl). In either case, he left no offspring. Some say that al-Ghaidāq's real name was Nawfal.

Abū Lahab, nicknamed "Abd al-`Ozza", ibn Abdul-Muṭṭalib. His father was Abdul-Muṭṭalib and his mother was Lubna daughter of Ḥajar ibn Abd Manāf ibn Shāt,.ir ibn Ḥabshah ibn Sallul ibn Ka`b ibn `Amr al-Khuzā`i. Abū Lahab died an apostate and was one of the most hostile of all enemies of the Prophet ﷺ.

كيف مات أبو لهب؟

كان لأبي لهب ثلاثة أبناء: عُتبه، متعب و عُتيبه.

أسلم الاولان يوم فتح مكه، وأما (عُتيبه) فلم يُسلم ، وكانت (أم كلثوم) ربيبة الرسول صلى الله عليه و آله وسلم عنده، وأختها (رقيه) عند أخية (عُتبه) فلما نزلت سورة (المسد) في حق (أبي لهب) قال ابوهما: رأسي من رأسكما حرام - أي لا أراكما ولا أكلمكما - إن لم تطلقا ربيبتا محمد!! فطلقاهما، ولما اراد الشقي (عُتيبة) الخروج إلى الشام مع أبيه قال: لآتين محمد فلأوذينه في نفسه ودينه، فأتاه فقال: يا محمد إني كافر بالنجم إذا هوى وبالذي دنا فتدلى ثم بصق امامه وطلق ابنته (أم كلثوم) فدعا عليه رسول الله صلى الله عليه و آله وسلم قال: (اللهم سلط عليه كلباً من كلابك) فأفترسه الاسد، وهلك أبو لهب بعد وقعة بدر بسبع ليالي بمرض معد يسمى (العدسة) وبقى ثلاثة

ايام لا يقربه أحد حتى أنتن، فلما خاف قومه العار حفروا له حفرة ودفعوه إليها بأخشاب طويله غليظة حتى وقع فيها ثم قذفوا عليه الحجاره حتى واروه فيها ولم يحمله أحد خشية العدوى فهلك كما أخبر عنه القرآن الكريم ومات شر ميتة.

أما زوجته فهي (أم جميل) وهي عوراء والأولى أن تسمى (أم قبيح) فهي ذكرت في سورة المسد بـ (حمالة الحطب) فقد كانت تحمل حزمة من الشوك والحسك فتنثرها بالليل في طريق النبي صلى الله عليه وسلم لإيذائه فقد كانت خبيثة مثل زوجها.

وكانت تمشي بالنميمة بين الناس وتوقد نار البغضاء بينهم والعداوه ويحكى أن كان لها قلادة فاخرة من جوهر، فقالت: واللات والعزى لأنفقها في عداوة محمد، فأعقبها الله حبلاً في عنقها من مسد جهنم.

ومن عجائب القصص والاخبار أن إمرأة (ابي لهب) لما سمعت ما أنزل الله في حق زوجها وفيها أتت رسول الله صلى الله عليه وسلم وهو في المسجد الحرام ومعه ابوبكر وفي يدها فهر - أي قطعة حادة من الحجر تشبه السكين - فلما دنت من الرسول أعمى الله بصرها عنه فلم ترى إلا أبا بكر فقالت: يا أبا بكر بلغني أن صاحبك يهجوني أنا وزوجي، فوالله لئن وجدته لأضربن بهذا الحجر وجهه، ثم أنشدت: (مُذمماً عصينا، وأمره أبينا، ودينه قلينا) أي أبغضنا ، ثم انصرفت... فقال أبوبكر: يا رسول الله أما تراها رأتك؟ قال: ما رأتني! لقد أعمى الله بصرها عني!

وكان المشركون يسبون الرسول صلى الله عليه وسلم ويقولون: (مذمماً) بدل قولهم (محمداً) فقال رسول الله صلى الله عليه وسلم: ألا تعجبون كيف صرف الله عني أذاهم؟! إنهم يسبون ويهجون مذمماً، وأنا محمد.

How did Abū Lahab Die?

Abū Lahab had three sons: `Utbah, Mut`ib and `Utaybah.

The first two accepted Islam after the Conquest of Mecca, whereas `Utaybah did not. Umm Kulthūm, stepdaughter of the Messenger of Allāh ﷺ had accepted Islam when she was with the Prophet ﷺ, but her sister, Ruqayya, was with `Utbah. When the Masad Chapter (Ch. 111 of the Holy Qur'ān) was revealed about Abū Lahab, the latter said to both his sons, "I shall not see you, nor shall I speak to you, unless you divorce these [step]daughters of Muḥammed!" They divorced them. When `Utaybah wanted to go out to Shām (Syria) with his father [to trade], he said, "I will go to Muḥammed and harm him in himself and in his religion." He went to him and said, "O Muḥammed! I disbelieve in 'the stars when they fall' [Ch. 53] and in

the one who 'he approached and came closer' [53:8]," then he spat before him and divorced Umm Kulthūm. The Messenger of Allāh ﷺ, therefore, invoked the Almighty thus: "O Allāh! Give the upper hand over him to one of Your dogs." A lion devoured `Utaybah. Abū Lahab perished seven nights after the Battle of Badr after falling sick to a contagious form of cataract. For three days, nobody came close to him till his body rotted. When his folks feared their image would be tarnished with shame, they dug up a pit for him and pushed his corpse into it with long and thick wooden pieces till the corpse fell into the pit, then they hurled rocks in order to fill his grave. Nobody dared to carry the corpse to its grave for fear of infection. Thus, he perished just as the Holy Qur'ān said he would, dying a miserable death.

As for his wife, she is "Umm Jameel" [mother of the beautiful one] who should have instead been called "Umm *qabeeḥ*" [mother of an ugly one]. She is mentioned in the same Qur'ānic Chapter where she is described as the bearer of firewood: She used to carry a bundle of thorns and thistles which she scattered in the night in the way of the Prophet ﷺ in order to harm him. She was as mean as her husband. And she used to slander everyone and ignites the fire of hatred and animosity among them. It is narrated that she used to have a precious jewelry necklace, so she said, "By the Lāt and the Ozza, I shall spend its price in fueling enmity towards Muḥammed." Allāh, therefore, Allāh compensated her for it with a rope round her neck of the fire of Hell.

What is amazing about tales and reports is that when the wife of Abū Lahab heard that Allāh had revealed verses of His Qur'ān condemning her and her husband, she went to the Messenger of Allāh ﷺ as he was at the mosque, and abu Bakr was with him. She was carrying a sharp stone piece similar to a knife. When she came close to the Prophet ﷺ, Allāh blinded her vison, so she did not see except Abū Bakr to whom she said, "O Abū Bakr! I have come to know that your fellow seaks ill of me and of my husband. By Allāh, if I find him, I shall hit his face with this stone." Then she chanted, "A slandered one have we disobeyed, his order have we rejected, and his faith have we hated!" Then she left and went to hell. Abū

Bakr said, "O Messenger of Allāh! Do you see whether she noticed you?" He ﷺ said, "She did not see me! Allāh blinded her vision, so she did not notice me!"

The polytheists used to curse the Prophet ﷺ and say that he was being slandered instead of saying that he was being praised, which is the true meaning of the word "Muḥammed", so the Messenger of Allāh ﷺ said, "Are you not surprised to see how Allāh has kept their harm away from me? They taunt and speak ill of a slandered person, while I am the Praised One!"

PROPHET'S PATERNAL AUNTS

Ṣafiyya daughter of Abdul-Muṭṭalib. Her mother, Hāla daughter of Uhaib, was also the mother of Ḥamzah, al-Muqawwim and Ḥajal. Among the Blessed Prophet's paternal aunts, only Ṣafiyya embraced Islam, may Allāh be pleased with her, as some historians say, yet there is no difference of opinion about her conversion. She was the wife of `Awwām ibn al-Khuwaylid, brother of Khadīja, Mother of the Believers, peace with her. Az-Zubair ibn al-`Awwām is son of the above-mentioned Ṣafiyya, a disciple of the Messenger of Allāh. She also gave birth to al-Sā'ib who was martyred at Yamāma. She is buried in al-Baqi` and her well-known grave is famous among the people of Medīna. It is said that except for herself, no other paternal aunt of the Blessed Prophet ﷺ embraced Islam, although some say that Arwa and `Ātika also converted.

**`Ātika daughter of Abdul-Muṭṭalib**. She was married to Abū Umayyah al-Mughīrah ibn Abdillāh ibn Makhzum ibn Yaqazah ibn Taim ibn Murrah ibn Ka`b ibn Lu'ayy ibn Ghālib ibn Fahr, the latter known as Quraish. She gave birth by him to Abdullāh, Zuhair, and Qaribat al-Kubra.

Umaima daughter of Abdul-Muṭṭalib (d. 685 A.D.). Her mother was the mother of both Abdullāh and Abū T,.ālib. She gave birth to al-Jah,.sh ibn Ri'āb ibn Ya`mur ibn Ṣabrah ibn Murrah ibn Ghunm ibn Thudān ibn Assad ibn Khuzaimah. She also gave birth to Abdullāh, who became a martyr during the battle of Uhud, and to

"Abū Ahmad", the blind poet, whose name was Abd, and who migrated to Medīna. Another son of hers was `Ubaidullāh who converted to Christianity in Ethiopia. He was the one who advised the Blessed Prophet's Companions to migrate to Ethiopia. Umaima also gave birth to Zainab (daughter of Jahsh), wife of Allāh's Blessed Prophet ﷺ. Prior to that marriage, which was done according to a Divine Order, she was married to Zaid ibn Hārithah who was raised by the Prophet ﷺ, and to Ḥabība, who married Abdur-Rahmān ibn `Awf, but had no children. Umaima also gave birth to Ḥamna daughter of Jahsh who married Mus`ab ibn `Umair ibn Hāshim. But Allāh knows best.

Barra daughter of Abdul-Muṭṭalib ibn Hāshim. Her mother was the mother of Abdullāh, Abū Ṭālib and Az-Zubair. She was married to Abd al-Assad ibn Hilāl ibn Abdillāh ibn `Amr ibn Makhzum. She bore him "Abū Salamah" Abdullāh. After him she married "Abū Raḥm" ibn Abd al-`Ozza ibn Abū Qais ibn Abd Wudd ibn Naṣr ibn Mālik ibn Ḥisl al-`Āmiri, and she bore him Abū Ṣabra. Allāh knows best.

Arwa daughter of Abdul-Muṭṭalib. Her mother was the mother of Abdullāh, Abū Ṭālib, and Fāṭima daughter of `Amr ibn `Ābid ibn `Umrān ibn Makhzum. Arwa's husband was `Umair ibn Wahb ibn Abd Manāf ibn Abd ad-Dār ibn Quṣayy ibn Kilāb ibn Murrah ibn Ka`b ibn Lu'ayy ibn Ghālib ibn Fahr, to whom she bore Ṭulaib, who was among the first to migrate, and he remained childless. She also gave birth to al-Kalādah ibn Hāshim ibn Abd Manāf ibn Abd ad-Dār ibn Qus,.ayy ibn Fāṭima.

Umm Hakim al-Baidā' daughter of Abdul-Muṭṭalib ibn Hāshim. Her mother was the mother of Abdullāh, father of the Messenger of Allāh, and the mother of Abū Ṭālib. She married Kuthayyir ibn Ḥabib ibn Rabi`ah ibn Abd Shams ibn Abd Manāf. She bore him `Āmir and Umm Talh,.ah, whose real name was Arnab, and Arwa, the mother of `Uthmān ibn `Affān and who was one of the Ten who swore allegiance to the Messenger of Allāh.

PROPHET'S MATERNAL UNCLES

Abdullāh ibn Arqam ibn al-Aswad ibn Abd Yaghuth. His mother was Hind daughter of Māzin ibn `Āmir ibn `Alqamat al-Yemen. There was an occasion when the Messenger of Allāh made Abdullāh his scribe. During the caliphate of `Omer, Abdullāh supervised the treasury.

Abū Wahab ibn Abd Manāf ibn Zuhrah ibn Kilāb, brother of Āmina, mother of the Messenger of Allāh from her father's side. His mother was Ḍa`ūfa daughter of Hāshim ibn Abd Manāf ibn Quṣayy ibn Kilāb ibn Murrah ibn Nizār. He is the one to whom the name of al-Miqdād ibn al-Aswad al-Kindi is attributed. The latter's real name was al-Miqdād ibn `Omer al-Nahrawāni, of Buhrā' of Quzā`ah. The one referred to as "al-Aswad" had married al-Miqdād's mother and adopted al-Miqdād, making an alliance with him during the time of *jāhiliyya*, so he came to be known as "al-Miqdād ibn al-Aswad." He is called "al-Kindi" (of the Kindah tribe) because his father, `Asmi ibn Tha`labah, was an ally of Kindah.

Al-Aswad ibn Abd Yaghuth, "Abū Wahab", ibn Abd Manāf ibn Zuhrah ibn Kilāb. Abd Yaghuth and Āmina, the Blessed Prophet's mother, were born for the same father. His mother was Ḍa`ūfa a daughter of Hāshim ibn Abd Manāf ibn Quṣayy ibn Kilāb ibn Murrah ibn Nizār. This Aswad is the one to whom the lineage of al-Miqdād ibn al-Aswad al-Kindi has been linked. He is also called al-Miqdād ibn `Omer al-Nahrawāni of Buhrā' of Quẓā`ah. Aswad married al-Miqdād's mother and adopted him as his son. That was in (the pre-Islamic era of) ignorance. When he left Mecca seeking refuge in Ethiopia, he was joined by six other persons. He was called al-Miqdād ibn al-Aswad, also al-Kindi, because his father, `Asmi ibn Tha`labah, was an ally of the Kindah tribe.

PROPHET'S FOSTER BROTHERS AND SISTERS

Unaisa. Her mother was Ḥalima as-Sa`diyya daughter of Abū Thu'aib, and her father was al-Ḥārith ibn Abd al-`Ozza, a paternal cousin of Ḥalima, the Blessed Prophet's foster mother.

Abdullāh. His mother was Ḥalima as-Sa`diyya daughter of Abū Thu'aib. He was son of al-Hārith ibn Abd al-`Ozza, a paternal cousin of Ḥalima, the Prophet's foster mother.

Khuthāma. Her mother was foster-mother of Allāh's Messenger Ḥalima daughter of Abū Thu'aib Abdullāh ibn al-Hārith ibn Shijnah ibn Jābir ibn Razzām ibn Nāṣirah ibn Fuṣayyah, mentioned in the lineage of her husband.

Masruh. His mother was Thawbiyya, the bondmaid of "Abū Lahab" (father of the flame) Abd al-`Ozza ibn Abdul-Muṭṭalib, paternal uncle of Allāh's Messenger ﷺ. It was the milk for Masrūḥ from which Allāh's Messenger ﷺ was fed.

Hamzah. He was a son of Abdul-Muṭṭalib, paternal uncle of Allāh's. Before it was the turn of Allāh's Messenger ﷺ, Ḥamzah was breast-fed by Thawbiyya, bondmaid of Abū Lahab who was a paternal uncle of the Messenger of Allāh ﷺ. Ḥamzah was four years older than his foster brother, the Prophet ﷺ.

Muslamah. He was the son of Abd al-Assad al-Makhzumi, the husband of Umm Salamah, mother of the Believers. He was breast-fed by Thawbiyya, bondmaid of Abū Lahab, paternal uncle of the Messenger of Allāh. She was feeding him four years before she began feeding the Prophet ﷺ.

DESCENDANTS OF THE PROPHET'S PATERNAL UNCLES

Commander of the Faithful Ali ibn Abū Ṭālib عليه السلام (600 - 661 A.D.) عليه السلام. Among his offspring are the Ṭālibis and Ja`feris. A man of many virtues, Ali ibn Abū Ṭālib عليه السلام was the "brother of the Messenger of Allāh", his paternal cousin and son-in-law and right hand, the Imām of the righteous. He used to be nicknamed "Abū Turāb", the man who humbles himself in the dust. Due to his courage, he was also called "Ḥaidara", the Lion. He was born inside Allāh's Holy House, the Ka`ba, in Mecca, according to some reports, on the 13th of Rajab in the year 30 of the Elephant (600

A.D.). Attacked on the 19th of the month of Ramaḍān in the year 40 A.H., which corresponded to January 29, 661 A.D., he died during the night of the 21st. (January 31, 661 A.D.). He was killed by Abdur-Rahmān ibn Muljim al-Murādi, may Allāh curse him. During the battle of Badr, an angel called out, full of admiration: "There is no sword like Dhul-Fiqār and no knight like Ali!"

Ṭālib ibn Abū Tālib.

**`Aqīl ibn Abū Ṭālib**. He was ten years older than the Commander of the Faithful. `Aqīl was killed during the reign of Mu`āwiyah.

Ja`fer ibn Abū Ṭālib. Nicknamed "the Flying One" (al-Ṭayyār), he died a martyr in the Battle of Mu'ta (629 A.D.).

Umm Hāni daughter of Abū Ṭālib.

Tulaib ibn Abū Ṭālib. He narrated the biography of the Prophet ﷺ.

Hamna daughter of Abū Ṭālib. She was one of those who swore the oath of allegiance to the Prophet ﷺ in 622 A.D. She gave birth to al- Ḥārith and Abdul-Muṭṭalib by her cousin (husband).

**Abdullāh ibn `Abbās**, the scholar of this nation. Abdullāh was born in 619 A.D., three years before the Hegira (migration from Mecca to Medīna) in the Shi`b (of Abū Ṭālib). This was before the Hāshimi clan had left (following the end of the siege imposed on the Prophet ﷺ and his clansmen by Quraish). When the Messenger of Allāh ﷺ died, Abdullāh was fifteen years old.

Kathīr ibn `Abbās (b. 618 A.D.). He and his brother Abdullāh, the renown scholar, were of the same mother. Kathīr was one year younger than Abdullāh.

Sa`ūd ibn `Abbās. He and his brother Abdullāh were of the same mother. Sa`ūd died a martyr in Africa, leaving children behind.

Al-Faḍl ibn `Abbās. He begot one daughter.

Qatham ibn `Abbās. He and his brother Abdullāh, the Islamic nation's scholar, were by the same mother. Qatham died as a martyr in Samarkand.

Al-Hārith ibn `Abbās. He had offspring. His mother belonged to Banū Hilāl.

Abdur-Rahmān ibn `Abbās. He and his brother Abdullāh were of the same mother. He had no offspring.

Ṣafiyya daughter of `Abbās.

Āmina daughter of `Abbās.

Tamām ibn `Abbās. He and his brother Kathīr were of the same mother. Tamām had no offspring.

Mihrāb ibn `Abbās. He and Subḥ were of the same mother. Miḥrab had no offspring.

Subh ibn `Abbās. His mother was a bondswoman. He had no offspring.

Umm Habība daughter of `Abbās.

Abdullāh ibn az-Zubair. He died without leaving any offspring. He stood firmly on the Prophet's side in the Battle of Ḥunain. His mother, `Ātika al-Makhzūmiya (of the Banū Makhzūum tribe), was daughter of Abū Wahab. Abdullāh died a martyr's death during the battle of Ajnadain during the caliphate of Abū Bakr.

Tāhir ibn az-Zubair. He was among the most victorious of the young warriors of Quraish, even of the Hāshimites. The Messenger of Allāh named his own son, aṭ-Ṭāhir, after him. He had no children.

Umm Hakīm daughter of az-Zubair.

Sunā`a daughter of az-Zubair**. She was married to Rabī`ah ibn al-Ḥārith ibn Abdul-Muṭṭalib. Ṣunā`a is one of the companions, ***S**ahaba*, to whom we owe reports about the Prophet ﷺ. May Allāh be pleased with her.

Abdullāh ibn al-Hārith, the Prophet's paternal uncle. His name was 'servant of the Sun' (Abd Shams), but the Messenger of Allāh called him 'servant of Allāh' (Abdullāh). He died during the Prophet's lifetime and had no offspring.

Abū Sufyān ibn al-Hārith al-Mughīrah, the poet. He was one of those who stood firmly by the Prophet's side when other people fled away.

Umayya daughter of al-Hārith.

Arwa daughter of al-Hārith. She married Abū Wadā`ah ibn Ṣabrah ibn Sa`d as-Sahmi and gave birth to al-Muṭṭalib, Abū Sufyān and Abū Wadā`ah. After marrying Hilāl, she gave birth to `Omer.

Nawfal ibn al-Hārith (his father was al- Ḥārith). Nawfal was older than both his paternal uncles, Ḥamzah and al-`Abbās, and also older than his own two brothers. He was among those who stood by the Messenger of Allāh during the battle of Ḥunain. Nawfal had children.

**Rabi`ah ibn al-Hārith**. He used to be called "Abū Raw`a". He was older than both his paternal uncles, Ḥamzah and al-`Abbās. He did not witness the battle against the idol-worshippers at Badr, because he was in Syria at that time. Every year he used to provide the Prophet ﷺ with food and drink. He died during the reign of `Omer.

`Umārah ibn Hamzah. His wife was Ruqayya, step-daughter of the Messenger of Allāh ﷺ, and he had no children.

Fāṭima daughter of Hamzah. She was married to the renowned al-Miqdād ibn al-Aswad al-Baḥrāni, also known as al-Kindi. She

narrated details about the Blessed Prophet's life.

Ya`li ibn Hamzah.

Qurra daughter of Hajal.

Hind daughter of al-Muqawwim.

`Utbah ibn Abū Lahab.

`Utaibah ibn Abū Lahab.

Tharra daughter of Abū Lahab.

Khālida daughter of Abū Lahab.

Ghurra daughter of Abū Lahab. She was married to Awfā ibn **Umayyah ibn Hārithah ibn al-Awqas**.

**Mu`attib ibn Abū Lahab**. He embraced Islam on the conquest of Mecca (in 630 A.D.). The Messenger of Allāh prayed for him, and Mu`attib stood by him during the battle of Hunain in the course of which he lost an eye.

CHILDREN OF THE PROPHET'S PATERNAL-AUNTS

Abd al-Ka`ba son of az-Zubair and Safiyya, the Prophet's paternal aunt.

Umm Habib daughter of az-Zubair and Safiyya.

As-Sā'ib son of Az-Zubair and Safiyya. As-Sā'ib participated in the Battle of Uhud and in all other battles of the Messenger of Allāh. He died a martyr's death during the battle of Yamāma. May Allāh be pleased with him.

The father of all the three was az-Zubair ibn al-`Awwām ibn Khuwaylid ibn Abd al-`Ozza ibn Quṣayy ibn Kilāb, brother of

Khadīja, may Allāh be pleased with both of them. Khadīja was the Blessed Prophet's first wife.

Az-Zubair ibn Safiyya. He and the Commander of the Faithful, Ali عليه السلام, were born in the same year (600 A.D.). He stood by the Prophet ﷺ in the Battle of Hunain (630 A.D.), and, according to some reports, the Messenger of Allāh said, "Every prophet has a disciple, and my disciple is az-Zubair." Az-Zubair took part in the Battle of Badr. He also participated in the Battle of the Camel. There, he fought for an hour, but when he saw Ali عليه السلام, he went over to him and remembered what the Messenger of Allāh had told both of them when he made them commit themselves to one another: "One day you will fight Ali عليه السلام, and you will be transgressing against him." Reminded of those words, Az-Zubair withdrew from the battleground, followed by Ibn Jarmuz Abdullāh, others say `Omer, or `Omer as-Sa`d, who killed him in a place known as the Lions' Valley. He brought his sword to Ali عليه السلام who said to him, "Be forewarned, O killer of Ṣafiyya's son, of hellfire!" This happened on a Thursday, the 10th of Jumāda al-Awwal of the year 36 A.H./November 7, 656 A.D.

Qurnabah ibn Abdullāh ibn `Ātika. His grandmother `Ātika was the Prophet's paternal aunt. He was one of the fiercest enemies of the Muslims, opposing the Prophet ﷺ and rebelling against Allāh. Qurnabah is the one who said to the Prophet ﷺ, "We shall not believe in you even if you made a well gush forth for us from under the earth." Later he went out toward Medīna in search of the Prophet ﷺ who happened to be heading in the other direction towards Mecca. This was in the Year of the Conquest of Mecca. They met between Shaqiyah and al-`Araj, but when the Prophet ﷺ saw Qurnabah, he turned his face away from him.

Zuhair ibn `Ātika. His grandmother, `Ātika, was the Prophet's paternal aunt. He was one of those whose heart was won for Islam early on. His father was `Omer ibn Wahab ibn Abd al-`Ozza ibn Quṣayy ibn Kilāb. Zuhair migrated to Ethiopia (in 615 A.D.). Then he participated in the Battle of Badr (in 624 A.D.). One of the Prophet's best companions, he died a martyr's death, may Allāh be

pleased with him. Zuhair had no children.

Tulaib ibn Arwa, the Prophet's paternal aunt. He used to be called Abū `Adiyy.

Fātima daughter of Tulaib ibn Arwa. Her grandmother, Arwa, was the Prophet's paternal aunt. Her father was Kalādah ibn Abd Manāf ibn Abd ad-Dār ibn Quṣayy ibn Kilāb.

Hamna daughter of Abū Aḥmed, the man who participated in both migrations to Abyssinia.

`Ubaidullāh ibn Abū Ahmed, the man who went on both migrations, son of Abdullāh "the one Mutilated in the Path of Allāh" son of Umaima, the Prophet's paternal aunt. He converted to Christianity in Ethiopia and died there as a Christian. His wife, Umm Ḥabība, daughter of Abū Sufyān, had a daughter by him. The Messenger of Allāh married her.

Umm Habība daughter of Abū Ahmed, the man who went on both migrations, son of Abdullāh "the one Mutilated in the Path of Allāh" son of Umaima, the Prophet's paternal aunt. Her father is al-Hārith ibn Ḥarb ibn Umayyah ibn Abd Shams. She was married to Mus,.`ab ibn `Umayr ibn Hāshim ibn Abd Manāf ibn Abd ad-Dār ibn Quṣayy, who was killed in the Battle of Uhud. She then married Talhah ibn Abdillāh.

Zainab daughter of Abū Ahmed, the man who went on both migrations, son of Abdullāh "the one Mutilated in the Path of Allāh" son of Umaima, the Prophet's paternal aunt. Zainab was the wife of the Prophet ﷺ about whom Allāh said in His revelation: "When Zaid had dissolved (his marriage) with her..." (Qur'ān, 33:39).

Abdullāh "the one Mutilated in the Path of Allāh" son of Umaima, the Prophet's paternal aunt. Abdullāh was among the first to migrate (to Ethiopia), taking part in both migrations. He was martyred in the Battle of Uhud and people said about him that he was mutilated in the path of Allāh. As his sword was snatched away from him, the

Prophet ﷺ gave him a date-stalk. In his hand it turned into a sword which he held unflinchingly; it was then called "the Help." Their father was Jaḥsh ibn Ri'āb ibn Ya`mur ibn Ṣabrah ibn Murrah al-Assad.

Umm Talhah daughter of `Āmir ibn al-Baidā'. Her grandmother, al-Baidā' ("the white one"), was the Prophet's paternal aunt.

Arwa daughter of `Āmir ibn al-Baidā'. Her grandmother, al-Baidā', was the Prophet's paternal aunt.

Abū Shabrah ibn Barra, the Prophet's paternal aunt. His father was **Abū Rahm** ibn Abd al-`Ozza ibn Abū Qais ibn Abd Wadd ibn Nadr ibn Mālik ibn Hisl ibn `Āmir ibn Lu'ayy ibn Ghālib ibn Fahr (the latter is known as Quraish). He took part in both migrations to Abyssinia (Ethiopia). The Messenger of Allāh joined him in brotherhood to Salamah. Abū Shabrah had children.

Abd al-Assad ibn Hilāl ibn Abdillāh ibn `Omer ibn Makhzum, nicknamed "Abū Salamah". He migrated to Ethiopia (in 615 A.D.) with his wife Umm Salamah daughter of Abū Umaima al-Makhzumi, daughter of his paternal uncle. Having participated in both migrations, he took part in the Battle of Badr and was fatally wounded at Uhud, dying afterwards of his wounds.

PROPHET'S CHILDREN

1) the Prophet's son **Ibrāhim**, 2) the Prophet's son **Abdullāh**; 3) the Prophet's son **al-Qāsim**; 4) the Prophet's stepdaughter **Zainab** (d. 629 A.D.); 5) the Prophet's stepdaughter **Ruqayya** (d. 624 A.D.), 6) the Prophet's stepdaughter **Umm Kulthūm** (d. 630 A.D.); 7) the Prophet's daughter **Fātima**, peace with her and her progeny.

CHILDREN OF THE PROPHET'S DAUGHTERS, AND THOSE AMONG THEM WHO HAD DESCENDANTS

Imām al-Hassan, peace with him, was born in mid-Ramadān in the year three of the Hegira (Thursday, March 3 according to the Gregorian or February 28 according to the Julian Christian

calendars, 625 A.D.).[1] The Messenger of Allāh ﷺ slaughtered a ram to celebrate the occasion, and he shaved his head, as he also shaved the head of his older grandson, al-Ḥassan عليه السلام, weighed the hair and distributed the weight in silver as charity to the poor. Fāṭima then became pregnant with Hussain عليه السلام. It is said that Hussain عليه السلام was born when the Messenger of Allāh returned from Badr. According to some reports, this took place sixteen or seventeen months after the battle of Badr which took place in the year 624 A.D. Perhaps it was after Uhud because Ali, the Commander of the Faithful عليه السلام, married Fāṭima عليها السلام four months after that. Allāh knows best. Historians of that period differ among themselves about many, many dates and other things. The name "al-Ḥassan" ("the good one") was bestowed on him by the Archangel Gabriel who brought it to the Messenger of Allāh in a piece of cloth made of the silk of Paradise. His brother's name, al-Hussain ("al-Ḥassan Junior"), was derived from the name "al-Ḥassan". The Blessed One called him "al-Ḥassan" in analogy to Shabar son of Aaron, brother of prophet Moses.

Imām al-Hussain عليه السلام; he was born in the fourth Hijri year (626 A.D.), although it is also said that it was in the year 5 (627 A.D.). The Messenger of Allāh celebrated Hussain's birth by slaughtering a ram as he had done on the occasion of his brother's birth. Among all people, Imām Hussain was the one who resembled the Messenger of Allāh the most. May Allāh be pleased with him. He was martyred on a Friday, the 10th of Muharram of the year 61 A.H. (corresponding to October 13, 680 A.D.), at a place called Kerbalā', in the vicinity of Kūfa, Iraq. The place is also known as at-Taff. His head was cut off by Shimr ibn Dhul-Jawshan ad-Dubābi. Shimr was a leper. The commander of the troop that killed him was `Omer ibn Sa`d ibn Abū Waqqāṣ az-Zuhri.

[1]According to the calendar conversion program I use for this and all other books I write, edit or translate, that evening was a full-moon one, perhaps to facilitate the night journey from Mecca to Medīna. Due to the hot weather in that part of the world, people used to travel mostly during the night, so a full moon would surely help.

Umm Kulthūm, granddaughter of the Prophet ﷺ. She is daughter of the Prophet's daughter Fāṭima. Her father was the Commander of the Faithful, Ali ibn Abū Ṭālib عليه السلام. `Omer ibn al-Khaṭṭāb asked for her hand in marriage, so Ali عليه السلام entrusted her guardianship to her uncle, `Abbās. `Omer ibn al-Khaṭṭāb then married her, according to some reports, whereas other reports categorically refute it. It is also narrated that she gave birth before the death of the Prophet ﷺ. For this reason, Ibn Abdillāh an-Nimri, in a book which he wrote about the Prophet's companions, has counted her among those who were born during the lifetime of the Messenger of Allāh. `Omer asked for her hand. He said to Ali عليه السلام, "O Abul-Ḥassan! Give her to me in marriage. I shall take care of her honor as nobody else does." Ali's answer was: "I am going to send her to you. If you like her, I shall marry her to you." He then sent her to him with a garment, telling her that she should say to him that this was the garment he had told him about. She did what she was told, and `Omer said, "Tell him that I like it." of course, there are many who dispute this narrative, and surely Allāh knows best.

Muhsin, grandson of the Prophet's daughter Fāṭima. He was miscarried during attempts to force his father, Commander of the Faithful Ali عليه السلام, to swear allegiance to Abū Bakr. If you wish to know the whole tragic story about Muhsin, read one of my translations titled *Tragedy of (Fāṭima) al-Zahrā'* written by Ayatollah *`allāma* Sayed Ja`far Murtaḍa al-`Āmili and published by Imām Ḥussain Foundation of Beirut, Lebanon. A number of Internet websites post some or all of this translation.

Zainab daughter of the Prophet's daughter Fāṭima عليها السلام. She married Abdullāh ibn Ja`far al-Ṭayyar, "the one Flying in Paradise", son of Abū Ṭālib and gave birth by him to Ja`far, `Awn al-Akbar, Umm Kulthūm, and Ali عليه السلام, who had offspring. His descendants are called the Zainabis because of their mother. Whatever this Zainab narrated about her mother, Fāṭima, has been mentioned by Yaḥya ibn al-Ḥassan ibn Ja`fer al-`Abdi, the genealogist, who wrote the book The Best People of Medīna. May peace and blessings with the city's inhabitants.

Abdullāh son of the Prophet's stepdaughter Ruqayya. Some scholars emphatically claim that Ruqayya was a stepdaughter of the Prophet ﷺ, that she was daughter of his first wife, Khadīja, who had twice married before marrying the Prophet ﷺ. This book will later discuss Khadīja and introduce you to both her husbands and their respective offspring. Abdullāh son of Ruqayya was born in Ethiopia during his mother's sojourn in that country where she stayed with her husband `Uthmān ibn `Affān, the Umayyad ruler. The child stayed in Medīna until the age of two, according to other reports until the age of six. While he was playing in his father's house, a cock picked him in his eye, causing a swelling of his face from which he then died. The Messenger of Allāh led the funeral prayers for him and buried him.

Ali son of the Prophet's daughter (or stepdaughter) Zainab. His father was Ibn al-`Ās Laqit ibn ar-Rabi` ibn Abd al-`Ozza ibn Abd Shams ibn Abd Manāf. He was a maternal cousin of Zainab daughter (or stepdaughter) of the Messenger of Allāh because his mother was the maternal aunt of Khadīja daughter of Khuwaylid. Ali ibn Zainab was nursed with the Banū `Ās. The Messenger of Allāh then took him home, saying that as a close relative he had a greater right to the child because in those days the boy's father was still an idol worshipper. But the child died before the age of puberty.

Umāma daughter of the Prophet's daughter (or stepdaughter) Zainab. Her father was the above-mentioned Ibn al-`Ās,. ibn ar-Rabi`. The Messenger of Allāh loved her a lot and may have carried her on his neck during prayers. Once someone presented him with a necklace of onyx, but he said that this was for her. Allāh knows best.

FĀTIMA عليها السلام: MUHAMMED'S ONLY DAUGHTER

It is a historic fact that the Prophet of Islam, Muḥammed ﷺ, left us only one single offspring of his loins: his daughter Fāṭima by his first wife Khadīja. Some Sunnis claim that the Prophet ﷺ also had other daughters: Zainab, Ruqayya and Umm Kulthūm, but these were his stepdaughters to whom his first

wife, Khadīja, had given birth by her second husband. Undoubtedly, this is one of the heated controversial issues in Islamic literature, and we will leave it there. Why did the Prophet ﷺ name her Fāṭima? Most likely he did so after Fāṭima daughter of Assad, his aunt, according to Arab traditions, that is, wife of his uncle Abū Ṭālib, father of Ali the Valiant عليه السلام, who looked after him when he was a child in his uncle's care. Due to the special status Fāṭima occupies in Islam, we think she deserves more coverage in this book. Read on!

Fātima (615 – 632 A.D.), mother of the Imāms عليهم السلام, is the daughter of the Messenger of Allāh by his first wife, Khadīja daughter of Khuwaylid, may the Almighty be pleased with her. Fāṭima was born in Mecca on a Friday, the 20th of Jumada II in the fifth year after the declaration of the Prophetic message which corresponds, according to the Christian calendar, to the year 615. Some historians say she was only 18 years and 75 days when she died in Medīna few days only (some say 75) after the death of her revered father: The Prophet ﷺ passed away on Safar 28/May 28 according to the Christian Gregorian calendar, or the 25th according to the Julian calendar, of the same year. Fāṭima passed away on the 14th of Jumada I of 11 A.H. which corresponded to August 7, 632 A.D. She was buried somewhere in the graveyard of Jannatul-Baqī' in Medīna in an unmarked and unknown grave…, shame on those who were the cause of burying the Prophet's fragrant flower in an unmarked grave... According to her will, her husband, Imām Ali عليه السلام, did not leave any marks identifying her grave, and nobody knows where it is. According to Shī`ite Muslims, she was the only daughter of the Holy Prophet ﷺ.

Fāṭima has nine names/titles: Fāṭima **فاطمة**, al-Ṣiddīqa **الصديقة** (the truthful one), al-Mubāraka **المباركة** (the blessed one), al-Ṭāhira **الطاهرة** (the pure one), al-Zakiyya **الزكية** (the chaste one), al-Raḍiayya **الرضية** (the grateful one), al-Marḍiyya **المرضية** (the one who shall be pleased [on Judgment Day]), al-Muḥaddatha **المحدثة** (the one, other than the Prophet ﷺ, to whom an angel speaks) and al-Zahrā' **الزهراء** (the splendid one, or the lady of light).

The Prophet ﷺ taught Fāṭima عليها السلام divine knowledge and endowed her with special intellectual brilliance, so much so that she realized the true meaning of faith, piety, and the reality of Islam. But Fāṭima also was a witness to sorrow and a life of anguish from the very beginning of her life. She constantly saw how her revered father was mistreated by the unbelievers and later how she herself fell a victim to the same abuse, only this time by some "Muslims".

A number of chronicles quote her mother, Khadīja عليها السلام, narrating the following about the birth of her revered daughter: "At the time of Fāṭima's birth, I sent for my neighboring Qurayshite women to assist me. They flatly refused, saying that I had betrayed them by marrying and supporting Muḥammed. I was perturbed for a while when, to my great surprise, I saw four strange tall women with halos around their faces approaching me. Finding me dismayed, one of them addressed me thus, `O Khadīja! I am Sarah, mother of Isḥāq (Isaac).' The other three are: Mary mother of Christ, Asiya daughter of Muzaḥim and Umm Kulthūm sister of Moses. We have all been commanded by God to put our nursing knowledge at your disposal.' Saying this, all of them sat around me and rendered the services of midwifery till my daughter Fāṭima was born."

The motherly blessings and affection received by Fāṭima عليها السلام were only for five years after which Khadīja left for her heavenly home. The Holy Prophet ﷺ brought her up thereafter.

The Holy Prophet ﷺ said: "Whoever injures (physically or otherwise) Fāṭima, he injures me; and whoever injures me injures Allāh; and whoever injures Allāh practices unbelief. O Fāṭima! If your wrath is incurred, it incurs the wrath of Allāh; and if you are pleased, it makes Allāh pleased, too."

M.H. Shakir writes the following: "Fāṭima, the only daughter of the Holy Prophet of Islam ﷺ, was born in Mecca on 20th of Jumada al-Thaniya 18 B.H. (Before Hijra). The good and noble lady Khadīja and the Apostle of Allāh bestowed all their natural love, care and devotion on their lovable and only child, Fāṭima, who in her turn was extremely fond of her parents. The Princess of the House of the

Prophet ﷺ was very intelligent, accomplished and cheerful. Her speeches, poems and sayings serve as an index to her strength of character and nobility of mind. Her virtues gained her the title *al-Zhrā'* which means `our Lady of Light'. She was moderately tall, slender and endowed with great beauty which caused her to be called `az-Zahrā' (the Lady of Light)".

Fāṭima عليها السلام was called az-Zahrā' because her light shone among those in the heavens. After arriving in Medīna, she was married to Ali عليه السلام in the first year of Hijra, and she gave birth to three sons. Her sons were: Ḥassan, Ḥussain, Masters of the youths of Paradise, and Muḥsin who never saw the light because he was aborted as his mother was behind her house door fending for herself while rogues were trying to break into it and force her husband عليه السلام to swear the oath of allegiance to Abū Bakr. Reference to this tragic incident is made somewhere else in this book. She had two daughters, Zainab, the heroine of Kerbalā', and Umm Kulthūm. Her children are well-known for their piety, righteousness and generosity. Their strength of character and actions changed the course of history.

The Holy Prophet ﷺ said **فاطمة بضعة منـي**, "Fāṭima is part of me". He would go out to receive his daughter whenever she came from her husband's house. Every morning on his way to the Mosque, he would pass by Fāṭima's house and say, *"as-Salāmu `alaykum yā Ahla Bayt annnubuwwah wa ma`din arr-risāla"* (Peace with you, O Ahl al-Bayt (Household of the Prophet ﷺ) and the Substance of the Message).

Fāṭima عليها السلام is famous and acknowledged as the "Sayyidatu Nisā'u1-`Ālamīn" (Leader of all the women of the world for all times) because the Prophethood of Muḥammed would not have been perpetuated without her. The Prophet ﷺ is the perfect example for men, but could not be so for women. For all the verses revealed in the Holy Qur'ān for women, Fāṭima عليها السلام is the perfect role model who translated every verse into action. In her lifetime, she was a complete woman, being Daughter, Wife and Mother at the same time.

Fāṭima inherited the genius and wisdom, the determination and will power, piety and sanctity, generosity and benevolence, devotion and worship of Allāh, self-sacrifice and hospitality, forbearance and patience, knowledge and nobility of disposition of her illustrious father, both in words and in actions. "I often witnessed my mother," says Imām Hussain, "absorbed in prayer from dusk to dawn." Her generosity and compassion for the poor was such that no destitute or beggar ever returned from her door empty-handed. She عليها السلام worked, dressed, ate and lived very simply. She was very generous; and none who came to her door ever went away empty handed. Many times she gave away all the food she had had, staying without any food at all. As a daughter, she loved her parents so much that she won their love and regard to such an extent that the Holy Prophet ﷺ used to stand up whenever she came to him.

When Fāṭima came of age, a number of hopefuls sought her hand in marriage. The Holy Prophet ﷺ was awaiting the Divine order in this respect until Imām Ali عليه السلام approached him and asked for her hand in marriage. The Holy Prophet ﷺ came to Fāṭima عليها السلام and asked, "My daughter! Do you consent to be wedded to Ali عليه السلام, as I am so commanded by Allāh?" Fāṭima عليها السلام thereupon bowed her head in modesty. Umm Salamah narrates the following: "Fāṭima's face bloomed with joy and her silence was so suggestive and conspicuous that the Holy Prophet ﷺ stood up to shout: *Allāhu Akbar!* (Allāh is great)! Fāṭima's silence is her acceptance." On Friday, Thul Ḥijja 1, 2 A.H., which corresponded to May 25, 624 A.D. according to the Julian Christian calendar or to the 28th of May of the same year according to the Gregorian Christian calendar which is widely used in the text of this book, the marriage ceremony took place. All the Muhājirūn (emigrants) and Anṣār (supporters) of Medīna assembled in the mosque while Imām Ali عليه السلام was seated before the Holy Prophet ﷺ with all the ceremonious modesty of a bridegroom. The Holy Prophet ﷺ first recited an eloquent sermon then declared: "I have been commanded by Allāh to get Fāṭima wedded to Ali عليه السلام, and so I do hereby solemnize the matrimony between Ali and Fāṭima عليها السلام on a dower of four hundred *mithqal* of

silver." Then he asked Imām Ali عليه السلام, "Do you consent to it, O Ali?" "Yes, I do, O Holy Prophet of Allāh!" replied Imām Ali عليه السلام. Then the Holy Prophet صلى الله عليه وآله وسلم raised his hands and supplicated thus: "O Lord! Bless both of them, sanctify their progeny and grant them the keys of Your beneficence, Your treasures of wisdom and genius; and let them be a source of blessing and peace to my *umma.*" Her children; Imām Ḥassan, Imām Ḥussain, Zainab and Umm Kulthūm, are well-known for their piety, righteousness and generosity. Their strength of character and actions changed the course of history and fortified Islam which otherwise would have been lost to mankind.

As a wife, she was very devoted. She never asked Ali عليه السلام for anything in her entire life. As a mother, she cared for and brought up wonderful children; they have left their marks on the pages of world history which time and the plots of enemies of Ahl al-Bayt عليهم السلام will never be able to erase.

HIS GOVERNORS
Ali ibn Abū Ṭālib عليه السلام
Abū `Ubaidah
Al-`Alā' ibn al-Ḥaḍrami
Hilāl
Ibn al-Laithiyya
Qais ibn `Āṣim
Az-Zuburqān ibn Badr
Mālik ibn Nuwairah
`Udayy ibn Ḥātim
Ziyād ibn Labīd
Al-Muhājir ibn Abul-`Aqaba

HIS JUDGES
Ali ibn Abū Ṭālib عليه السلام
Mu`āth ibn Jabal

HIS TRUSTEES AND TREASURERS
Abū `Ubaidah ibn al-Jarrāḥ
Bilāl ibn Rabāḥ
Abū ibn Abū Fāṭima

HIS POLICE OFFICERS AND LAW ENFORCERS

Ali ibn Abū Ṭālib عليه السلام
Az-Zubair ibn al-`Awwām
Al-Miqdād ibn al-Aswad
Muḥammed ibn Maslamah
`Āṣim ibn Thābit
Qais ibn Sa`d ibn `Abādah whose full name is Qais ibn Sa`d ibn `Abādah ibn Dulaim, one of the Ansār, of the Khazraj tribe. He was very generous and a genius. His form was large; whenever he rode a donkey, his feet would be dragging. He was the standard bearer of the Ans,.ār, fighting on the side of the Messenger of Allāh ﷺ. His judgment was always sought, and he participated with the Messenger of Allāh ﷺ in all military campaigns and battles. He also participated in the conquest of Egypt where he built a house, then he became its ruler during the caliphate of Ali ibn Abū Ṭālib عليه السلام. He used to be regarded as the head of the Prophet's police force. On the Conquest of Mecca, the Messenger of Allāh ﷺ took the standard from Qais's father, Sa`d ibn `Abādah, chief of the Ansār, and handed it over to him. He kept the Prophet ﷺ company for ten years. During a time of extreme hardship, he slaughtered animals to feed the Muslim army that had been consumed by an acute shortage of food and rations. He participated in the Battle of Ṣiffin siding with Ali عليه السلام, and he died during the last years of the rule of Mu`āwiyah. The Prophet ﷺ lauded the generosity and open-handedness of Qais. Qais once sold some goods to Mu`āwiyah for 90,000 dinars then ordered a crier to cry out throughout Medīna urging anyone who needed a loan to go to the house of Qais ibn Sa`d. He loaned forty to fifty thousand dinars and kept the rest, taking a receipt from all those who borrowed from him. It is also said that he once lent a man 30,000 dirhams, and when the man wanted to pay him back, he refused to take it.

HIS CONFIDANTS

Fāṭima, may Allāh be pleased with her. She is the daughter of the Messenger of Allāh, Muḥammed ﷺ. Her mother is Khadīja daughter of Khuwaylid, and she used to be called "Ummu Abeeha,"

mother of her father, due to the extreme care with which she surrounded him. She was the youngest of the Prophet's daughters and the dearest to him. History books record several reports about when she was born. Some say she was born in the same year when the Ka`ba was rebuilt, that is, when the Prophet ﷺ was 35 years old. Others say she was born only a few months before the inception of the Prophetic mission. Ali ibn Abū Ṭālib عليه السلام, cousin of the Prophet ﷺ, married her at the beginning of the month of Muḥarram of 2 A.H. (July of 623 A.D.) when she was 18 years old, but others say differently.

`Ā'isha is quoted as having said, "I never saw anyone better than Fāṭima other than her father." Abū Hurayra has quoted the Messenger of Allāh ﷺ as saying, "The best of all the women of the world are four: Mary (mother of Jesus), Asiya (wife of Pharaoh), Khadīja (wife of Prophet Muḥammed ﷺ) and Fāṭima." In two *Sahīh* books, it is recorded that the Messenger of Allāh ﷺ said the following as he was sitting on his pulpit: "Fāṭima is part of me; whoever harms her harms me, and I am disturbed by anyone who disturbs her." The Prophet ﷺ supplicated to Ali and Fāṭima عليهما السلام when they got married saying, "O Allāh! I implore You to bless them, to let Your blessing descend on them, and to bless their offspring." Umm Salamah, wife of the Prophet ﷺ, said once, "It was at my house that the verse saying, `Surely Allāh only desires to keep away all uncleanness from you, O *Ahl al-Bayt* (People of the House of the Prophet) and to purify you a (thorough) purifying' (Qur'ān, 33:33) was revealed, whereupon the Prophet ﷺ ordered to bring Fāṭima, Ali, al-Ḥassan, and al-Hussain عليهم السلام to him, then he said, `These are my Ahl al-Bayt.'"

She gave birth to al-Ḥassan, al-Ḥussain and Zainab عليهم السلام, and she died six months after her father's demise, but there are reports indicating differently.

Anas ibn Mālik
Huthaifah (al-Yamāni)

HIS MISSIONARIES
Yasār, who was killed by the `Arnites
Abū Salma, also said to be Abū Salamah

HIS FINANCIAL SECRETARY
Bilal, may Allāh be pleased with him. He said to him, 'spend, O Bilal, and do not fear any decrease from the Lord of the Throne (the Almighty)."

HIS STANDARD BEARERS
Ali ibn Abū Ṭālib عليه السلام
Az-Zubair ibn al-`Awwām
Sa`d ibn `Abādah
Zaid ibn Hārithah
Ja`fer ibn Abū Ṭālib
Khālid ibn al-Walīd
Abdullāh ibn Ruwāhah

HIS STABLE-MASTERS
Al-Asla` ibn Sharik
Abdullāh ibn Mas`ud

HIS POETS
Ka`b ibn Zuhair. He is Ka`b ibn Zuhair ibn Abū Sulma, a poet. His father, Zuhair ibn Abū Sulma, was a pre-Islamic poet known as one of those whose poems were hung on the Ka`ba (al-mu`allaqāt). Ka`b ibn Zuhair once went out with his brother Bujair, who also was a poet, to meet the Messenger of Allāh ﷺ. When they reached a place known as Abraq al-`Azzāf, Bujair said to Ka`b, "Stay with our herd till I see this man (meaning the Messenger of Allāh ﷺ) and listen to him." Ka`b remained with the flock as Bujair went to meet the Messenger of Allāh ﷺ who invited him to embrace Islam, and he did. When news of his brother accepting Islam reached him, Ka`b instantantly composed these lines of poetry:

I beg you to convey a message from me to Ka`b:
To what did he lead you, may someone else perish?
To what neither your mother nor your father do?

Nor did you find a brother of yours accepting it.

May Abū Bakr give you a drink
So the one who drinks of it chews and dies.

When the Messenger of Allāh ﷺ heard about these lines, he permitted killing him. Bujair wrote his brother Ka`b saying, "Seek help! I do not think that you can survive this!" Then he wrote him again saying that anyone who came to the Prophet ﷺ to testify that there is no god except Allāh, and that Muḥammed is the Messenger of Allāh ﷺ, he would accept his testimony and would not hold him accountable for anything which he had done before. "So," he went on, "once this letter reaches you, come and declare your acceptance of Islam." Ka`b did, indeed, go there. He delivered a poem in praise of the Prophet ﷺ. He went and tied his camel at the Mosque's gate then entered as the Messenger of Allāh ﷺ was talking to people. Ka`b took a few more steps till he sat close to him, declared his acceptance of Islam then sought asylum. When the Prophet ﷺ asked him who he was, he said, "I am Ka`b ibn Zuhair." The Prophet then turned to Abū Bakr and asked him about the phrase of Ka`b stating "… so the one who drinks of it chews and dies." But Ka`b was quick to alter the wording so as to mean "the one who is granted asylum;" therefore, the Messenger of Allāh ﷺ said, "You, by Allāh, are now safe and secure." Then Ka`b delivered his famous poem in praise of the Prophet ﷺ which came to be known as the "burda" (garment) because the Messenger of Allāh ﷺ took off his garment which he was then wearing and gave it to Ka`b. Some of its lines (roughly) run like this:

Su`ād could be seen, and I could see
How weak with love my heart came to be,
Like an orphan following her, bearing love not light.
Surely the Prophet is a sword that emits light
One of Allāh's swords, ever unsheathed is he.
I was told that death did the Prophet promise me,
But pardon from Allāh's Messenger
Is anticipated, from peril it does deliver.

Hassān ibn Thābit. His full name is Ḥassān ibn Thābit ibn al-Mundhir, poet of the Messenger of Allāh ﷺ. He belonged to the Anṣār from the Khazraj tribe. It is said that he lived for 60 years during the pre-Islamic period and 60 more thereafter. He did not participate in the Prophet's invasions because he did not feel strong enough to do so. Whenever he wanted Ḥassān to compose a satiric poem defaming the polytheists, the Messenger of Allāh ﷺ used to say to him, "Assault, may the Holy Spirit be with you!" The Prophet ﷺ used to put a pulpit for him at the Mosque so that he would stand on it to defend the Messenger of Allāh ﷺ (with his poetry). When he wanted once to blast Quraish with his poetry, the Messenger of Allāh ﷺ said to him, "But I am related to Quraish! Go to Abū Bakr, for he is the most knowledgeable of Quraish's genealogy, and he will trace for you my kinship thereto." He once responded to Abū Sufyān ibn al-Hārith (who abused the Prophet ﷺ) by composing these lines:

You attacked Muḥammed, whereas behind him I stand,
And for this I shall have from Allāh my reward;
My father, my father's father, and my honor
Are for Muḥammed a shield from you and a cover.
Do you really defame him while you are not his peer?!
Your worst be sacrificed for one held by Allāh as dear.

It is also said that Ḥassān was quite articulate and brave, but an ailment afflicted him, rendering him unable to bear arms. Ḥassān died in 54 A.H. (674 A.D.), but some say in 40 A.H. (660 A.D.).

Abdullāh ibn Ruwāḥah

HIS WEAPON BEARERS
Al-Mughīrah ibn Shu`bah
Abū Ṭalhah

HIS CARAVAN LEADER
`Āmir ibn Abdillāh ibn Ruwāhah

HIS PREACHER
Thābit ibn Qais ibn Shāmmās
May Allāh be pleased with them.

MU'ADHINS OF THE PROPHET
Bilal ibn Rabāh
Abū Mahthurah
Sa`d al-Qurt
Al-A`ma (the blind man) ibn Umm Maktum

HIS CHAMBERLAIN
Abū Masruh, Anasah ibn Badāh, who was raised by al-Aswad.

HIS MESSENGER
Salamah ibn al-Akwa`

HIS GUARDS
Sa`d ibn Mu`āth; he guarded him during the battle of Badr.
Muḥammed ibn Maslamah; he guarded him during the battle of Uḥud.
`Abbād ibn Bishr, his guard.
Bilal, his guard.
Az-Zubair ibn al-`Awwām; he guarded him during the battle of the Khandaq (moat).
Sa`d ibn Abū Waqqāṣ, his guard.
Abū Ayyūb (al-Anṣāri), his guard.

HIS BONDMAIDS
Umm `Abbās; she was mentioned by al-Baghawi.
Ḍumaira; she was mentioned by Ibn Kathīr.
Maimuna daughter of Ḥafṣa; she was mentioned by Ibn Mundah.
Maimuna daughter of Sa`d; she was mentioned by Imām Aḥmad.
Maria (Mary) the Copt, the mother of Ibrāhim. She was given to him as a present by the Muqauqas of Egypt.
Laila, `Ā'isha's bondmaid.
`Unquda the Ethiopian, mother of Ṣubaiḥ.
Sirin, the Copt, Maria's sister, whom the Prophet ﷺ gave to his

poet Ḥassān ibn Thābit.
Salma, Rafi's mother. She was wife of Abū Rāfi`.
Salāma, Ibrāhim's nurse.
Sudaisa; she was mentioned by Abū Na`īm.
Amatullāh daughter of Razuna. She was mentioned by Abū Ya`li.
Umaima; she was mentioned by Ibn al-Athir.
Tirka, Umm Ayman. She was wife of Zaid ibn Ḥārithah and mother of Usāmah.
Khaḍra; mentioned by Ibn Mundah
Hisliya; mentioned by Ibn al-Athir
Ruzaina; mentioned by Ibn `Asākir
Radawi; mentioned by Ibn al-Athir
Raihāna; mentioned by Ibn Kathīr
Razuna; mentioned by Ibn Kathīr
Sā'iba; mentioned by Ibn al-Athir

HIS FREED SLAVES
Salmān al-Fārisi
Zaid ibn Ḥārithah
Abū Rafi` the Copt
Usāmah ibn Zaid
`Ubaidah
Abū Masruh
Ayman ibn `Ubaid
Bathām
Faḍālah
Thawbān ibn Kaidād
Hunain
Thakwān
Ruwaifi`
Rabāh al-Aswad
Abū Rafi`, also called simply "Rāfi`"
Abū Yasār
Abū Abdir-Rahmān
Damrah ibn Shaqra ibn al-Ḥabashi
Faqīr; he is mentioned by al-Baghawi.
Kaisān; he is mentioned by al-Baghawi.
Mabor the Copt; he was presented to him by the Muqauqas together

with Maria the Copt and her sister Sirin, and he was a eunuch.
Kadar
Mudgham the Black
Nāfi`; he used to carry his shoes.
Rabī`; he was presented to him by some man of fame, and he was killed.
Wāqid; he is mentioned by Ibn `Asākir.
Hurmuz; some say he is called Masruh, and he is mentioned by Ibn Kathīr.
Hishām; he is the father of Kaisān, although some say he is the father of Wāqid; he is mentioned by Abū Na`īm.
Yasār; he is mentioned by Ibn Sa`d in his *Ṭabaqāt*.
Abul-Ḥamrā'; it is said that he was killed by the `Arnites.
Abū Salma; it is said that his name is Hilāl ibn al- Ḥārith.
Abū Ṣafiyya; he is his shepherd.
Abū Ḍamīra; he is mentioned by al-Baghawi.
Abū `Ubaid; he is mentioned by Imām Aḥmad.
Abū `Usaib; he is mentioned by Ibn Kathīr.
Abū Muwaihabah; he is mentioned by Ibn Kathīr; his name is Salīm but some say it is `Amr.

HIS FREE SERVANTS
Anas ibn Mālik, who served him for ten years
Al-Asla` ibn Sharik. He was mentioned by Ibn Badr and by others.
Qais ibn Sa`d
Asma` ibn Hārithah; mentioned by imām Aḥmad
Bilal ibn Rabāh, slave of Abū Bakr
Bakr ibn ash-Shadākh, mentioned by Ibn Mundah
Ḥasbah, mentioned by Imām Aḥmad
Thu Mikhmār, nephew of the Negus (Emperor of Ethiopia who died in 9 A.H./630 A.D.)
Rabi`ah ibn Ka`b, mentioned by al-Awzā`i
Sa`d ibn Abū Bakr, mentioned by Abū Dāwūd
Abdullāh ibn Ruwāḥah, mentioned by Ibn Kathīr
`Uqbah ibn `Āmir, mentioned by Imām Aḥmad
Abdullāh ibn Mas`ūd, who used to carry his sandals
Al-Mughīrah ibn Shu`bah, mentioned by Ibn Kathīr and others
Al-Miqdād ibn al-Aswad, mentioned by Imām Aḥmad

Muhājir, slave of Umm Salamah, mentioned by aṭ-Ṭabrāni
Hind ibn Hārithah, mentioned by Ibn Shākir and Ibn Kathīr
Hilāl ibn al-Hārith, mentioned by Ibn Shākir and others
Zaid ibn Himyar, mentioned by Ibn Shākir
Al-Aswad ibn Mālik, mentioned by Ibn Shākir
Al-Jarjān ibn Mālik, mentioned by Ibn Shākir
Al-Jarāh ibn al-Jarjān, mentioned by Ibn Shākir
Tha`labah ibn Abdir-Raḥmān, mentioned by Ibn Shākir
Sālim, slave of Tha`labah, mentioned by Ibn Shākir
Na`īm ibn Rabī`ah, mentioned by Ibn Shākir
Abus-Samh, mentioned by Ibn Isḥāq
Abū Dharr al-Ghifāri, mentioned by Ibn Shākir

HIS TOOLS AND OTHER BELONGINGS

Clothes, Shoes, Accessories and Other Household Items
Dyestuff called stonelight
A kohl container, scissors
A mirror
Four slippers (two pairs)
Two sabiya shoes
A shawl
An Omani loincloth
Two desert garments
A desert shirt
A sijuli shirt
A Yemeni coat and a Syrian coat
A white gown
Small caps
A long shirt
A square overcoat
A bed of skin stuffed with fibers
Four turbans: a woven turban which he wore most of the time; a tuft turban which he rarely put on; a white turban which he wore most of the time; a black turban which he wore on festive occasions
He entered Mecca on the day of conquest wearing a black turban with both ends dangling down to his shoulders
A clod of earth to rub onto his skin
A waterskin from which he used to drink and perform his ablution

A knife
A pot in which food was cooked for him
A skin-covered rod with three inlaid silver buttons and a ring probably made for trips
Three glasses
Henna coloring substances
A utensil called as-Sadura
A washing sink made of leather
An Alexandrian ivory box in which he used to keep his comb, scissors, and mirror. This box was a present from Muqauqas (the ruler of Egypt).
A kettle
A bedstead
A piece of velvet plush
A red outfit which he used to wear frequently
An outfit made of (camel) hair
A black outfit
A handkerchief to wipe his face
A pot into which to urinate at night
A "ḥarmal" mat
A basket in which to keep his perfumes
A comb to comb his hair
An overcoat
A rug called al-Karr

Three Rings:
A gold ring which he threw away and did not wear
A silver ring which he used to wear
An iron ring with silver plating

HIS ANIMALS
Mules:
The mule al-Shahbā'; it was presented to him by the Muqauqas (ruler of Egypt). It is said that it was also called "Duldul."
A mule called 'silver' which was presented to him by Farwah.
A mule presented to him by the ruler of Dūmat al-Jandal.
A mule presented to him by Khosrau (Emperor of Persia). Reports about this differ, and the correct one is that this is not true.

A mule presented to him by the Negus (emperor of Ethiopia).

Donkeys:
A donkey called Ya`fūr
A donkey called `Āfir

She-Camels:
Al-`Adbā'
Al-Jad`ā'
Al-Qaswā'

Nine Mixed Breeds:
al-Shaqrā'
Al-Mihra
Ad-Ḍabā'
Ash-Shāriya
Al-Baghum
As-Sa`diyya
Al-`Arūs
As-Samrā'
Al-Khanā'

Seven Goats

It is said that he had 100 ewes, and whenever a lamb was born, he slaughtered a ewe. Their shepherd was the son of Umm Ayman.

21 Horses:
As-Sakab, which he bought from a Bedouin,
Malāwih
Al-Murtajiz, which he had during the battle of Khuzaimah ibn Thābit
Lizāz, presented to him by the Muqauqas (governor of Egypt)
Aḍ-Ḍarb, presented to him ibn Abul-Barā'
Al-Lahuf, presented to him by Farwah
As-Sidād
Al-Ward, presented to him by Tamīm ad-Dāri
Sanjiya

Al-Ihn
Al-Murtahal
As-Sarhān
Al-Ya`sūb
Al-Bahr
Al-Ghayyūb
Al-Adham
As-Sahā
As-Sajil
Al-Murwāh
An-Najib

... and *Seven Sheep*:
Itlāl, Zamzam, `Ajwa, Itrāf, Saqiya, Baraka, and Warisa

MISCELLANEOUS MILITARY ITEMS:
Seven Armor Plates
Thāt al-Fudul
Thāt al-Wishāh
Thāt al-Ḥawāshi
As-Safdiyya
Fidda
Al-Batrā
Al-Kharnaq

A Quiver
This was a quiver for arrows called al-Jam`.

Three Shields
Al-Zaluq
Al-Fataq
Al-Muwajjar

A Cane
Made of Shuat wood; it was called al-Mamshūq.
Two Helmets
Al-Musawwigh
Al-Muwashshah,.

Five Bows
Az-Zurā
Al-Katum
Ar-Ruha, made of the Naba` tree
As-Safrā', made of the Nabatree
Al-Baidā', made of the Shuhat tree

A baton
called `Arjūn

Nine swords
Al-Ḥatf, which originally belonged to the armor of the (Jewish) Qainuqā tribe that fought the Prophet ﷺ and lost;
Ar-Rusūb, which he got as a booty from an idol worshipped by the Tay tribe;
Al-Makhtham, which he got from items given by Tay (tribesmen) to an idol as an offering;
Ma'thūr, which he inherited from his father;
Al-`Adb, which he got from Sa`d ibn `Abādah (as a gift);
Dhul-Fiqār, which he acquired during the battle of Badr;
Asmsāma, the sword of `Amr ibn Ma`di Karb;
Al-Qal`i, from the armor of the Jewish Qainuqātribe;
Al-Battār, from the armor of the Qainuqā` tribe.

Three Spears
An-Nab`a, which was mentioned by al-Suhaili;
Al-Baidā', a large spear;
Al-`Anza, on which he leaned during prayers.

A Saddle
The Blessed One also had a saddle called as-Sirāj.
A Hooked Stick
This was al-Ḥaukān, an arm's length, called ar-Rifq.

Three Banners
Ar-Rāya was white; in its center read: "There is no god except Allāh, Muḥammed ﷺ is the Messenger of Allāh ﷺ."

As-Ṣafrā' (the yellow one) is mentioned by Abū Dāwūd and others; Al-`Uqāb was black and square, and in its midst there was a white crescent.

Five Lances
Al-Mathwi;
Al-Munthani;
and three lances taken from the Qainuqā` tribe as a booty

A Tent
It was called ar-Rukn.

A LIST OF EVENTS DURING THE LIFETIME OF THE PROPHET
from the Time of his Call to Prophethood till his Death

1. Beginning of the revelation (610 A.D.)<> telling Waraqah ibn Nawfal about it <> Ali عليه السلام, Khadīja, Abū Bakr, Zaid ibn Ḥārithah embrace Islam<>Abū Bakr attemps to propagate Islam publicly.
2. `Uthmān (ibn `Affān), Zubair, Abdur-Raḥmān ibn `Awf, Sa`d ibn Abū Waqqāṣ, and Ṭalḥah ibn Abdillāh embrace Islam.
3. `Amr ibn `Abasa, also called ibn `Anbasah, may Allāh be pleased with him, embraces Islam. Khālid ibn Sa`ūd embraces Islam.
4. Preaching the message publicly <> the Shi`b matter <> Ḥamzah, may Allāh be pleased with him, embraces Islam.
5. Emigration to Ethiopia (615 A.D.)<> (a delegation of) the Quraish go (to Ethiopia, where the Muslims had sought asylum and were protected by the Negus) to get the emigrants handed back to them <> the *sahifa* matter.
6. The Prophet صلى الله عليه وآله وسلم is informed that an agreement (written against him) has been eaten by termites.
7. The *mi`rāj* (the Prophet's ascension) <> death of Khadīja <> death of Abū Ṭālib <> the Prophet's marriage with `Ā'isha <> his marriage with Sawda <> preaching to the tribes.
8. Preaching to the Anṣār (supporters or helpers from the people of Medīna) <> their conversion to Islam, may Allāh be pleased with them <> the first Pledge of the `Aqaba.
9. It is said that this is when the *mi`rāj* occurred; the Second Pledge

of `Aqaba.
10. Migration of the Prophet ﷺ from Mecca to Medīna.

1. The first year after the Hegira (Hijra) (1 A.H./622 A.D.):
The building of a domed mosque in Qubā' then another in Medīna;
The Prophet ﷺ engages `Ā'isha;
Sawda's emigration to Medīna;
Birth of Abdullāh ibn Az-Zubair;
Ḥamzah's victory;
`Ubaidah ibn al-Ḥārith' victory;
The military expedition to Bu`āth;
Death of Abū Umāmah;
Death of Kulthūm ibn Hadm;
Al-Walīd ibn al-Mughīrah perishes;
Al-`Āṣ ibn Wā'il perishes.

2. The Second Year (2 A.H./623 A.D.):
Military expedition to al-Abwā';
Military expedition to al-`Ashira;
Through Ali's military exploit, Medīna's grazing area is regained;
Mission of Sa`d ibn Abū Waqqāṣ;
Abdullāh ibn Jaḥsh's raid;
Change of the *qibla* (direction of prayer: toward Mecca instead of Jerusalem);
Introduction of *zakātul-fiṭr* (the special mandatory charity tax paid at the end of the fasting month of Ramaḍān);
Introduction of *Ṣalātul-`Īd* (feast prayer);
The Great Battle of Badr;
The battle with the Qainuqā` tribe;
Battle of al-Kadr;
Battle of As-Suwaiq.

3. The Third Year (3 A.H./624 A.D.):
The Blessed Prophet's expedition to Banū Tha`labah;
Battle of Banū Sulaim;
The slaying of Ka`b ibn al-Ashraf;
Battle of Thi Qird';
The slaying of Abū Rābiḥ;

The Blessed Prophet's marriage with Ḥafṣa daughter of `Omer ibn al-Khaṭṭāb;
Battle of Uḥud;
Battle of Ḥamrā' al-Aswad;
Martyrdom of Ḥamzah;
Martyrdom of `Amr ibn al-Jarrāḥ;
Martyrdom of Anas ibn An-Naḍar;
Martyrdom of Sa`d ibn Ar-Rabī`.

4. The Fourth Year (4 A.H./625 A.D.):
Battle of Ar-Rajī`;
`Amr's mission to kill Abū Sufyān;
Battle of Bi'r Ma`unah;
Expulsion of the Naḍir tribe;
Battle of That ar-Riqā`;
Second Battle of Badr;
His marriage with Umm Salamah;
Birth of al-Ḥusain عليه السلام;
Martyrdom of `Āṣim ibn Thābit;
Martyrdom of `Āmir ibn Fuhair;
Death of Abdullāh son of `Uthmān (ibn `Affān) and Ruqayya;
Departure of Abū Sufyān for Jaraḥ az-Zahrāni;

5. The Fifth Year (5 A.H./626 A.D.):
The marriage of the Prophet صلى الله عليه وآله وسلم to Zainab daughter of Jaḥsh;
Battle of Dumat al-Jandal;
Battle of the Ditch (Khandaq);
Battle of Banū Quraiẓah;
Sa`d's judgment about the Quraiẓah tribe;
Death of Sa`d ibn Mu`āth;
Martyrdom of Khallād ibn Suwaid;
Umayyah ibn Abūṣ-Ṣalt perishes;
The military exercise of Ali عليه السلام and his friends;
Jābir hosts a gathering in the Ditch;
Death of the mother of Sa`d ibn `Abādah;
The Blessed One bids farewell to `Uyaynah ibn Ḥaṣīn;

6. The Sixth Year (6 A.H./627 A.D.):
Battle of Banū Liḥyān;
Battle of Thi Qird;
Battle of Banū Moṣṭaliq;
The calumny case (against `Ā'isha);
Military expedition to Ḥudaibiya;
`Ukāshah's raid;
Ibn Maslamah's raid;
Abū `Ubaidah's raid;
Zaid ibn Ḥārithah's raid;
His military expedition to al-`Ais;
Another expedition of Zaid's to Banū Tha`labah;
Abdur-Raḥmān ibn `Awf's raid;
Zaid ibn Ḥārithah's military expedition to Umm Qarfah;
Kadar ibn Jābir's raid;
Al-Jandal and the prayer of the Blessed One for rain;
The Prophet ﷺ sends letters to the rulers of the world;
`Amr ibn al-`Āṣ embraces Islam;
Khālid ibn al-Walīd embraces Islam;
Death of Umm Rumān;
Death of `Utbah ibn Assad, as has been reported;
The matter of Abū Baṣīr and his friends, as has been reported.

7. The Seventh Year (7 A.H./628 A.D.):
The Battle of Khaibar;
Bashīr ibn Sa`d's raid;
`Omer ibn al-Khaṭṭāb's mission to Hawāzin;
Ghālib's military expedition to Banū Murrah;
Ghālib ibn Abdillāh's military expedition to Banū `Ubaid;
Bashīr ibn Abdillāh's raid;
The lesser pilgrimage (`umra) of al-Qaḍa;
Death of Bashīr ibn al-Bara';
Death of Thawbiyya;
Death of al-Walīd ibn al-Mughīrah;
Death of Yasār the Ethiopian;
Battle of Ibn Abil-`Awja

8. The Eighth Year (8 A.H./628-9 A.D.):
Ghālib ibn Abdillāh's raid;
Ghālib's raid of the tent lodge of the fellows of Masad;
Ash-Shujā` ibn Wahab's raid;
Introduction of the minbar (preacher's pulpit in a mosque);
Thawbah's raid;
Battle of That as-Salāsil;
Al-Khabṭ's military expedition;
Al-Khabṭ's military expedition to Abū Qatadah;
The Conquest of Mecca;
The Battle of Banū Juthaima;
The Battle of Ḥunain;
The Battle of Ṭā'if;
Arrival of a delegation from Hawāzin;
The Birth of Ibrāhim (son of the Prophet ﷺ and Mary the Copt);
Mission of Ka`b ibn `Umair;
Mission of `Uyaynah ibn Ḥaṣīn;
Mission of aṭ-Ṭifl ibn `Amr;
Arrival of `Urwah ibn Mas`ūd;
Martyrdom of Ja`far ibn Abū Ṭālib;
Martyrdom of Zaid ibn Ḥārithah;
Martyrdom of Abdullāh ibn Ruwāḥah;
The Mu'ta campaign;
Khālid invades Mu'ta without orders;
The Blessed One dispatches troops to avenge the death of those killed at Mu'ta;
Ka`b ibn Zuhair embraces Islam;
Battle of Tabūk;
Quṭna's raid;
Aḍ-Ḍaḥḥāk's raid;
Raid of `Alqamah ibn Mahraz;
Ali ibn Abū Ṭālib's raid;
`Ukāshah's raid;
The Prophet ﷺ stays aloof from particular wives who gave him a hard time;
Thaqīf's arrival;
Assad's delegation;
Az-Zarabin's delegation;

Tamum's delegation

9. The Ninth Year (9 A.H./629 A.D.):
Arrival of letters from the kings of Himyar;
Bahra's delegation;
Banū al-Baka's delegation;
Banū Fizara's delegation;
Tha`labah's delegation;
Sa`d ibn Tamīm's delegation;
Abū Bakr's pilgrimage;
Death of Suhail ibn al-Baidā';
Death of Umm Kulthūm;
The Prophet ﷺ sends a mission to the Negus;
Death of the Negus;
The Prophet ﷺ prays for the Negus on the latter's demise.

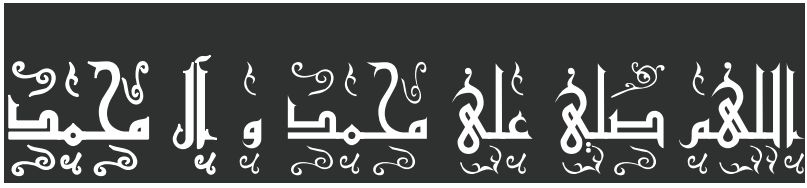
10. The Tenth Year (10 A.H./631 A.D.):
A delegation from Najrān;
A delegation from `Asas;
Arrival of al-Jārid;
Banū Khaifah's delegation;
Arrival of Zaid al-Khail;
Arrival of `Udayy ibn Hātim;
Arrival of Farwah ibn Masbak;
Arrival of Ma`di Karb;
Arrival of al-Ash`ath;
Arrival of Sumad; arrival of other delegations;
Arrival of Najīb;
Assad's delegation;
The Farewell Pilgrimage

11. The Eleventh Year (11 A.H./632 A.D.):
Dispatching Usāmah's army to Syria;
Delegation from An-Nakh`i;
Appearance of Musailimah the Liar;
Appearance of al-Aswad al-`Ansi;
Death of the Blessed One.

PROPHET'S ANCESTORS

SETTING: HIJĀZ[1]

Most of the events and incidents narrated in this chapter took place in Ḥijāz, the northern part of today's Saudi Arabia. Ḥijāz is the region along the mountainous Red Sea coast of the Arabian Peninsula from Jordan on the north to the region of `Asir on the south. Its northern part was occupied as early as the 6th century B.C. when the Chaldean kings of Babylon kept Taym (or Taymā') as its summer capital. Later, Hijāz became part of the Nabataean kingdom from 200 B.C. to 100 A.D. Its center was Madā'in Salih. This is the place where the Arabian prophet Sāliḥ and his people lived. The province was again placed under Baghdad's control till 1258 A.D. when it fell to the Egyptians and, in 1517 A.D., to Ottoman Turks. The most important cities in Ḥijāz are: Mecca, Medīna, Jidda and Ṭā'if.



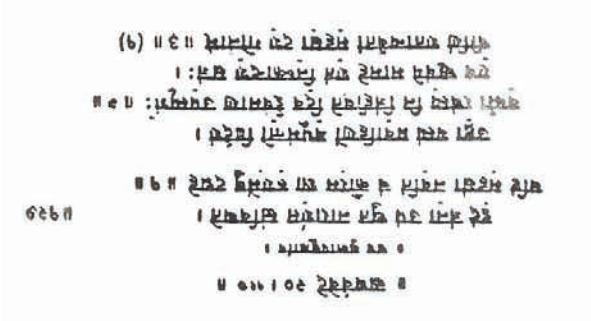
[1]Hijāz is the upper part of today's Saudi Arabia where both Mecca and Medīna are located. In 1926, Ibn Sa`ud, the sultan of Najd, installed himself as king of Hijāz after his Wahhabi invasion of Hijāz had succeeded in putting an end to the rule of Sharif Hussain ibn Ali, ruler of Mecca. In 1932, he united both Najd, the lower part of Saudi Arabia, and Hijāz into a kingdom to which he gave his clansmen's name: Saudi Arabia, the only country in the world named after its ruling minority.

PROPHECIES PREDICTING PROPHET MUHAMMED'S ADVENT

The advent of Prophet Muḥammed ﷺ was prophecized in sacred scriptures of many creeds. Here are proofs:

1) Prophecy in Hindu Sanskrit Scriptures:

Here is the original Sanskrit text:

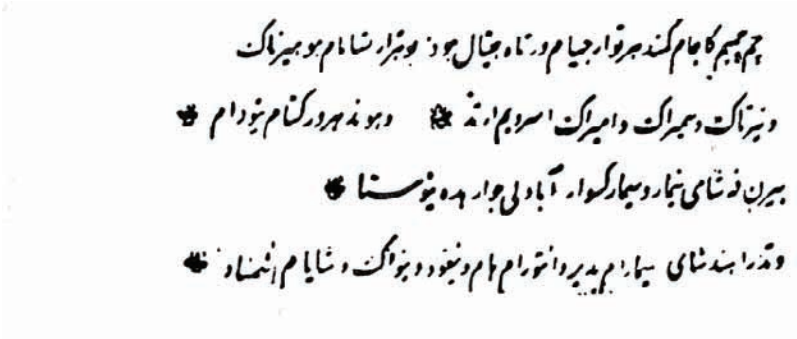


Translation:

O People, listen emphatically! The Man of Praise (Muḥammed ﷺ) will be raised among the people. We take the emigrant in our shelter from sixty thousand ninety enemies whose conveyances are twenty camels and she-camels, whose loftiness of position touches the heavens and lowers it.

2) Prophecy in the Parsi (Ancient Persian) Scripture:

Here is the original text written in ancient Pahlavi[1]:



Translation:

When the Persians sink so low in morality, a man will be born in Arabia whose followers will upset their throne, religion and everything. The mighty stiff-necked ones of Persia will be over-powered. The house which was built (the Ka`ba) and in which many idols have been placed will be purged of idols, and people will say their prayes facing towards it. His followers will capture the towns of the Parsis and Taus and Balkh and other big places round about. People will embroil with one another. The wise men of Persia and others will join his followers.

3) Prophecy in the Bible:

Following is the text on pp. 225 – 227 of the Gospel of Saint Barnabas[2], an English translation by Lonsdale and Laura Ragg of the original Italian manuscript found at Vienna's Imperial Library:

The priest (disciple) asked, "How shall the Messiah be called, and what sign shall reveal his coming?" Jesus answered: "The name of the Messiah

[1]Pahlavi was the Persian language of the Zoroastrian literature from the 3rd to the 10th centuries A.D., and it is derived from the Aramaic alphabet.

[2]Reference to Saint Barnabas and his gospel is made in a chapter of this book dealing with Jesus Christ عليه السلام.

is Admirable, for God Himself gave him the name when He created his soul and placed it in celestial splendor. God said: 'Wait, Muḥammed, for thy sake I will create Paradise, the world, and a great multitude of creastures whereas I make thee a present, in so much that whoso shall bless thee shall be blessed, and whoso shall curse thee shall be cursed. When I shall send thee into the world, I shall send thee as My Messenger of Salvation, and thy word shall be true insomuch that the heavens and the earth shall fail but thy faith shall never fail.' Muḥammed is his blessed name." Then the crowd raised their voices saying, "O God! Send us Thy Messenger! O Muḥammed! Come quickly for the salvation of the world!"

THE CHILDREN OF ISMA`IL (ISHMAEL)

Prophet Ibrāhīm عليه السلام had brought his eldest son Isma`il عليه السلام with his mother Hajira (Hagar) from Ken`an to the barren valley of Mecca. He used to visit them once a year. When Isma`il عليه السلام was old enough to help him, Prophet Ibrāhīm عليه السلام rebuilt the House of Allāh known as the Ka`ba which had by then suffered serious structural damages due to torrential rain. The reader already knows, I hope, that the Ka`ba was first built by our father Adam عليه السلام under the supervision of archangel Gabriel عليه السلام as soon as he had to get out of it, and that each and every prophet of the Almighty performed the pilgrimage to it. The construction of the Ka`ba and performing the pilgrimage were part of the atonement process which Adam عليه السلام had to go through so he would be forgiven by the Almighty for having disobeyed His command not to eat of the forbidden fruit. We, descendants of Adam عليه السلام, commit sins almost every day, but we hardly perform atonement acts, and you know what the ultimate end of those who do not atone for their sins will be…

There was no water in the land when Isma`il عليه السلام and Hajira were left there. The well of Zamzam miraculously appeared for Isma`il. Read how this miraculous event is portrayed in the Bible:

And God heard the voice of the lad [Ishmael]; and the angel of God called to Hagar out of heaven and said to her: What aileth thee, Hagar? Fear not, for God hath heard the voice of the lad where he is. Arise and lift up the lad and hold him in thy hand, for I will make him a great nation. and God opened her eyes, and she saw a well of

water. Genesis, 21:17-20

Finding the well, the tribe of Jurham sought the permission of Hajira to settle there. During Prophet Ibrāhīm's annual visit, permission was given to them, and ultimately Ishmael married in the same tribe. He begot twelve sons; the eldest was called Qidar (Cedar).

The Ishmaelites increased in number, thus fulfilling the promise of Allāh to Ibrāhīm to multiply Ishmael exceedingly, as we read in Genesis.

The Ishmaelites, by and by, spread all over Hijāz. They were not organized and consequently had no power. About 200 years before Christ, `Adnān from the children of Qidar earned a reputation. The genealogy of `Adnān up to Qidar is not agreed on. The Arabs have narrated various genealogies. In order to emphasize the Islamic ideology that personal qualities, rather than genealogy, was the criterion of excellence, and with a view not to entangle himself in such unnecessary and useless arguments, the Prophet ﷺ ordered the Muslims thus: "When my genealogy reaches `Adnān, stop."

In the third century of the Christian Era (CE), there arose a leader named Fahr in that family. He was son of Malik, son of Nadar, son of Kinānah, son of Khuzaymah, son of Mudrikah, son of Ilyās, son of Mazār, son of Nazār, son of Ma`d, son of `Adnān.

Some people think that this Fahr was called Quraish, and this is why his children came to be known as Quraish, Quraishis or Quraishites.

In the fifth generation after Fahr, in the fifth century of the Christian era, a very powerful personality appeared on the scene. He was Quṣayy, son of Kilāb, son of Murrah, son of Lu'ayy, son of Ghālib, son of Fahr.

Many people say that it was not Fahr but Quṣayy who was called Quraish. Shibli al-Nu`mān, the famous Muslim scholar, writes: "Quṣayy became so famous, achieving such a high prestige that some people say that he was the first man to be called Quraish, as

Ibn Abdi Rabbih has written in his book *al-`Iqd al-Farīd*, clearly saying that as Quṣayy gathered all the children of Isma`il from far and wide and made them leave the nomadic way of life, settling them around the Ka`ba, he was called Quraish (the gatherer)." Al-Tabari quotes Abdul-Malik ibn Marwān as saying that Quṣayy was Quraish, and that nobody was given this name before him.

When Quṣayy came of age, a man from the tribe of Khuzā`ah named Hulail was the trustee of the Ka`ba. Quṣayy married his daughter and, according to Hulail's will, got the trusteeship of the Ka`ba after Hulail. Quṣayy established many new institutions:

It was Quṣayy who established Dār al-Nadwa (assembly house). It was there that discussions were held to settle important matters like war and peace. Caravans assembled there before going out, and marriages and other ceremonies were conducted.

It was Quṣayy who established the system of *siqāya* (making arrangements to supply water to the pilgrims during the *hajj* days) and *rifāda* (feeding the pilgrims during those days).

It appears from al-Tabari that this system was followed in Islam up to his time, i.e. 500 years after Quṣayy.

It was Quṣayy who made arrangements for the pilgrims to stay at al-Mash`arul al-Ḥarām at night. He used to illuminate the valley with lamps, making their stay comfortable.

It was Quṣayy who rebuilt the Ka`ba and who dug the first well at Mecca. Zamzam was filled up long ago and nobody knew of its actual location.

Arab historians unanimously say that he was generous, brave, and affectionate; his ideas were pure, his thinking clean, and his manners very refined. His word was followed like religion during his lifetime and even after his death. People used to visit his grave at Ḥajūn (present day Jannatul Ma`allā). No wonder he was the undisputed chief of the tribe which owed its strength and power to his

leadership. To him had converged all the responsibilities and privileges of the tribe: He was the trustee of the Ka`ba (*hijāba*), he was the chairman of Dār al-Nadwa which he himself had established; he fed the pilgrims (*rifāda*); he arranged to provide them with drinking water (*siqāya*); he was the standard-bearer of Quraish in wartime (*liwā'*), and he was the commander of the army (*qiyāda*).

These were the six privileges which were looked on with great respect and before which all of Arabia bowed down. The most wonderful aspect of his life was his selflessness. In all the accounts of his life, there never appears any hint that by being the undisputed leader of the tribe, he had gained anything for himself.

Quṣayy had five sons and one daughter: Abduddār was the eldest, then Mughīrah (known as Abd Manāf). Quṣayy loved his eldest son very much, and at the time of his death in 5 A.D., he entrusted him with all the six responsibilities mentioned above.

But Abduddār was not a very able man, whereas Abd Manāf was acknowledged as a wise leader even during the life of his father, and his words were dutifully obeyed by the whole tribe. Because of his nobility and benevolence, he was commonly known as "generous". Thus, it came to pass that Abduddār shared all his responsibilities with Abd Manāf. Abd Manāf even became the paramount chief of Quraish.

Abd Manāf had six sons. Hāshim, Muṭṭalib, Abdush-Shams, and Nawfal were the most famous among them.

There was no trouble while Abduddār and Abd Manāf were alive. After their death, a dispute started between their children concerning the distribution of the six responsibilities. A war had almost started before it was agreed on that *siqāya*, *rifāda*, and *qiyāda* should go to the children of Abdu Manāf, and *liwā'* and *hijāba* should remain with the children of Abduddār, while the chairmanship of Dār al-Nadwa should be shared by both families.

HĀSHIM

Hāshim's name will always shine in the history of Arabia and Islam not only because he was the great grandfather of the Prophet ﷺ, but in his own right due to his tremendous achievements.

He may well be compared with any great leader of his time. He was the most generous, the most prestigious, and the most respected leader of Quraish. He used to feed the pilgrims during *hajj* with royal open-handedness. But the best testimonial to his benevolence is his title "Hāshim" whereby he came to be known. Once, there was a great famine in Mecca. Hāshim could not look silently at the sorry plight of the Meccans. He took all his wealth, went to Syria, purchased flour and dried bread, brought it to Mecca and daily slaughtered his camels for gravy; the bread was broken into the gravy and the whole tribe was invited to partake of it. This continued till the famine was averted and all lives were saved. It was this extraordinary feat that earned him the name "Hāshim", the one who breaks (the bread). Hāshim's real name was `Amr.

Hāshim was the founder of the trade caravans of Quraish. He obtained an edict from the contemporary Byzantine emperor which exempted Quraish from all kinds of duties or taxes when entering or leaving the countries under his domain. He obtained the same concession from the emperor of Ethiopia. Thus, Quraishites started taking their trade caravans in the winter to Yemen (which was under the Ethiopian rule) and in the summer to Syria and beyond up to Ankara (under Byzantine rule). But the trade routes were not safe; therefore, Hāshim visited all the dominant tribes between Yemen and Ankara and entered into agreements with them. They agreed that they would not attack the trade caravans of Quraish, and Hāshim undertook on behalf of Quraish that their trade caravans would bring all their necessities to their places of abode and would buy and sell at reasonable prices. Thus, in spite of all the looting and plundering that prevailed in Arabia then, the trade caravans of Quraish were always safe.

It is to this achievement of Hāshim that Allāh refers in the Qur'ān, counting it as a great bounty of God on Quraish:

﴿ لِإِيلَافِ قُرَيْشٍ ۞ إِيلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ ۞ فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ۞ الَّذِي أَطْعَمَهُم مِّن جُوعٍ وَآمَنَهُم مِّنْ خَوْفٍ ﴾

In the Name of Allāh, the most Gracious, the most Merciful
For the security and safeguard enjoyed by Quraish, their safety during (their) journeys by winter and by summer, let them worship the Lord of this House Who provides them with food against hunger and with security against fear. (Qur'ān, 106:1-4)

There was a pathetically pessimistic tradition in Quraish known as *ihtifad*. When a poor family could not feed itself, it would go out to the desert and, entering a tent, remain there till death claimed all of its members one by one. They thought that nobody would know of their plight and, by thus starving to death, they would protect their honor.

It was Hāshim who persuaded Quraish to actively combat the poverty instead of succumbing to it. His scheme: He joined one rich person with a poor one, provided that their dependents were equal in number. That poor person was to help the rich one during the trade journey. Whatever increase of capital accrued by way of profit would be shared equally by both. Thus, there would be no need for *ihtifad*.

This scheme was wholeheartedly accepted and implemented by the tribe. This wise suggestion not only removed poverty from Quraish but also created a feeling of brotherhood and unity among them.

These achievements were enough to justify a very long life. But our wonder knows no bounds when we learn that Hāshim was only 25 years old when death overtook him at Gaza, Palestine, in approximately 488 A.D. His grave is preserved, and Gaza is also

called “Ghazzat Hāshim, i.e. Hāshim's Gaza.

Hāshim was very handsome, and because of his looks and prestige, many chiefs and even rulers wanted him to marry their daughters. But he married Selma daughter of `Amr (from the tribe of `Adi Banū Najjār) of Yathrib. She was the mother of Shaybatul-Ḥamd who was an infant when Hāshim died. According to a number of sources, Abdul-Muṭṭalib is also known as “Shaybatul-Ḥamd." “Shayba" means: gray hair; it is said that when he was born, one gray hair was found on his head, hence his name.

`ABDUL-MUṬṬALIB

Hāshim had five sons: Abdul-Muṭṭalib, Assad, Nadlah, Saifi and Abū Saifi. But the last three had no children; Assad had only a daughter, Fāṭima bint Assad, mother of Ali ibn Abū Ṭālib عليه السلام. Thus, it was only through Abdul-Muṭṭalib that the progeny of Hāshim survived.

Abdul-Muṭṭalib was born in Yathrib (later named Medīna) in his maternal grandfather's house, and he was only a few months old when Hāshim died. After Hāshim, his brother Muṭṭalib succeeded him in all the privileges mentioned earlier. After some time, Muṭṭalib went to Yathrib and brought his nephew to Mecca. When Muṭṭalib entered Mecca with his nephew behind him on his camel, some people said: “This is the slave of Muṭṭalib! Muṭṭalib said: “No! He is my nephew, the son of my deceased brother, Hāshim." But the name stuck, and nowadays few people know that the real name of Abdul-Muṭṭalib was Shaybatul-Ḥamd.

Muṭṭalib loved Abdul-Muṭṭalib and looked after him very well. But Abdush-Shams and Nawfal were hostile towards him. At the death of Muṭṭalib, Abdul-Muṭṭalib succeeded him in the two privileges held by him, i.e. *siqaya* and *rifada*.

In spite of the enmity of his own uncles, his personal virtues and qualities of leadership earned him in later days the title of “Sayyidul-Batha (the Chief of Mecca). He lived to the ripe age of 82. A carpet was put for him before the Ka`ba and nobody else dared to put his

foot on it. In later days, this rule was broken only by the orphaned son of Abdullāh (i.e. the Prophet ﷺ) who used to sit there and Abdul-Muṭṭalib forbade Quraish from interfering with the child because, he told them, “This child of mine is to have a special dignity.

It was Abdul-Muṭṭalib who had forbidden his children from using intoxicants. It was he who used to enter the cave of Hira during the month of Ramadān to spend the month in remembrance of Allāh and in feeding the poor. Like his father and uncle, he used to feed and provide water for the pilgrims during the *hajj* season. During the whole year, even the beasts and birds were fed from his house and, accordingly, he was called "Mut`imuṭ-ṭayr” (feeder of the birds).

Some of the systems originated by Abdul-Muṭṭalib were later adopted in Islam. He was the first person to make *nathr* and to fulfill it, to give one fifth (*khumms*) of the treasure in the way of Allāh, to forbid marriage between prohibited degrees, to cut a thief's hand, to make intoxicants unlawful, to forbid fornication and adultery, to discourage the system of killing the daughters, to discourage the *tawaf* around the Ka`ba without clothes, and to fix the compensation of manslaughter (killing someone by mistake or unintentionally) at 100 camels. All these systems were adopted by Islam. It is not possible to give the whole history of Abdul-Muṭṭalib in this short chapter, but two important events must be mentioned: the recovery of Zamzam and the attempted attack on the Ka`ba by Abraha, governor of Yemen on behalf of the Ethiopian Negus.

This Negus died in Rajab of 9 A.H. which corresponded to October of 630 A.D. shortly after the Tabuk Expedition. Some references put his death in 632. Prophet Muḥammed ﷺ announced his death and observed prayer in absentia for him. Now, if you wish to know when and where this Negus was born, how long he lived and for how long he ruled, you will have a hard time finding out simply because of so many different opinions among historians and chroniclers about such information, but do not take my word for it, just go ahead and find out.

ZAMZAM

Hundreds of years ago before the birth of Prophet Muḥammed ﷺ, Zamzam was filled up and nobody knew where it was. One day, Abdul-Muṭṭalib was sleeping in Ḥatim of the Ka`ba. Someone told him in a dream to dig the Taybah and to get water. He asked where Taybah was, but the vision vanished without any reply. The same vision was repeated the second and the third day, but the names were changed every time. On the fourth day, he was told to dig Zamzam. Abdul-Muṭṭalib asked where Zamzam was. He was given the signs. Abdul-Muṭṭalib, with his eldest (and at that time the only) son, al-Hārith, dug the place where Zamzam is nowadays. On the fourth day, the wall of the well appeared, and after some more digging, the water level was reached. Inside the well there was a treasure of two gold deer, swords and shields.

At this success, Abdul-Muṭṭalib cried: "*Allāhu Akbar!* and said: "This is the well of Isma`il (Ishmael)! The Quraishites gathered around him and started arguing that since the original well was the property of Isma`il, the recovered well, too, belonged to the whole tribe. Abdul-Muṭṭalib rejected their claim, saying that it was given especially to him by Allāh. Quraishites wanted to fight and fill up the well then dig it up again.

At last, they agreed to put their case before the wise woman of the tribe of Sa`d in Syria. Every clan sent one man to represent it. Abdul-Muṭṭalib, with his son and a few companions, were in the same caravan, but he had his separate arrangements. In the middle of the desert, the water which Abdul-Muṭṭalib had was depleted. The whole group was suffering from acute thirst. The leaders of the other party refused to give them any water. They were near their death. Abdul-Muṭṭalib advised his group to dig some graves so that when anybody died, others would bury him. Thus, only one person, the last to die, would remain unburied. They dug up their own graves. The opposite party was enjoying the scene.

On the second day, Abdul-Muṭṭalib exhorted his companions that it was cowardice to succumb to death like that without making a last

ditch effort. Thus, he rode his camel, and the camel arose. In doing so, its foot hit the earth and Lo! A stream of cool sweet water appeared! Abdul-Muṭṭalib cried: "*Allāhu Akbar!* His companions, too, cried "*Allāhu Akbar!* They quenched their thirst, filled their water-skins, and then Abdul-Muṭṭalib invited the opposite group to fill their water-skins from that fountain. His own companions objected, but he said, "If we do the same as they had done, there would be no difference between us and them.

The whole caravan gathered around that fountain. They drank and filled their water-skins. Then they said: "O Abdul-Muṭṭalib! By Allāh! Allāh has decided between you and us. He has given you victory. By Allāh, we will never dispute with you about Zamzam. The same God Who has created this fountain here in this desert for you has given Zamzam to you.

Zamzam became the personal property of Abdul-Muṭṭalib.

YEAR OF THE ELEPHANT (570 A.D.)

The above-mentioned episode had happened when Abdul-Muṭṭalib was young. Now we come to the most important event of his life. It took place just eight years before his death. By then, he was the patriarch of the tribe.

By the second millennium B.C., the Minaeans[1] of South Arabia had already extended their trade far into the north of the Arabian Peninsula. After them, the Sabeans created a kingdom which prevented the emergence of any strong central power. They were succeeded by the Himyarites (to whom Queen Balqees of Sheba [Saba'], wife of prophet Solomon, belonged) were lucky enough to escape the domination of the Roman empire after Aelius Gallus's attempt to subject them to the dominion of Augustus had misfired.

[1]Minaeans are Arabs of Ma`īn who ruled parts of southern Arabia which now includes both Yemen and South Arabia from 1200 - 650 B.C. Excavations have revealed inscriptions of their language that date back to about the 8th century before Christ. They are also said to be Yemen's first settlers.

These Himyarites had once extended their kingdom to Abyssinia (Ethiopia) to the west of the Red Sea, but the tide of politics shifted. In 570 A.D., the Christian Abyssinian governor over Yemen and Southern Arabia, Abraha ibn al-Sabah al-Ashram, conquered South Arabia and pressed forward for an attack on Persia in the north but failed to advance beyond Mecca when his army was attacked, as we are told in the Holy Qur'ān, by a heavenly host of tiny birds called Ababeel. It was on August 29th of that year, the Year of the Elephant, that the last Messenger of God, Muḥammed ﷺ, was born.

After his conquest of Yemen and Najrān, Abraha became the region's vicegerent on behalf of the Ethiopian Negus. He built a magnificent cathedral in San`a, Yemen, in the hope that it would supersede Mecca as the great place of pilgrimage for all Arabia. He had marble brought to it from one of the palaces of Balqees the Queen of Sheba and he set up crosses in it of gold and silver. Its pulpits were made of ivory and ebony. He wrote to the Negus saying, "I have built thee a church, O King, the like of which was never built for any king before thee, and I shall not rest until I have diverted to it the pilgrimage of the Arabs. He did not keep that thought to himself, and the tribes throughout Hijāz and Najd were very angry. A man of Kinānah, a branch of Quraysh, went to San`a for the deliberate purpose of defiling the church which he did one night then returned safely to his people.

When Abraha heard of it, he vowed that in revenge he would raze the Ka`ba to the ground. Having made his preparations, he set off for Mecca with a large army in van of which he placed an elephant. Some Arab tribes of north San`a tried to stop him, but the Abyssinians overpowered them and captured their leader, Nufayl of Khath`am. By way of ransom for his life, Nufayl offered to act as Abraha's road guide. When Abraha's army reached Taif, the men of Thaqif came out to meet him, being afraid that he might destroy the temple they had built for their god al-Lāt in mistake for the Ka`ba. They pointed out to him that he had not yet reached his destination, offering him a road guide of their own for the remainder of the trip. Although Nufyal was already with him, Abraha accepted their offer, but the Thaqif guide died on the way, about two miles from Mecca,

at a place called al-Mughammis where he was buried. The Arabs took to stoning his grave which is still being stoned to this day.

Abraha halted at al-Mughammis and sent a detachment of horsemen to Mecca's outskirts. They plundered whatever they could find on the way and sent it back to Abraha including two hundred camels which were the property of Abdul-Muṭṭalib, Muḥammed's grandfather. Quraysh and other neighbouring tribes held a war council and decided that it was useless to try to resist the enemy. Meanwhile, Abraha sent a messenger to Mecca to ask for their chief. He was to tell him that Abraha had not come to fight but only to destroy the Ka`ba, and if he wished to avoid bloodshed, he must come to the Abyssinian camp. Abdul-Muṭṭalib, therefore, had no choice except to meet Abraha. When the latter saw him entering his tent, he was so impressed by him that he rose from his royal seat to greet him and to seat him beside himself on the carpet. Abraha did not speak Arabic; Amheric was his tongue, so he had to communicate with Abdul-Muṭṭalib through an interpreter whom he told to inquire if Abdul-Muṭṭalib had a favor to ask. Abdul-Muṭṭalib replied that the army had taken two hundred of his camels and he asked that they should be returned to him. Abraha was surprised at this request and said that he was disappointed in him because he was thinking of his camels rather than his religion which was being attacked. Abdul-Muṭṭalib replied, "I am the lord of the camels, and the Ka`ba likewise has a Lord Who will defend it.

Abdul-Muṭṭalib returned with his camels to Quraysh whom he advised to withdraw to the hills above the town. Accompanied by his family and others, he went to the Sanctuary, stood beside it then prayed the Almighty for His help against Abraha and his army. He took hold of the door of the Ka`ba and, crying to Allāh, prayed in the following words (of poetry):

اللهم ان العبد يمـنع رحله، فآمنع حلالك
لا يغلبن صليبهم، و محالهم غدوا محالك

O Allāh! Surely a man defends his own home, therefore, Thou shouldst protect Thy Own House. Their cross and their wrath can

never overcome Thy wrath. O Allāh, help Thy Own people against the fellows of the cross and its worshippers.

Abdul-Muṭṭalib's light covered the Ka`ba, so much so that the Meccans asked him about it. “Go home! By Allāh, never did my forehead's light overwhelm anything except that I won victory, and now it has done just that! Then he, too, went to the summit of the hill, Abū Qubays. The next morning, Abraha prepared to march into the town with the intention to destroy the Ka`ba and then return to San`a. His elephant, richly decorated, was led into the front of the army which was already drawn up. When the huge animal reached its position, his keeper Unays turned him the same way as the troops were turned, that is, towards Mecca, but instead of marching, the elephant knelt down and refused to move. Even beating him about the head with iron bars and sticking iron hooks into his belly did not stir him to move; he remained like a solid rock. Once the whole army turned in the direction opposite of that of Mecca, the elephant then voluntarily rose to its feet, turned around and followed. When they turned round about again in the direction of Mecca, the elephant knelt down as if it was prostrating in humility.

Earlier that same day, Abdul-Muṭṭalib had an encounter with the elephant. He asked the animal, “Do you know why they had brought you here? The animal beckoned with his head that he did not. “They brought you here so that you may demolish the House of your Lord. Are you going to do that? The elephant shook his head as a signal negating that he would. Then Abdul-Muṭṭalib withdrew.

Suddenly the sky grew dark and a strange sound was heard. Soon a great wave of darkness swept on the army from the direction of the sea, and the air above their heads, as high as they could see, was full of birds called “ababeel. Those few who survived said that each bird had three pebbles the size of dried peas, one in its beak and one between the claws of each foot. They kept pelting Abraha's army with those pebbles which were very hard and launched with such velocity that they pierced even coats of mail. Every stone found its mark and killed its man. As soon as a body was struck, its flesh began to rot, some more gradually than others. Among the survivors

were Unays and the elephant, but all were terror-stricken. A few survivors remained in Hijāz and worked as shepherds or did other work, but the main part of the army returned in disorder to San`a. Many died by the wayside and many others, including Abraha, died soon after their return. After that day, Quraysh were called "the people of God, earning more respect than ever before because God had answered their prayers and saved the Ka`ba from destruction.

It is to this important event that Allāh refers in Chapter 105:

بسم الله الرحمن الرحيم

﴿ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ؟ ۞ أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ؟ ۞ وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ۞ تَرْمِيهِم بِحِجَارَةٍ مِّن سِجِّيلٍ ۞ فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ﴾

In the Name of Allāh, the most Gracious, the most Merciful
Have you not seen how your Lord dealt with the fellows of the Elephant? Did He not make their treacherous plan go astray? And He sent against them birds in flocks, striking them with stones of baked clay, so He rendered them like straw eaten up. (Qur'ān, 105:1-5)

Some historians have tried to minimize the impact of the Divine intervention by suggesting that the army perished because of an epidemic of smallpox. But that explanation creates more puzzles than it solves. How was it that the whole army was seized by that epidemic just when it was advancing on the Ka`ba? How was it that not a single soldier survived that epidemic? Why no Meccan caught that contagious epidemic? And, if there was no epidemic in Mecca before or after that sudden burst of the plague, where did that epidemic come from?

This epoch-making episode happened in 570 A.D. It was on August 29th of this same year that the Prophet of Islam ﷺ was born to Abdullāh and Āmina.

Abdullāh son of Abdul-Muṭṭalib, Muḥammed's father, was not in Mecca to witness that miracle. He had gone to trade in Palestine and

Syria with one of the caravans. On his way home, he had lodged with his grandmother's family in Yathrib. It was there and then that he fell ill and shortly thereafter died at the youthful age of 25. To his wife Āmina, the news was a death blow which she could not survive. Mecca was overtaken with grief at the news of Abdullāh's son. Abdullāh was greatly cherished, loved and respected as his father, the chief of Mecca.

Āmina daughter of Wahab ibn Abd Manāf, his wife and mother of our holy prophet Muḥammed ﷺ, never felt any heaviness on account of her pregnancy and, therefore, for quite some time could not tell for sure that she was pregnant. She was conscious of a light within her. One day it shone forth from her so intensely that she could see the castles of Bostra (or Busra) in Greater Syria (actually in Trans-Jordan, to be exact). She is reported to have said,

When I conceived him, I saw in a vision someone approaching me and saying to me: "You have conceived the best person among all mankind. In every month of that year, I used to hear someone calling from somewhere in the heavens: "Glad tidings! Time has come for the blessed one to come out to earth! When birth-pangs overtook me, I saw women as tall as palm-trees who gazed at me, whereupon a light emanated from me at the very moment when Muḥammed ﷺ emerged into the world, and I saw him prostrating, so much so that I was able, through that light, to see everything as far as the castles of Bostra. It was then that I heard a voice saying: "Name him Muḥammed ﷺ, for I am the Praised One, and this is the one who will always be praised, and whose name I derived even from My own! I also saw three persons looking as though the sun rises from their faces and who were carrying a silver can and a wash bowl of green chrysolite. They washed him and marked the back area between his shoulders, then they wrapped him in silk and said to him: "Glad tidings to you, O one loved by Allāh! You are the master of all the descendants of Adam, the dignity of life on earth, and the honor of the life hereafter! Congratulations to whoever accepts your call and loves you and upholds your *wasi* after you and the Imāms from among your descendants, the *wasis* who will be pleased!

The voice also told her "... When he is born, say: `I place him under the protection of the One God from the evil of every envier', then

name him Muḥammed ﷺ. She was frightened and did not know what to make of that voice. In order to repel its effects, she was advised to wear iron lockers till her delivery. Indeed, what Āmina heard had a precedent. In Genesis XVII:19, we read: “And God said (to Abraham): Sarah thy wife shall bear thee a son indeed, and thou shalt call his name Isaac. Also in Matthew I:21: “And she shall bring forth a son, and thou shalt call his name Jesus.

At the time of Muḥammed's birth, Āmina was at her uncle's home, and she sent word to Abdul-Muṭṭalib asking him to come to see his grandson. Abdul-Muṭṭalib hastened joyfully to see the infant, took him in his arms and went to the Ka`ba. There, he offered thanks to God for the gift and named him “Muḥammed ﷺ which means “the praised. Then he took him back to his mother. On the way, he showed him to his own family. He himself was shortly to have another son by Āmina's cousin Hala. At the moment his youngest son, `Abbās, who was three years old. He met him Abbās the door of his house. “This is your brother! Kiss him," said he; Abbās kissed him.

Āmina's grief for the loss of her young husband was so intense, it dried the milk in her breasts, and she could not nurse Muḥammed ﷺ. For this reason, he had to be entrusted to Thuwayba, a maid servant of Abū Lahab, one of Muḥammed's uncles, for a short period of time. Some tribes in Mecca were famous for nursing and rearing children, and one of them was that Banū Sa`d ibn Bakr, a branch of Hawazin, whose territory lay to the north-east of Mecca, the hills south of Taif, to be exact. Āmina was in favor of entrusting her son to the care of a woman of this tribe. and so it was: Ḥalima daughter of Abū Thu'ayb of Banū Sa`d, wife of Hārith, became Muḥammed's nurse. Ḥalima kept Muḥammed ﷺ with her for about five years. He was now grown up and no longer needed his foster mother's care. Ḥalima reluctantly gave him back to his mother Āmina. But Muḥammed's mother did not enjoy the company of her first-born for any length of time: in 575 A.D., she proceeded to Medīna accompanied by Umm Ayman to visit the grave of her late husband to show her son to his father's maternal relatives. Umm Ayman was the slave girl of Abdullāh, Muḥammed's father. After no longer than

a month of staying at Medīna, Āmina felt that her heart was failing, and she eventually died at Abwa' midway between Medīna and Mecca where she was buried. Umm Ayman brought Muḥammed ﷺ, who was now six years old, back to Mecca where he was placed in the charge of his grandfather Abdul-Muṭṭalib who had already reached the patriarchal age of four scores. Umm Ayman remained his nurse. Abdul-Muṭṭalib took charge of raising young Muḥammed ﷺ thereafter for no more than two years following which he died in 575 A.D., leaving an 8-year old orphan. Muḥammed ﷺ very bitterly felt the loss of his grandfather, and he followed his bier weeping. On his death-bed, Abdul-Muṭṭalib embraced Muḥammed ﷺ for the last time and entrusted him to the care of his son Abū Ṭālib, brother of Abdullāh, Muḥammed's father, by both parents, enjoining him to treat the orphan as he would his own son. Abū Ṭālib very affectionately promised his father to do so, and he lived up to his promise. He loved Muḥammed ﷺ very much, let him sleep by his own bed-side and took him whenever he went. He continued doing so till Muḥammed ﷺ was about twelve years old.

FAITH OF THE PROPHET'S ANCESTORS

It is the accepted belief of the Shi`a Ithna-`Asheris, the Ḥanafis, and the Shafi`is, that the ancestors of the Prophet ﷺ from Abdullāh to Qidar ibn Isma`il, and from there right up to Adam, were true believers. They believed in the One and Only God and faithfully followed the Divine religion of their times. From Qidar to Abdullāh, all of them followed the *Shari`a* of Prophet Ibrāhīm عليه السلام which was the religion prescribed for them by God.

Imām Jalāluddīn al-Sayyūṭi has written nine books on this subject and has proven beyond doubt that all the ancestors of the Prophet were true believers. Shaykh Abdul-Haqq muhaddith (*ḥadīth* narrator) Dehlawi has written the following: "All the ancestors of the Prophet ﷺ from Adam عليه السلام up to Abdullāh were pure and clean from the uncleanness of disbelief and paganism. It was not possible for Allāh to put that Holy Light (of the Prophet ﷺ) into dark and dirty places, i.e. the loin of a pagan man or the womb of a pagan woman. Also, how could it be possible for Allāh to punish the

ancestors of the Prophet ﷺ on the Day of Judgment and thus humiliate him in the eyes of the world?

The Prophet ﷺ himself has said: “I was always being transferred from the loins of the clean ones to the wombs of the clean ones."

*`Allāma* al-Majlisi has written that it is the unanimous belief of Shi`a scholars of theology that the father, mother and all ancestors of the Prophet followed the true religion, and that his Light never entered into the loin of any pagan man or the womb of any pagan woman. Also, the accepted traditions say that all his ancestors were “Siddiqūn (truthful): They were either prophets **أنبياء** or successors of prophets (*wasis* **أوصياء**).

After Isma`il عليه السلام, all his ancestors were his successors. Other traditions specify that Abdul-Muṭṭalib was a “Hujjat (Proof) of Allāh" and that Abū Ṭālib was his successor.

The Commander of the Faithful Ali ibn Abū Ṭālib عليه السلام said: “By Allāh, neither my father ever worshipped the idols, nor my grandfather Abdul-Muṭṭalib, nor his father Hāshim, nor his father Abd Manāf. They prayed facing towards the Ka`ba and followed the religion of Ibrāhīm.

If you look again at the preceding life-sketches of some of the ancestors of the Prophet ﷺ, you will find that many traditions established by them are now included into the tenets of Islam. Quṣayy started the night-stay at al-Mash`ar al-Ḥaram during the *hajj*, and Allāh kept that system in Islam. Can anybody think that Allāh would confirm a religious rite established by a pagan?! But some Muslims do just that, and their judgment rests with their Lord and Creator…

Likewise, you have seen how the customs established by Abdul-Muṭṭalib were adopted in Islam. Could Allāh glorify Abdul-Muṭṭalib if he had been a pagan?!

Also, read again the events of the discovery of Zamzam and the

appearance of the well in the desert. Read again the events of the Year of the Elephant, and see the firm conviction that Allāh would surely save His House. That statement, repeated several times, shows that Abdul-Muṭṭalib knew before hand what was going to happen. Why was he so sure? There can only be one explanation: He was informed by Allāh. And this, in turn, proves the earlier statement that he was a “Hujjat of Allāh".

In all these events and narrations, he is always seen praying to Allāh, and there is no hint from any quarter that he ever prayed to the idols of Quraish (to Hubal, Lāt or `Ozza). When he finds Zamzam, he exclaims: “*Allāhu Akbar!"* When he emphasizes anything, he swears by the Name of Allāh. When he stakes his claim, he says that it was given to him by Allāh. What further proof is needed to show that it was a family of true believers?

The Prophet said: “Jibrīl (Gabriel) said to me: `I searched the east and the west of the earth, but I did not find anyone superior to Muḥammed ﷺ; and I searched the east and the west of the earth, but I did not find the children of any father better than the children of Hāshim.'"

Also, the Prophet said: “Verily, Allāh chose Kinānah from the children of Isma`il, and He selected Quraish from Kinānah, chose the children of Hāshim from Quraish, and selected me from the children of Hāshim."

ABDULLĀH, MUHAMMED’S FATHER

When, at the discovery of Zamzam, Abdul-Muṭṭalib encountered the enmity of Quraish, he was quite worried because he had only one son to help him. He, therefore, prayed to Allāh, making a *nathr* (vow, pledge or covenant) that if Allāh gave him ten sons to help him against his enemies, he would sacrifice one of them to please Allāh. His prayer was answered, and Allāh gave him not ten but twelve sons, out of whom 5 are famous in the Islamic history: Abdullāh (the Prophet's father), Abū Ṭālib (Ali's father), Ḥamzah, Abbās and Abū Lahab. The other seven were: al-Hārith (already mentioned), Zubayr, Ghaydaq, al-Muqawwim, Dharar, Qutham, and

Hijl (or Mughīrah). He had six daughters: `Atika, Umayma, Bayda', Barra, Safiyya, and Arwi.

When ten sons were born, Abdul-Muṭṭalib decided to sacrifice one of them according to his *nathr*. Lot was cast and Abdullāh's name came out. Abdullāh was the dearest to him, but he did not flinch from the decision of the fate. He took Abdullāh's hands and started towards the place where sacrifices were offered. His daughters started crying, begging him to sacrifice ten camels in place of Abdullāh. At first, Abdul-Muṭṭalib refused. But when the pressure of the whole family and, in fact, the whole tribe, mounted, he agreed to cast lot between Abdullāh and ten camels. Again the name of Abdullāh came out. On the suggestion of the people, the number of the camels was increased to twenty; again, the same result. Repeatedly, the number was increased to thirty, forty, fifty, sixty, seventy, eighty and ninety. But the result was always the same. At last the lot was cast between 100 camels and Abdullāh. Now the lot came out for the camels. The family was jubilant, but Abdul-Muṭṭalib was not satisfied. He said: “Ten times the name of Abdullāh has come out. It is not fair to ignore those lots just for one lot. Three times more, he repeated the lot between Abdullāh and 100 camels, and every time the lot came out for the camels. Then he sacrificed the camels, and the life of Abdullāh was saved.

It was to this incident that the Prophet referred when once he said: “I am the son of the two sacrifices, meaning the sacrifices of Isma`il and Abdullāh.

The name of the mother of Abdullāh (and the grandmother of the Prophet) was Fāṭima daughter of `Amr ibn `Aith ibn `Amr ibn Makhzum. She was also the mother of Abū Ṭālib, Zubayr, Bayda', Umayma, Barra and `Atika.

It was before “the year of the elephant" that Abdullāh was married to Āmina daughter of Wahab ibn Abd Manāf ibn Zuhrah ibn Kilāb. In that very wedding gathering, Abdul-Muṭṭalib married Hala, daughter of Wuhayb, a cousin of Āmina. Hala gave birth to Ḥamzah, and Thuwayba, slave-girl of Abū -Lahab, breast-fed him. She also gave

her milk to the Prophet ﷺ for some time. Thus, Ḥamzah was the uncle of the Prophet ﷺ and also his cousin as well as foster brother.

Various traditions put the age of Abdullāh at the time of his marriage at 17, 24 or 27 years.

Abdullāh, like many other Meccan businessmen, used to go with the trade caravans to Syria. While returning, he fell ill and stayed at Yathrib. When Abdul-Muṭṭalib sent al-Hārith to look after him and bring him back, he had already passed away. Abdullāh was buried in Yathrib. His grave was walled up by the Wahhabis and nobody was allowed to visit it. Then, in the 1970s, the Wahhabis dug up his body together with those of 7 companions of the Prophet and buried them somewhere else. It was done on the pretext of extending the Mosque.

Abdullāh had left some camels, goats, and a slave-girl, Umm Ayman. The Prophet ﷺ got them all as his inheritance.

MUHAMMED'S BIRTH, WIZARDRY AND WITCHCRAFT IN A.D. 6TH CENTURAY ARABIA

Within the borders of Najd, between the mountains of western Saudi Arabia and the Red Sea and immediately north of Yemen, there lies a plain about 40 miles wide in the coastal region of `Asir, 17°30' east. This area is known as Tihama (or Tihamah), and it is there that two of the most famous of 6th century Arabia wizards lived. They were Rabi`ah of Banū Ghassān, better known as Sateeh, which means "the rooftop man": He used to gaze at the stars as he was lying down on the rooftop, and Shaqq ibn Bāhilah al-Yamāni. The first was the most famous. He was one of the star gazers who slept very little during the night, observing the movements of the stars. Kings used to invite him to their palaces to listen to his predictions wo that he would tell them what their breasts were hiding. Whenever he articulated his predictions, he used to remain motionless, moving nothing but his eyes and tongue.

One night, as he was gazing at the sky as usual, he noticed something quite out of the ordinary. A beam of light emanated from

the direction of Hijāz, in the neighborhood of Mecca, that filled the heavens. Then he saw sparks emanating from the stars that seemed to collide with one another till they looked as though they sank into the earth. Sateeh was puzzled at the sight, and he was convinced that destruction was imminent. He remained speechless for one whole day. The next day he ordered his slaves to carry him to one of the highest mountains of `Asir, not far from where he used to live. He kept looking right and left. Soon light emanated and overwhelmed all other lights, extending over all lands. "Take me down," said he to his slaves, "for I am puzzled on account of these lights. I have seen something momentous, and there is no doubt that I shall be departing from this world very soon." When he was asked to explain what he had meant, he said, "Woe to you! I have seen lights descending from the heavens to the earth and planets falling to the ground racing with one another! I think that the man from Hāshim is about to appear. If so, I bid the land good-bye till the end of time."

His slaves were puzzled by his statements. They took him down. He could not sleep that night at all and received the morning looking very upset. Finally, he gathered his tribesmen and addressed them thus: "I have seen something momentous, and I predict a great calamity the exact nature of which I do not comprehend. I, therefore, shall send messages to my brethren wizards to ask them about it." He wrote all the wizards he knew, including Shaqq. The latter answsered him saying, "I have seen some of what you have described, and the light that you described shall prevail, but I do not know anything about it." Having received Shaqq's letter, Sateeh wrote another very famous sorcerer, a witch, a woman known as "Zarqā' al-Yamāmah," the blue-eyed woman of Yamāmah. Yamāmah is located to the south-east of Medīna within the region of Hijāz. The real name of this famous witch was Hatham daughter of Mirhil, and she was quite famous for her eye-sight; she could see from three days' walking distance. Since she is better known as Zarqā' al-Yamāmah, we shall keep referring to her by this name.

Sateeh's letter to Zarq' al-Yamāmah stated the following:

In Your Name, O God. From Sateeh, the articulate, to the lady

> of Yamāmah, the one known for her gallantry. From Sateeh of Banū Ghassān who in his time is without a peer. I am writing you thi letter feeling extremely agonized, and you may know what death and destruciton will take place when the man from Tihamah, the offspring of Hāshim, the one to be born in Mecca… I have seen light in the sky and planets sparkling, and I think this is one of the signs of his advent, and I do not doubt that such an advent is near. I have written you only because I know the extent of your knowledge, and that there is no woman in our time like you at all. Once my messenger brings you this letter, send me your answer with him and your suggestion, for I find no rest in the night or in the day, and I find no other explanation for all these signs, and peace with you.

He called his slave Sabeeh and ordered him to carry his letter to Zarqā' al-Yamāmah and to bring her answer back. At the distance of three days' march, Zarqā' al-Yamāmah saw Sabeeh and could tell that a letter was folded inside his Yemeni-styled turban. After three days, she opened her house door for him. Having read the letter which he delivered to her, she said, "You have brought me an ugly piece of news from Sateeh, the wizard of Yemen, who inquires about a sparking light. By the Lord of the Ka`ba, this is nothing but a sign of temples ruined and children orphaned. From among Abd Manāf, there is no question about it, Muḥammed the Prophet shall appear." She wrote Sateeh her answer as follows:

> In the Name of Allāh. From al-Zarqā, from whom nothing remains hidden, to the master of Ghassān and the best of wizards, the oustpoken Sateeh. I received your letter and messenger. You are referring to a great event that has disturbed your heart and confused your mind. As for the planets descending, it is a sign that the advent of the man from Banū Hāshim has come close. Once you read my letter, you should remain vigilant; beware of foregetfulness and negligence. Rather, you should immediately make preparations so that we may both meet in Mecca, for I am going there in order to ascertain the truth of this matter. Perhaps we both can join hands to put an end to the newborn and to put out his light before it shines.

Having read her letter, Sateeh wept bitterly then composed a poem lamenting his weakness and old age and expressing his determinaiton never to stay at home but to depart and live somewhere else. Then he instantly made preparations to travel to Mecca. "I am travelling to a fire that has been lit," said he to his family, "So, if I am able to put it out, I shall return to you; otherwise, I now bid you farewell, for I shall go to Syria to live till I die."

When he reached Mecca, where he was very well known, the men of Quraish came to welcome him. Among them were Abū Jahl and his brothers Abdul-Bukhturi, Shaybah, `Utbah ibn Abū Mu`eet and al-`Ās ibn Wa'il. They said to him, "O Sateeh! Surely you must have come here on account of a very serious issue. Is there anything we can do for you?" He said, "May you be blessed; there is nothing that I need you to do for me." Then they offered to host him, but he said, "I rather be hosted by those whom I came here to see. You all know my merits, and I have come here to narrate to you news of the past and of the future from what Allāh inspired me in truth. Where are those who are the foremost to be praised and revered? I have sought the best of Quraish, the descendants of Banū Abd Manāf, for I am the bearer of glad tidings to them about the one who shall bear good news and who shall warn, the shining moon whose advent is quite nigh."

The descendants of Banū Abd Manāf heard about this statement; therefore, Abū Ṭālib gathered his brothers, Abdullāh, al-Abbās, Ḥamzah and Abd al-`Ozza to whom he said, "The man seeking to meet you is the wizard of Yemen and its master. He had in the past come to your father and divulged the news of an offspring from his loins who would be blessed in his lifetime, who would rule the lands and call people to worship the King, the Great." All these men expressed their desire to meet him. Abū Ṭālib advised them not to reveal their real identity and lineage to Sateeh. Accompanying his brothers, Abū Ṭālib came to meet Sateeh under the shade of the Ka`ba where he was sitting surrounded by people. When he saw the newcomers, sateeh looked at them with delight. Abū Ṭālib gave his sword and lance to his slave, ordering him to take them to Sateeh as a gift. But before Abū Ṭālib's slave had a chance to give Sateeh the

sword and the lance, Abū Ṭālib advanced and greeted Sateeh thus: "You are greeted with honor, and may you forever remain in bliss. We have come to visit you, fully recognizing your merits." Sateeh responded by saying, "You are greeted with peace and presented with honors. To which Arab tribe do you belong?" Abū Ṭālib wanted to test the extent of Sateeh's knowledge, so he said to him, "We are from Banū Jahm." Sateeh said to Abū Ṭālib, "Come closer to me and put your hand on my face, for I have a reason for asking you to do so." Abū Ṭālib put his hand on Sateeh's face, whereupon the latter said, "I swear by the One Who knows all the secrets, Who can never be seen, Who forgives the sins and Who removes the affliction that you are the one with the lofty lineage and the pleasing conduct, and you are the one who gave my slave a present comprised of a straight lance and an Indian sword! I further swear that you are the greatest of all the people of the world and that yours and your brother's are the very best offspring, and that you and those whom you brought with you here belong to the good lineage of Hāshim. There is no doubt that you are the uncle of the cchosen Prophet, the one described in the Books; so, do not hide your lineage, for I know your lineage very well."

Abū Ṭālib was amazed at this statement and said to Sateeh, "O Shaikh! You have said the truth and well described the merits, so we would like you to tell us what will happen during our time and what will happen to us." Sateeh said, "I swear by the Everlasting One, the One Who raises the heavens without pillars, the One and Only God, the Independent One on Whom all depend, from this man (and he pointed at Abdullāh) very shortly a Prophet will be raised to guide people to worship Allāh, the One and Only God. He will be assisted in his mission by his cousin who will be his closest friend and confidant, the one who will perform great feats of valor and courage; his [Ali's] father, there is no doubt at all, is this man (and he pointed at Abū Ṭālib)."

Sateeh was now requested to describe the Prophet he was talking about, whereupon he said, "A man from among you will very soon be born, a virtuous man who will be the Messenger of the Greatest King. Sateeh's tongue is incapable of praising him enough. He will

be neither short nor very tall. His body will be good, his head round, and there will be a mark [of Prophethood] between his shoulders. He will wear the turban and will be praised till the Day of Judgment. This, by Allāh, shall be the master of Tihama. His face shall shine in the dark. When he smiles, the earth will be lit. he shall be the best man who ever walks on the face of earth and the one born in the very best of families. His speech will be sweet, and he will be articulate, pure, ascetic, submissive to his Lord when adoring Him. He will be neither tyrannical nor arrogant. Whenever he speaks, he shall say the truth, and whenever he is asked, he shall give the answer. His birth is pure, and he will be free of corruption: a mercy to the servants. Light shall surround him, and he will be most compassionate towards the believers, most affectionate towards his companions. His name in the Torah and in the Gospel is very well identified with honors. His name in the heavens is Ahmed and on earth is Muḥammed ﷺ."

Abū Ṭālib then spoke. He said, "O Sateeh! Tell us about the person who will assist him and who will be one of his kinsmen; do describe him for us." Sateeh said, "He is self-determined, as brave as a lion, a daring leader, a man who incessantly avenges, serving the cup of death to his foes, greatly praised by people. He shall be for Muḥammed ﷺ a vizier, and after Muḥammed's death an emir. His name in the Torah is Ba'iya and in the Gospel Eilya and among his people Ali عليه السلام." Then Sateeh stopped, sinking deeply in thought even as people kept looking at him waiting to see what he would say or do. After a while, he turned to Abū Ṭālib and said, "O master! Do put your hand again on my face." Abū Ṭālib put his hand on Sateeh's face for the second time. When Sateeh felt Abū Ṭālib's hand, he felt very relieved and said, "O Abū Ṭālib! Take the hand of your brother Abdullāh, for the signs of your happiness have appeared; therefore, receive the glad tidings of your lofty glory. Both branches are from your tree! Muḥammed ﷺ shall be born for your brother, and for you Ali shall be born." Abū Ṭālib was perplexed after having heard this statement.

Sateeh's predictions became the talk of the people of Quraish. This time the cursed Abū Jahl called on Quraish thus: "O people of

Quraish! This is not the first calamity to fall on us from the offspring of Hāshim, for you have just heard from Sateeh how this man will appear to ruin our creed, and you have heard that his partner shall be a son of Abū Ṭālib…" Just as Abū Jahl was thus stirring hostile sentiments towards Abū Ṭālib in particular and Banū Hāshim in general, Abū Ṭālib stood in the midst of the gathering and shouted as loudly as he could saying: "O people of Quraish! Cast away foolishness from your hearts and do not find what you heard to be strange, for we are the most worthy of being in the vanguard. Zamzam was discovered by us! By Allāh! Sateeh is not a liar; rather, he is right in what he has said: Whenever he said something, it proved to be quite accurate. Soon what he has predicted will come to pass despite those who oppose it." Abū Ṭālib ordered Sateeh to be transported to his house where he showered him with his generosity, giving him money and outfits. Night fell on Mecca, yet there were many who traversed its alleys just to discuss the momentous event about which they had just heard.

In the morning, Abū Jahl was the first to be seen in Mecca's valley where people used to assemble around the Ka`ba. He sent his slaves to call the dignitaries of Quraish to meet him there. When the sun rose higher in the sky, there was hardly foom for more people in that spacious valley. Abū Jahl stood up and shouted thus: "O descendants of Ghalib! O descendants of Ṭālib! O people of lofty status and prestige! Do you agree to be afflicted by calamities as Abū Ṭālib himself has stated?! This truly is odd! To move the rocks of the Safa to the farthest sea is easier than what Sateeh said: From among Banū Abd Manāf a Prophet will soon appear who will cause us a great deal of loss and annihilation. Woe to you if you accept what he has stated, realizing the implications! If you, indeed, accept it, then let me right now bid you all farewell, for I shall depart from your land; surely to be a neighbor of the thorns is better than staying among you." Having said so, he walked away. There was a great deal of noise among the huge crowd assembled there; the valley looked like a sea of people. They went after Abū Jahl and said to him, "O father of al-Ḥakam! You are the master among us, and our view is yours, and we submit to your will." He said, "It is my view that you should go to Abū Ṭālib's house to discuss what this wizard has just said so

that it may not become a cause of enmity between us and himself; so, he will either have to hand Sateeh over to us or get him to leave our land. If he refuses, the sword will be more sharp, and death will be the best arbiter." Then he composed verses of poetry expressing his preference to die rather than to accept the prediction of this renown wizard.

When Abū Ṭālib came to know what Abū Jahl had said, he gathered his brothers and kinsfolk and said this to them: "Carry your weapons and get ready to fight. I see blood boiling and ends nearing." Then he went to the valley where all eyes were fixed on him. Every tongue was mute. Those who were sitting before his arrival stood up out of respect for him. He made his way through the tribesmen till he became in the middle. Raising his voice, he said, "O residents of Zamzam and of the Safa, of Abū Qubays and Hira (mountains)! Who among you dares to kill Abū Ṭālib's son?! Let me, then, remind you of such a day: It is then that heads will be severed from their bodies and lives will be in our hands. I say to you that by the God of the Ḥaram, by the One Who causes the breeze, I know that after a short time, the one described in the Torah and in the Gospel as the honorable and preferred, the one who is peerless in his time, the one about whom tales tell that he will rise in these times, the Messenger of the Great Lord, the one crowned with light, shall be born." Then he went to the Ka`ba and all people, with the exception of Abū Jahl, followed him to see what he was going to do. Abū Jahl was suffering from the humiliation to which he was thus subjected and which he brought on himself. When Abū Ṭālib stood near the Ka`ba, he said, "O Lord of this glorious Ka`ba, of the expanded earth and of the fixed mountains! If You had already decreed to increase our honor and prestige through the Prophet whose intercession You will accept, the one whose glad tiding has been foretold by Sateeh, O Lord, do make his advent prevail, and hasten his proof, and shun away from us the schemes of the opponents, O Most Merciful of those who are merciful!"

Having thus supplicated, Abū Ṭālib sat down surrounded by people. Munabbih ibn al-Ḥajjaj, who was quite daring, stood up to say something. People looked at him eagerly to hear what he had to say.

His voice was loud and clear as he said, "O Abū Ṭālib! Surely your honor is obvious for all to see, and yuour countenance is surely emanating with light! You are crowned with prestige and eminence, and your tribal chieftains as well as all those endowed with wisdom and virtues know that you are worthy of lofty honor, and you are a master whose command is obeyed and is binding. But a man such as yourself ought not listen to what a wizard says, and you know that wizards are the bastian of the devil; they lie and falsify. Perhaps you should bring him to our meeting place so that he may prove some of what he has told us, for Prophethood has evidences and indications which cannot be overlooked by any wise person." Hearing this statement, Abū Ṭālib ordered Sateeh to be brought there and then. Sateeh was brought and seated on a rug. and he spoke first. Said he, "O people of Quraish! You have prolonged your dispute, and your hearts are doubtful. You have dared to badmouth the descendants of Abd Manāf, belying Abū Ṭālib when he spoke, blaming him even as he said the truth. Then you sent for me to ask me about the present and about the pure prophet, the one who has the Proof who shall ruin the idols and humiliate the sorcerers. By Allāh! We [wizards] are not happy on account of the news of his advent, for wizardry at the time of his birth will disappear. But I tell you that if such is the case, Sateeh is not interested in life and indeed desires death, for such an event is quite near. Bring me, then, your mothers and wives so I may show you wonders which you cannot belie, so I may acquaint you with who exactly is bearing him in her womb." They asked him, "Do you know the unknown?!" "No," said Sateeh, "but I have a friend from among the jinns who informs me and who listens to others."

Those present now dispersed and went home. They came back, bringing their pregnant women. Abū Ṭālib went to his brother Abdullāh and said, "Keep your wife at home, and do not let her go there." He himself kept his wife Fāṭima daughter of Assad, Allāh pleased with her, at home. Sateeh looked at the women then ordered them to be separated from men. He ordered the women to come close to him. He kept looking carefully at each and every one of them without saying a word. They asked him, "Your tongue now is speechless, and your view is now proven wrong!" He said, "By Allāh, my view is not wrong." Looking at the sky, he said, "By both

holy places, you have kept two of your women at home! One of them is pregnant with the child who shall invite to the path of guidance, Muḥammed ﷺ, and the other shall bear a child later on, a trusted son who will be called Commander of the Faithful, master of *wasis*, heir of the knowledge of prophets and messengers."

When the Meccans heard Sateeh speak these words, they were both surprised and disappointed. Abū Ṭālib went to his house in the company of his brothers and brought his wife Fāṭima daughter of Assad as well as Āmina daughter of Wahab, wife of his brother Abdullāh. When both women stood in front of the crowd of women and Sateeh had a chance to look at them, he wept as he shouted as loudly as he could: "O people of prestige! This woman, by Allāh, is the one that bears the chosen Prophet, the Messenger of Allāh ﷺ!" When Āmina came closer to him, he asked her, "Are you pregnant?" She answered in the affirmative. It was then that he turned to the Quraishites and said, "Now I am certain, and my (jinn) friend has told me the truth! This is the leading lady of all the Arabs and non-Arabs, and she is the one who is bearing the very best of mankind, the one who will crush each and every idol and statute! He shall rule the land let security reign in the east and in the west." Then Sateeh turned to Fāṭima daughter of Assad, cried and gasped, falling into a swoon without uttering a word. Once he recovered, he wailed and wept then loudly said, "This, by Allāh, is Fāṭima daughter of Assad, mother of the one who will smash the idols, the wise *amir* and the killer of brave worriors, the courageous knight, the lion-hearted, the one called Ameerul-Mu'mineen Ali عليه السلام, cousin of the Prphet ﷺ, the best of blessings and peace with both of them." After a short while, he resumed his statement by saying, "Oh! It is as though I see with my own eyes many heroes fallen to him, many worriors taken captive!"

Quraish had by then heard more than enough from Sateeh. They were so outraged by him that a number of them actually leaped with their swords to kill him, but Banū Hāshim and others stood in front of him to protect him. Abū Jahl, Allāh curse him, shouted, "Let me reach this sorcerer! I have to kill him so that we may rest, and if you stand between me and him, I shall cause your destruciton and make

you taste of death!" Abū Ṭālib turned to him and said, "Woe on you, O most mean of all Arabs and the most lowly! I see how you love the tribe to be divided on itself! Are you he one to talk like that, the wretch that you are?!" Saying so, Abū Ṭālib struck Abū Jahl with his sword; some men tried to protect Abū Jahl by pushing Abū Ṭālib's sword away but not before Abū Ṭālib had already wounded him in the face. As his face bled, Abū Jahl called out saying, "O people present here! O heads of tribes! Do you agree to bear the burden of shame?! Kill Sateeh! Kill Āmina! Kill Fātima daughter of Assad! and kill all Banū Hāshim and put out their fire and put an end to their evil!"

Quraish in their entirety now attacked Sateeh, and Banū Hāshim realized that they could not protect him, being outnumbered. The freightened women rushed to the Ka`ba for cover. Cries of war were heard everywhere, and the earth shook under the feet of the Quraishites.

What saved Sateeh from such an awful onslaught? He as well as Banū Hāshim were outnumbered, over-powered; so, how did he survive?

Āmina, mother of Prophet Muḥammed ﷺ, narrates saying, "When I saw the swords all around me, I was so confused, I did not know what do do. I knew that there were many who wanted to kill me. As I stood confused, the foetus in my womb stirred, and I heard something like moaning. Suddenly a cry came out of the sky, stunning everyone. Men and women fell down on their faces and looked as though they had all died. I raised my eyes to the sky, to the source of the cry, and I saw as if the gates of the heavens were opened and a knight came out carrying a spear of fire and saying, `You shall have no access to the Messenger of the Great Lord, and I am his Brother Gabriel!' It was then that I felt at ease and recovered my full consciousness. I realized that my son Muḥammed ﷺ was surely the Messenger of Allāh ﷻ. Then we all went back home. Abū Ṭālib took his brother Abdullāh by the hand went to the Ka`ba's courtyard where they congratulated each other on the distinction and the victory vested on them by the Almighty. The rest of the people

were still stunned, motionless. They remained so for three hours. Then they gradually stood up looking as if they were intoxicated."

Munabbih ibn al-Ḥajjaj stood beside Abū Ṭālib and said, "You have always been lofty in status, victorious over your opponents, but we would like you to get Sateeh away from us. If what he has said is true, we will be more worthy than all others of assisting you." Then he composed verses of poetry wherein he congratulated Abū Ṭālib, promising to support him and Banū Hāshim if one of their offspring were to become the Messenger of Allāh ﷺ, passionately pleading to him still to let Sateeh go away. His plea was earnest and genuine. The reader will come to know, however, that Munabbih (or Munbih, as some references spell his name) did not fulfill his promise, that both he and his brother Nabeeh were among the party that sought to kill Muḥammed ﷺ immediately before he undertook the *hijra*, migration, to Medīna. But his son, Wahab, the reader will come to review in a later part of this book, embraced Islam and contributed to its promotion. Anyway, Abū Ṭālib was moved by those verses and said, "Well, I shall do as you please and dismiss him, since you seem to dislike him, but you will come to know how accurate what he has told you is."

Abū Ṭālib ordered Sateeh to be brought to him. When the latter was present, Abū Ṭālib asked him, "Do you know why I brought you here?" "Yes," said Sateeh, "in order to ask me to depart from your company and be exiled from your land, and I have decided to do just that." After a while, he added, "If the one who will bring you the glad tidings and the warnings appears among you, convey my greeting to him and tell him that Sateeh had already informed you of his advent, but you disbelieved in him and kicked him out. A woman who knows more than me will soon come to you to bring you the same glad tidings, and I do not doubt that she has already entered your country and will soon be present right here."

Sateeh was mounted on a camel as he was surrounded by Banū Hāshim who wanted to bid him farewell. Immediately before Sateeh could start his trip, everyone saw someone coming in their direction. The newcomver was surrounded by a number of slaves; the

company was speeding and a cloud of dust was flying with the wind. The first person to identify the newcomer was a man named amr ibn Amir who said, "O masters of Mecca! The most shrewd of all women, the genius of all women, Zarqā' al-Yamāma daughter of Mirhil, the witch of Yemen, is coming to meet you!" Only a few minutes passed before she was in the midst of the crowd.

As soon as Zarqā' al-Yamāma arrived at Mecca, she shouted saying, "O people of Quraish! Plentitude greets you! May your presence decorate your homes! I have left my family behind me, leaving my country, seeking to meet you in order to inform you of events which are about to take place. The most wonderful of wonders will soon take place among you; so, if you permit me to alight, I shall do so, but if you refuse, I shall depart." Then she recited eight lines of poetry describing the adv ent of the Messenger of Allāh ﷺ, calling him by his name, Muḥammed ﷺ, detailing how he would smash the idols and ignite the fire of strife in Mecca. She also hinted in the last line at Ali عليه السلام, one of his kinsmen, who would assist him and protect both him and his creed.

When the Quraishites heard her poetry, they not only permitted her to alight, they ordered her to do so. They asked each other, "Is she going to say the same things Sateeh has already said?" The first person to speak to her wasy Utbah ibn Rabee`ah; he asked her, "What has alarmed the lady of Yemen?! Have you come here seeking a favor of us so we would oblige you?" She said, "I am not a poor woman, nor is my fortune small, nor do I need you to give me anything at all. Rather, I am bringing you good news and a warning. The good news does not please me personally at all; rather, it augurs a bad omen for me."

Utbah asked her, "O Zarqā! What kind of talk is this?! You seem to promise yourself and ourselves with death and destruction!" She said, "O father of al-Walīd! I swear by the One Who ever-watches over us, a prophet shall come out of this valley to invite to guidance and to prohibit corruption. He will kill his foes and be the cause of a great deal of bloodshed. His light shall always renew itself, whereas the light of his foes shall he forever put out. His light shall be visible

in his face. His name shall be Muḥammed ﷺ. It seems to me that it is very soon that he will be born. He will be assisted in his mission by a man from among his kinsmen, a courageous warrior who will subdue brave men, a brave lion, a sword that splits, a man very brave during the times of hardship. His arm is strong, his heart is daring, and his title shall be Ameerul Mu'mineen Ali عليه السلام." Then she added, "O woe unto me the day I meet him! O what a great calamity and what a most strange tale shall people tell about me then! Woe to me! Trials and tribulations! If I opt to safeguard my life, I have no choice except to abide by his bidding and abandon scheming against him, but I find riding the seas and being exposed to the fire easier for me than such abjection and humiliation! I shall not trade my prestige for humiliation, nor shall I turn ignorant after having received so much knowledge." Then she recited six more lines of poetry using a different rhyme scheme congratulating certain clans of Quraish of the birth of the awaited Prophet and saying that her end was coming and most likely she would not see such an advent. The clans she congratulated in her verses were: Banū Hāshim (Muḥammed's immediate clansmen), Banū Abd al-Muṭṭalib (Muḥammed's cousins), Abd Shams, Banū Nawfal, Banū Assad and Banū Zuhrah (kinsmen of the Prophet on his mother's side). The reader will Insha-Allāh become acquainted with some of these clans throughout the text of this book. Then the famous witch added, "Alas! There is no sense in fretting about what shall come to pass. By the Creator of the sun and the moon, by the One Who holds in His hand the destiny of mankind, Sateeh told you the truth."

When people heard her statement, they were confused and did not know how to respond. She looked at Abū Ṭālib and his brother, Abdullāh, and immediately recognized the latter. You see, Zarqā' al-Yamāma had had an encounter with Abdullāh before that day. So, let us digress for a short while to narrate to you the details of that encounter before we resume our main story:

ZARQĀ' AL-YAMĀMA ATTEMPTS TO SEDUCE ABDULLĀH

Yamāma, where this witch lived, is a province in Najd to the east of Hijāz. Travellers who go to Yemen to trade ahd to pas through it,

and it is actually not far from Mecca. A horse rider could cross the distance from Yamāma to Mecca in les than two days. Abdullāh, Muḥammed's father, used to sometimes accompany his father, Abdul-Muṭṭalib, on his trade trips to Yemen and Iraq during the winter and to Syria and Palestine during the summer. Zarqā' al-Yamāma[1], like Sateeh, was a star gazer who had a *jinn* friend. Her high mansion served as a watchtower due to her gift of extra-ordinary strong eyesight. She was once on her mansion's rooftop when she saw a light beaming from another mansion nearby. People in those days used to rent their houses to businessmen for few days or weeks. Merchants would unload their merchandise, rest and hire animals to transport them and their goods once they resumed their journey. She knew that that light ws not natural. Abdullāh was still single, and the light of Muḥammed ﷺ was on his forehead. His father, Abdul-Muṭṭalib, had gone out for an errand, leaving him by himself. Zarqā' al-Yamāma came down, went to that mansion with a bag of silver dirhams. "Young man," she addressed Abdullāh, "may Allāh greet you with peace and crown you with bounties! To which Arab tribe do you belong, for I have never seen anyone looking better than you?!" "I am Abdullāh son of Abdul-Muṭṭalib son of Hāshim son of Abd Manāf, master of honorable men, caretakers of the Sanctuary, the ones deeply rooted in lineage."

Zarqā' al-Yamāma knew who he was. She only pretended not to. Then she offered him this tempting proposal: "Shall I, master, offer you two swift occasions of happiness?!" "What ar they?" Abdullāh

[1]The reader can easily and accurately assume that the person who was speaking to Zarqā al-Yamāma was the same *jinn* who used to help her, answer her questions and bring her news. He is now telling her of what has just afflicted his fellow jinns. Refer to what I have written about the jinns in Volume One of this book. The Holy Qur'ān tells us that immediately at the birth of the Prophet of Islam ﷺ, satans, demons and jinns were no longer communicating with humans in the same way they used to before his birth. Communication with these spirits is still possible, and some people have for years been doing it. In the West, such communication is called "channeling", that is, finding a channel of communication with higher or other spirits. This subject, however, is outside the scope of this book.

inquired. She said, "That you go to bed with me this minute and you take these dirhams, and I shall present you with one hundred camels laden with bagged dates, unripe dates and cooking oil." Abdullāh responded by saying, "Get away from me! How ugly you are! Woe to you! Do you not know that we are people who do not commit sins?! Begone!" Saying so, he unsheathed his sword, causing the witch to run away frightened. He composed these verses of poetry then and there:

أنرتكب الحرام بغير حل و نحن ذوو المكارم في الأنام؟
اذا ذكر الحرام فنحن قوم جوارحنا تصان عن المحارم

Should we commit what is unlawful
While we are folks known for honors?
When what is unlawful is mentioned,
We are people whose senses are protected.

His father came in and saw him holding his unsheathed sword and repeating two lines of poetry extolling his lineage and their virtues and honors and how they shun sins and unbecoming deeds. Abdul-Muṭṭalib asked his son abut what was going on, and Abdullāh narrated the details of the incident to him. "O son!," said Abdul-Muṭṭalib, "She surely looked at the light on your face and realized that it is a sign of distinction and unending prestige, so she wanted to rob you of it. Praise be to Allāh Who protected you from her." Then his father took him to Medīna where he engaged Āmina daughter of Wahab of Banū al-Najjār to be his wife.

Now let us back to our main story.

When Zarqā' al-Yamāma saw Abdullāh and came to know that he had already gotten married, she asked him, "Are you not the one who met me in Yamāma on such-and-such date?" He answered in the affirmative adding, "You are not welcome here, O daughter of the stinking woman! You are not welcome here at all." The witch, nevertheless, asked Abdullāh, "Where is the light that used to emanate from your forehead?! Where is it gone?!" He said, "It is in the womb of my wife Āmina daughter of Wahab." She said,

"Undoubtedly, she is worthy of it." Then she spoke loudly so everybody could hear her. She said, "O people of status, eminence and esteem! The time is nearing, the matter is imminent; none can shun it. Disperse from me, for the night is approaching, and tomorrow morning you will hear many tales from me. I shall acquaint you with the truth of the matter." They dispersed.

Sateeh left Mecca on the same day. Zarqā' al-Yamāma waited till midnight to ride one of her swiftest horses and catch up with him. "What do you see, O Sateeh?" she asked the old wizard. "As far as I am concerned," he responded, "I am now a very old man. Had it not been for the stigma, I would have ordered someone to put an end to me and relieve me of the burden of life. But I am on my way to Syria where I shall reside till death overtakes me. I am unable to do anything about it. He is divinely protected, and anyone who opposes him shall be vanquished."

The witch did not like what she had heard, so she asked him, "O Sateeh! Where are your (jinn) helpers?! Why do they not help you carry out this matter and assist you in killing Āmina before he comes out of her womb?" He said, "O Zarqā! Can anyone at all harm Āmina?! Anyone who tries to hurt her is surely to perish swiftly. The One Who knows everything shall cause him to perish. As for me and my helpers, we are not going to even try to harm her, and I advise you not to try it, either. Her Protector is the Lord of the heavens and of earth. But if you do not accept my advice, leave me alone, perhaps I will die tonight or tomorrow night." Having heard him speak thus, Zarqā' al-Yamāma left him alone and went back to Mecca spending her night contemplating, scheming, weighing her options.

In the morning, she went to the quarters of Banū Hāshim and said, "May Allāh bring you blessings with the advent of this morning, for you have honored the meeting places with your preence, and may success be your companion! Among you is soon to appear the one who is described in the Torah and in the Gospel, in the Psalms and in the Furqan. Woe to whoever antagonizes him, and congratulations to whoever follows him!" Each and every Hashemite was very

happy to hear this glad tiding, and they promised to reward her for it. She said, "I do not want you to give me anything at all, for I am a woman of wealth and means, and I did not cross this distance except to acquaint you with the news." Abū Ṭālib said, "It is mandatory on us to reward you; so, can we do anything at all for you? Do you need anything at all?" She said, "Yes, I wish to meet mina in order to verify what I have been telling you." They agreed to arrange a meeting between her and Āmina. When the witch saw Āmina, she immediately noticed the light on her countenance, and she saw how beautiful she looked, so she envied her but was strong enough not to let it show. Food was brought to her, but she did not eat. She said, "Your newborn will show you wonders; the idols shall fall down, the temples shall crumble, destruction shall befall those who worship at them and they shall be annihilated." Then Zarqā' al-Yamāma went out contemplating on a way to kill Āmina. She kept going to Sateeh in the night as he was on his way to Syria seeking his advice, but he did not pay her any attention.

Zarqā' al-Yamāma went to visit a woman named Tukna who belonged to the Khazraj tribe. She was the hair-dresser of wealthy Meccan ladies, including Āmina. In one night, Tukna woke up in the dead of the night and saw someone standing at the head of Zarqā' al-Yamāma reciting two verses of poetry:

كاهنة اليمامة جاءت بذي تهامة
ستدرك الندامة اذا أتاها من له العمامة

Yamāmah's witch to the one in Tihama has come,
She will regret when the one with the turban shall come.

When the witch heard it, she stood up and addressed that person saying, "Where have you been all this time? You used to always be faithful to me, so what has kept you away from me all this time? I have ben suffering from one agony after another, from one tribulation following another." That (jinn) person said to her, "Woe unto you, O Zarqā! We have been greatly afflicted. We used to ascend to the seventh heavens to listen, but during these past few days, we have been kicked out of the heavens and we heard a voice

calling out there saying that Allāh has willed that it is now the time for the advent of the person who will smash the idols and make the worship of the most Merciful One prevail. The hosts of satans were prohibited from being present in the heavens. Angels descended on us with flames of fire; we fell like old palm trunks, and I have come to warn you." Having heard him speak thus, Zarqā' al-Yamāma said to him, "Get away from me! I have to exert my utmost to kill this newborn." The jinn departed from her as he recited five lines of poetry wherein he reiterated his advice to her to stay away from such an evil attempt, telling her that nobody could harm someone who is supported by the Almighty, not even a skilled witch like herself. Those verses were:

اني نصحتك بالنصيحة جاهدا فخذي لنفسك و اسمعي من ناصح
لا تطلبي أمرا عليك وباله فلقد أتيتك باليقين الواضح
هيهات أن تصلي الى ما تطلبي من دون ذلك عظم أمر فادح
فالله ينصر عبده و رسوله من شر ساحرة و خطب فاضح
عودي الى أرض اليمامة و آحذري من شر يوم سوف يأتي كادح

I have tried hard to offer you advice,
So take it for your own good and listen,
Do not seek a matter that will afflict you,
I have brought you the clear certitude,
Allāh supports His servant and Messenger,
Against the evil of a witch and of a clamity.
Return to the land of Yamāma and guard yourself
Against the ill of a tough day that will approach.

He concluded his advice by telling her to go back to Yamāma and to be aware of an awful day that will soon come.

Tukna al-Khazraji, the hair-dresser, narrated all the above; she was an eyewitness to it. In the morning, Tukna met Zarqā' al-Yamāma said to Tukna, "O sister! I am upset on account of leaving my country and going elsewhere, my roaming here and there and my being separated from my friends." "Why so?," Tukna asked her. "Beware of a woman," Zarqā responded, "bearing a child who will call for the worship of the most Glorified One, who will smash the

idols, humiliate the wizards and sorcerers, wreak havoc and destruction on the land leave no wise person in Mecca alone. You know that sitting on the fire is easier than abjection and humiliation. So, if I find anyone who helps me to kill Āmina, I shall give him whatever he desires and make him rich." She then took out a purse containing money which she emptied before Tukna. It was quite a fortune. When Tukna saw the money, it worked its effect on her mind. She said to Zarqā' al-Yamāma, "What you have said is surely a matter of great concern to me, something which is not easy to achieve. I comb Āmina's hair and that of other ladies of Banū Hāshim, and no stranger woman besides myself ever gets to see them. But I shall think about what you have just stated. How can I have courage to do what you bid me?" Zarqā' al-Yamāma said, "If you go to see Āmina and sit with her, you should hold her braids then stab her with this dagger, for it is poisoned. Once its poison is mixed with the blood, it is sure death. If you are accused of the crime, and if you are required to pay the blood money, I shall come to your rescue and pay as much as ten times the blood money on your behalf, not counting what I am paying you right now; so, what do you say?" Tukna said, "I agree to do it, but I need your cunning to distract Banū Hāshim from me." Zarqā said, "I shall this hour order my slaves to slaughter animals and to prepare wines. When they eat and drink, you will have carried out your mission." Tukna said, "Now everything is taken care of; so, do what you have suggested."

The slaves of Zarqā' al-Yamāma shouted throughout Mecca's streets and alleys inviting everyone to her feast, and everyone came. Once they have eaten and drunk, and when wine started having its effects on them, the witch sprinkled more poisonous powder on the dagger, went to Tukna and ordered her to go to Āmina to carry out the plan.

Āmina received Tukna with kindness saying, "O Tukna! You have not neglected us by now without visiting us; so, what has lately kept you away from us?" Tukna said, "I have been distracted by grief and worry, and had it not been for your generosity, I would have been in the worst of condition, and there is nobody dearer to me than you are. Come on, and let me embellish you." Āmina sat before Tukna to

get her hair done. The latter took out the dagger to stab her, but she immediately felt as if someone hit her hand violently, causing the dagger to fall on the ground, and she felt she could not see anything for a while. She screamed, "O grief!" having heard her, Āmina asked her what was wrong. Noticing the dagger on the ground, Āmina now screamed. The women in the big house rushed to Āmina and asked her what was going on. "Do not you see what has Tukna done?! She almost killed me!" The women now turned to Tukna and asked her, "What happened to you, Tukna?! What do you want to kill Āmina for?" Tukna said, "Yes, indeed, I sought to kill Āmina, but praise to Allāh who saved her life." The women said to Tukna, "Praise to Allāh who saved her from your mischievous scheme, Tukna! What caused you to do that?" She said, "Do not blame me; what caused me to do that is love for this fleeting life." Then she told them the whole plot. Tukna shouted, "Go and kill Zarqā before she has a chance to flee!" Having said so, she gasped and fell dead. The women screamed and were heard by their kinsfolk from among Banū Hāshim who rushed to Āmina's house to find Tukna lying on the ground, dead. Āmina's light could be seen filling the house. They also saw the dagger and were told the entire incident.

Abū Ṭālib went out shouting, "Go catch Zarqā!" The latter had by then come to know that her plot had failed, so she fled away. Banū Hāshim and others went out after her, but they could not catch up with her. When Abū Jahl heard about it, he said, "How I wish she had killed Āmina, but death turned away from her. I wish Sateeh would do better than Zarqā." When Sateeh came to know about what had happened to Zarqā, he ordered his slaves to help him mount his she-camel. He went to Syria.

PERSIAN EMPEROR'S VISION

Now let us go back to the story of Khosru (Chosroes) I Noshirwan, the just Persian ruler whose palace was then in Ctesephone, today's Madā'in, which is located south of Baghdad, Iraq.

On the same day when Muḥammed ﷺ was born, all the idols fell headlong, all the fires at Zoroastrian fire temples were extinguished, and an earthquake shook Noshirwan's palace, causing fourteen of its

turrets to crumble. Refer to a footnote in the next few pages about this figure: fourteen…! Lake Sawa dried up. The emperor saw a terrible dream. In the morning, Noshirwan called to his presence all his ministers and asked them whether they had any knowledge of what had happened in the land. The Zoroastrian high priest narrated to the emperor what he had seen in a vision last night.

"O great king!," said he, "I saw in a vision last night camels being led by thorough-bred Arabian horses that traversed the valley and spread throughout the land, and this is due to a momentous event." As they were thus discussing the vision, news came that all the fires at the fire houses had been suddenly extinguished. Then another news came about the drying up of Lake Sawa. The high priest suggested to Noshirwan to write a letter to al-Nu`man ibn al-Mundhir[1], perhaps he knew someone who could explain these supernatural phenomena.

Noshirwan wrote a letter to al-Nu`man ibn al-Mundhir who, in response, sent him a Christian named Abd al-Maseeh (slave of Christ), son of Sateeh's sister. When Abd al-Maseeh stood before Noshirwan, the latter asked him, "Do you know what I am going to ask you about?" "No," Abd al-Maseeh answered, "but I have an uncle named Sateeh who now lives in the outskirts of Syria and who knows what is destined to happen to you." Noshirwan said, "Go to him and ask him about what I want to inquire of you. If he has an answer, bring it to me, and I shall reward you generously."

Abd al-Maseeh went out of the partially damaged palace at Ctesephon and immediately started his trip westward to Syria. After only few days, he reached his destination, finding out that Sateeh was about to depart from this world forever. Abd al-Maseeḥ greeted

[1]Al-Nu`mān ibn al-Mundhir was the last and most famous Lakhmide king of Ḥīra (or Ḥeera), Iraq, appointed by the said Persian emperor. He ruled from 580 – 602 A.D. and was deposed by Noshirwan's grandson, Khosru II Parvez (d. 628 A.D.), who imprisoned him in Mada'in, that is, Ctesephone, south of Baghdad. Reference to this Khosru II is made in this book where Khadīja, first wife of Prophet Muḥammed ﷺ, is discussed.

his uncle, but the latter did not answer the greeting. One hour later, Sateeḥ opened his eyes and said the following to his nephew:

> Abd al-Maseeḥ has come in a hurry as a messenger from Kisra (Khosru I) Noshirwan who sent him to Sateeh, master of Banū Ghassān, to inquire about the earthquake that shook the palace, about why the fires have been extinguished, and about the Zoroastrian high priest seeing in a vision camels being led by thorough-bred Arabian horses that traversed the valley and spread throughout the land. These, by Allāh, are signs which we have been expecting and which are indicative of the advent of the one who will spread his domain far and wide. O Abd al-Maseeḥ! Let me tell you the truth: If the Samāwa Valley[1] overflows, and if Lake Sawa dries up, Syria will no longer be the same for Sateeh. Signs will appear; (Persian) kings will rule them as many as the turrets that fell, and whatever will be will be, and the only ease for Sateeh shall be death.

Saṭeeḥ then let out a scream and died. Any history student who researches 6th century Persian history will find out that from the year when Prophet Muḥammed ﷺ was born, that is, 570 A.D., and the Battle of Qādisiyya of 635 A.D. (or, according to other accounts, 637 A.D.), fourteen Persian emperors ruled one after another, ten for no more than four months each, before the Persians were conquered by the Muslims.

According to Abul-Ḥassan al-Bakri, when Āmina was seven months pregnant, Abdul-Muṭṭalib said to his son Abdullāh, "O son! Āmina is about to give birth, and we would like to make a big feast, but we do not have enough food for it; so, go to Yathrib and buy what we need." Abdullāh went to Yathrib for that errand, but he suddenly fell sick there and died. This of course, is only one version of the story

[1]According to p. 278, Vol. 3 of Yāqūt al-Ḥamawi's *Mu`jam al-Buldān*, the Samāwa Valley is located in Iraq between Kūfa city and Syria. This particular miracle, however, is recorded by some historians as being among the signs of the birth of Prophet Muḥammed ﷺ, and surely Allāh knows best.

of his death in Yathrib. Some scholars have their own theories which may be more accurate, and surely Allāh knows best.

The reader may wonder why there is no reference to Abdul-Muṭṭalib in this rather lengthy story about Sateeh and Zarqā' al-Yamāma. Abdul-Muṭṭalib during that time was in Medīna in order to convey the glad tidings of the birth of his grandson by Abdullāh and Āmina to the child's maternal uncles who belong to Banū al-Najjār. He returned shortly after both of them had left Mecca.

Abdul-Muṭṭalib narrates saying,

> At the time when the Messenger of Allāh ﷺ was about to be born, I was circling the Ka`ba. Suddenly I saw all the idols falling; the greatest idol (Hubal) fell headlong, and I heard a voice saying that Āmina had just given birth to the Messenger of Allāh ﷺ. When I saw what happened to those idols, I was speechless and confused. My heartbeat was so high that I could not say one word. I hurried out seeking to exit from the Gate of Banū Shaybah, and I saw both al-Safa and al-Marwa as if they were racing with joy, being overwhelmed by a celestial light. I kept running till I reached Āmina's house. I noticed a white cloud covering her house and other fragrant plants overwhelming the whole place including myself. I entered the house and saw Āmina sitting without showing any signs of childbirth. I asked her, "Where is your newborn child?! I want to see him!" She said, "He has been taken away from me; I heard a voice saying, `Do not fear for your newborn, and he will be returned to you after three days.'"

Abdul-Muṭṭalib unsheathed his sword and said, "Get my son out right this minute or else I shall strike you with this sword!" Pointing to a room, Āmina calmly said, "They took him and entered that room."

Abdul-Muṭṭalib continues his narrative thus,

> I went there bent on entering the room, but someone came out of it, and he looked as tall as the tallest palm tree. He was carrying a sword. Never in all my life did I ever feel

frightened of anyone as I was of him. He said to me, "Go back, for neither you nor anyone else can see him till the agels finish visiting him first." I came out frightened of what I had seen.[1]

THE PROPHET ﷺ IS BORN (570 A.D.)

Three days later, Abdul-Muṭṭalib came back to see his newly born grandson. Taking baby Muḥammed ﷺ in his hands, he kissed him and said, "Praise to Allāh Who fulfilled His promise and sent you to us! After this day, I do not care whether I live or die!" According to al-Wāqidi[2], the Prophet ﷺ was born nine thousand and nine hundred years and four months and seven days after the death of our father Adam عليه السلام. But this cannot be scientifically confirmed, folks!

When Muḥammed ﷺ was two months old, his maternal grandfather, Wahab, father of his mother Āmina, died. Abdul-Muṭṭalib and a number of men of Quraish washed his corpse, embalmed him with camphor and shrouded him then buried him at the foot of the Safa.

When Muḥammed ﷺ was about six years old, that is, in 575 A.D., he lost his mother as well; so, the doubly-orphaned child was brought up by Abdul-Muṭṭalib with the most tender care. Umm Ayman was now his governess. It was the will of Allāh that Muḥammed ﷺ should undergo all the sufferings, pains and privations incidental to human life so that he would bear them with becoming fortitude and raise his stature in human perfection. Not

[1]Al-Majlisi, *Bihār al-Anwār*, Vol. 15, p. 293.

[2]Al-Wāqidi's full name is: "Abū [father of] Abdullāh" Muḥammed ibn Omer al-Wāqidi. He was born in Medīna in 130 A.H./747 A.D. and died in 207 A.H./822 A.D., leaving a library of six hundred boxes full of books. He was one of the earliest Muslim historians and of the most famous of Medīna's judges. Among his works are: *Al-Maghāzi* (the military campaigns), *Fatḥ Afrīqya* (the conquest of Africa), *Fatḥ al-`Ajam* (the conquest of Persia), *Fatḥ Miṣr wal Iskandariyya* (the conquest of Egypt and Alexandria) and *Futooḥ al-Shām* (the conquests of Syria). He is quoted mostly by his famous student, Ibn Sa`d, author of the *Ṭabaqāt* book.

two years had passed before Abdul-Muṭṭalib, too, passed away.

Abdul-Muṭṭalib die in 578 A.D. at the age of 82, leaving the care and custody of the orphaned Muḥammed ﷺ to Abū Ṭālib. Abū Ṭālib and his wife, Fāṭima daughter of Assad, loved Muḥammed ﷺ more than their own children. As the Prophet عليه السلام himself had said, Fāṭima was his "mother" who kept her own children waiting while feeding him, kept her own children cold while warming him with clothes. Abū Ṭālib always kept the child with him day and night.

Muḥammed ﷺ was born in such a family on Friday, the 17th of Rabi`ul-Awwal, in the first year of `Amul-Fil (corresponding to August 29, 570 A.D.) to bring the Message of God ﷺ to the world. In Sunni circles, the 12th of Rabi`ul-Awwal is more famous. Thus, the prayer of Ibrāhīm while constructing the Ka`ba was granted: "Lord! and raise a Messenger from among them who shall recite to them Thy verses, and teach them the Book and the wisdom, and purify them, indeed Thou art the Mighty, the Wise" (Qur'ān, 2:129).

And the tidings of Christ came true:

﴿ وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ: يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُم مُّصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَاةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِن بَعْدِي اسْمُهُ أَحْمَدُ؛ فَلَمَّا جَاءَهُم بِالْبَيِّنَاتِ قَالُوا: هَذَا سِحْرٌ مُّبِينٌ ﴾

O Children of Israel! Surely I am the messenger of Allāh to you, verifying that which is before me of the Torah and giving the good news of a Messenger who will come after me whose name will be Ahmed. (Qur'ān, 61:6)

When Muḥammed ﷺ was about six years old (in 575 A.D.), he lost his mother as well; so, the doubly-orphaned child was brought up by Abdul-Muṭṭalib, who was born in 496 and died in 578 A.D., with the most tender care. Umm Ayman was now his governess. It was the will of God that Muḥammed ﷺ should undergo all the sufferings, pains and privations incidental to human life in order that he would bear them with becoming fortitude and raise his stature in human

perfection. Not two years had passed before Abdul-Muṭṭalib also expired.

Abdul-Muṭṭalib died at the age of 82, leaving the care and custody of the orphaned Muḥammed ﷺ to Abū Ṭālib. Abū Ṭālib and his wife, Fāṭima bint (daughter of) Assad, loved Muḥammed ﷺ more than their own children. As the Prophet ﷺ himself said, Fāṭima bint Assad was his "mother who kept her own children waiting while she fed the Prophet ﷺ, kept her own children cold while she gave him warm clothes. Abū Ṭālib always kept the child with him day and night.

Abū Ṭālib had succeeded Abdul-Muṭṭalib in *siqāya* and *rifāda* and was an active participant in the trade caravans. When Muḥammed ﷺ was 12 years old (now we are in 582 A.D.), Abū Ṭālib bade farewell to his family to go to Syria. Muḥammed ﷺ clung to him and cried. "Who are you leaving me with, O uncle?," Muḥammed ﷺ asked him, "with my mother, or with my father?" Both his parents had by then died. Abū Ṭālib was so moved that he took the child with him. The caravan reached Busra (or Bostra) on the highway to the ancient city of Damascus, Syria. Abū Ṭālib's trade caravan stayed near the monastery of a Nestorian[1] monk, Buhayrah,

[1]Nestorians are Christians of Asia Minor and Syria who refused to accept the condemnations of Nestorius and his teachings by the councils of Ephesus (an ancient Ionian Greek city in today's Turkey, site of the ancient temple of Artemis or Diana) of 431 A.D. and Chalcedon (modern day Kadikoy, ancient maritime town of Bithynia opposite Istanbul, Turkey) of 451 A.D. Most of present day Nestorians live in Iraq, Syria and Iran. Nestorius, founder of this sect, had been anathematized at Ephesus in 431 A.D. for denouncing the use of the title "Theotokos", which means "God-bearer", for Virgin Mary, mother of Jesus Christ, insisting that this compromised the reality of Christ as a human being in every respect. Those who refused to accept Nestorius' condemnation formed a center of resistance at the renowd theological school of Edessa (chief city of Greek Macedonia on a steep valley of the Loudhias Potamos River). When the school was closed by imperial order in 489 A.D., a small yet vigorous Nestorian remnant migrated to Persia. Nestorius was born in late 4th century A.D. and died in modern day Maras, Turkey, in 451 A.D. He was

or Baheera according to some sources, whose Christian name was Sergius (or Georgius) and whose small Nestorian church or monastery was on the highway to Bostra. Buhayrah noticed something unusual about the caravan with which Abū Ṭālib and Muḥammed ﷺ travelled: A piece of cloud was shadowing Muḥammed ﷺ from the sun's merciless heat, going with him wherever he went. When he came and sat under a tree there, the tree branches bowed down as if they were paying him homage. All this was noticed by Buhayrah (or Bahirah) the monk who sent word to the caravan to go to his church cell to eat. That cell contained, among other few items, some old manuscripts among which was one that contained the prediction of the coming of a Prophet to the Arabs. Buhayrah was quite familiar with the contents of that book. He felt that the coming of the prophet would soon take place, and during his own lifetime. This feeling was shared by another Christian monk who was living in Mecca, and his name was Waraqah ibn Nawfal. He was first cousin of Khadīja daughter of Khuwaylid, wife of the Prophet ﷺ. Buhayrah knew that such a sign was of great significance. “Could it be that he had at last come and was among those travellers?, He asked himself. “Men of Quraysh! I have prepared food for you, he addressed them, “And I would like you to come to me, every one of you, young and old, bondman and freeman. They came to his cell. Muḥammed ﷺ was left to look after their camels and belongings. As they approached, Buhayrah examined them carefully, one by one, but he could not see anything corresponding to the description in his book, nor did anyone among them seem to be adequately great enough to warrant two miracles which he himself had just witnessed. Perhaps they had not all come to him, so he asked them: “Men of Quraysh! Let none of you stay behind. “There is none that has been left behind, they said, “save a boy, the youngest among us. “Treat him not so," said Buhayrah, “but call him to come, and let him be present with us at this meal." Abū Ṭālib and the others realized their thoughtlessness and blamed themselves, saying, “Ibn (the son of) Abd-Allāh should not have

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once banished to the Libyan Desert where he was confined from 436 – 437 A.D.

been left behind," and one of them went back to him, hugged him and brought him to sit with everyone there. The very first glance that Buhayrah cast at young Muḥammed ﷺ was sufficient to explain the miracles which he had just witnessed. He looked at him attentively the whole time, examining each movement he made and every word he uttered. Once they had finished eating, Buhayrah went to his youngest guest and asked him a few questions about how he lived and slept, and about his general affairs. Muḥammed ﷺ unhesitatingly informed him of these things, for he looked to him as a venerable man, and his questions were courteous. He did not even hesitate to draw off his cloak when finally the monk asked him if he could see his back, his shoulders. Buhayrah was now convinced beyond the shadow of doubt that he saw the new Arabian Messenger of Allāh ﷺ when the latter's shoulders were exposed to the examining eyes of Buhayrah the monk: the mark of the seal of Prophethood was there, just as it was described in his ancient book, and in the exact place. He turned to Abū Ṭālib and said: “What kinship hath this boy with thee?" “He is my son," Abū Ṭālib said. “He is *not* thy son," the monk emphatically responded, adding, “It cannot be that this boy's father is alive." “He is my brother's son," said Abū Ṭālib. “Then what of his father?" asked the monk. “He died," said Abū Ṭālib, “when the boy was still in his mother's womb." “That is the truth," said Buhayrah. “Take thy brother's son back to his country, and guard him against the Jews, for by God, if they see him and know of him that which I know, they will contrive evil against him. Great things are in store for this nephew of thine. He shall be the Prophet of this nation."[1]

This encounter is recorded in several English references, but we would like to introduce to the reader another testimonial which he most likely has not read yet; it is an English translation from a major Arabic source:

Ibn Abbās, the Prophet's uncle, quotes his father Abbās who in turn quotes Abdul-Muṭṭalib quoting Abū Ṭālib saying:

[1]al-Majlisi, *Bihār al-Anwār*, Vol. 15, pp. 201-202. This text also exists on p. 111 of *Kamal al-Deen wa Itmam al-Ni`ma*.

Eight years had passed since the birth of the Messenger of Allāh ﷺ when I went out to Syria in a trade caravan. It was extremely hot. When I decided to start the trip, some of my people said to me, "What will you do with Muḥammed ﷺ? and to whose charge are you going to leave him? I said, "I shall not leave him with anyone; he will be with me. They said, "Are you going to take a child out in such extremely hot weather?! Do you really take such person out with you?! I said, "By Allāh! He shall never part with me wherever I go, and I shall have a low conveyance for him. Muḥammed ﷺ and the camel he was riding were in front of me, and he was always ahead of everyone else, always in the vanguard. Whenever the heat intensified, a white cloud like a piece of snow would greet him then stand over his head and would never leave him. The cloud may even sometimes rain on us different kinds of fruit as it followed us. We were short of water once to the extent that we could not buy a water-bag for less than two dinars, but whenever and wherever we alighted, lakes would be filled, water would become plentiful, and the ground would turn green with grass. We were enjoying fertility and goodness. The camels of some among us would refuse to advance, so Muḥammed ﷺ would rub his hands on them, and they would then instantly move on.

When we came near to Bostra, some priests advanced towards us as fast as beasts of burden. and the cloud never parted with the Messenger of Allāh ﷺ. A priest from among them did not pay any attention to the caravan or to any of its merchants, nor did he speak to anyone at all. He looked at Muḥammed ﷺ and immediately recognized him. I heard him saying, "If there is anyone at all, it has to be you! We alighted under a huge tree having only a few branches near the monk's monastery. It was not a fruit tree. Caravans used to sit in its shade. When the Messenger of Allāh ﷺ alighted under that tree, it shook and spread its branches over the Messenger of Allāh ﷺ, instantly bearing three kinds of fruit: two of them grow in the summer and one in the winter. Each and every one of us was extremely surprised. When Buhayrah, the monk, saw that, he took sufficient food for the Messenger of Allāh ﷺ, then he came to us and asked us, "Who is in charge of this child? I said, "I

am. He asked me, “What kinship are you to him? “His uncle, I said. He said, “Man, he has many uncles; which one of them are you? I said, “I am the brother of his father by the same mother. He said, “I testify that it is he or else I am not Buhayrah at all! Then he asked me,Do you permit me to serve him this food so he may eat of it? I turned to the Prophet عليه السلام and said, “Son! There is a man here who would like to be generous to you; so, you may eat of his food." Muḥammed ﷺ asked me, “Is it food for just myself rather than for any of my companions?" Buhayrah answered, “Yes, it is specifically for you." The Prophet said, “I shall not eat any food so long as these men do not." Buhayrah said, “But I do not have food more than this much." He now asked Buhayrah, “O Buhayrah! Do you permit them to eat with me?" Buhayrah answered in the affirmative. He said, “*Bismillah*, then ate, and we ate with him. By Allāh! We were one hundred and seventy men, and each one of us ate to his fill, so much so that we even belched! Buhayrah, meanwhile, was standing next to the Prophet ﷺ, keeping insects away from him. He was puzzled to see how many men ate of that very little food. From time to time, Buhayrah would kneel down to kiss Muḥammed's head and cheeks. Whenever he kissed him, he said, “It is he! It is he! I swear by the Lord of Jesus!" People did not understand what he was talking about. One man from our caravan said to Buhayrah, “You surely must have something in mind! We used to pass by you before, and you never offered us anything at all (to eat)! Buhayrah said, “By Allāh I do have something in mind and something else, too, and I see what you do not see, and I know what you know not. Under this tree there is a child had you only come to know about him what I know, you would have carried him on your necks till you reach his land. By Allāh! I have not been generous to you except for his own sake! I have seen how light came in front of him extending from the heavens to the earth. By Allāh! I have seen men carrying fans of emeralds and sapphire fanning him and others scattering all kinds of fruit over him. Then I saw this cloud that never parts with him. Even my cell ran to him just as a beast of burden runs. Then I saw how this tree had had very

few branches then suddenly its branches became many, then it shook up and produced three different types of fruit: two typical of summer fruit and one typical of winter fruit. Then I saw how these lakes had lost all their water since the Israelites became corrupted and since the disciples came to drink of them, so we found in the book of Simon of Safa that he had cursed them, so their water dried up. Then he (Simon) added saying that whenever those lakes become full of water, you should know that it is for the sake of a Prophet who will appear in the land of Tihama and who will migrate to Yathrib. His name among his people is al-Ameen and in the heavens Ahmed, and he is from the progeny of Ishmael son of Abraham. By Allāh! This is the one!" Then Buhayrah added saying, "O child! I would like to ask you about three merits by the Lāt and the `Ozza...!" Hearing the names of the Lāt and the `Ozza, the Messenger of Allāh ﷺ became angry and said, "Do not ask me anything in their name, for by Allāh, I hate nothing more than I hate them. They are idols my people have carved." Buhayra exultingly said, "This is one (Sign)!" Then he said, "By Allāh, would you tell me..." Muḥammed ﷺ said, "Ask me whatever you wish, for you have asked me in the Name of my Lord and yours Who has no peer at all." Buhayrah asked him about his sleep and his awakening, and Muḥammed ﷺ answered his questions. Then Buhayrah asked him about other matters, and Muḥammed ﷺ answered him, too. Now Buhayrah knelt down and kissed Muḥammed's feet as he said, "O son! How sweet your smell is! O one whose followers will be more numerous than those who follow any other prophet! O one whose light is the source of the light of the whole world! O one through whose name the mosques shall be populated! It is as though I see you leading the troops, those on foot and those on horseback, and Arabs and non-Arabs shall follow you willingly or unwillingly. It is as though I can see you smashing the Lāt and the `Ozza, and I see the Ka`ba controlled by none other than you; you shall put its keys wherever you please. How many a hero from Quraish and from the other Arab tribes shall you subdue? With you are the keys of the Garden and of the Fire, and the destruction of the

idols shall take place at your hands. The Hour shall not come to pass except after all kings embrace your creed even against their will!" He kept kissing his hands once and his feet another as he said, “If I live to see your advent, I shall strike with the sword just as an arm strikes another! You are the master of all the offspring of Adam, the master of the messengers, the Imām of the pious, the seal of the prophets! By Allāh! The earth smiled on the day you were born, and it shall remain so till the Day of Judgment, happy on your account! By Allāh! The synagogues and the idols wept and so did the devils, so they shall remain weeping till the Day of Judgment! You are the fulfillment of Abraham's plea to his Lord, the glad tidings of Jesus, the holy, the purified from the impurities of *jāhiliyya*!" Then he turned to Abū Ṭālib and said, “What kinship do you have with this child, for I see that you never part with him?" Abū Ṭālib said, “He is my son." Buhayrah said, “He is not thy son, for the father of this child cannot be living, nor can his mother." Abū Ṭālib said, “He is the son of my brother, and his father died when his mother was pregnant, then his mother died when he was six years old." Buhayrah said, “You have said the truth; such is he, but I think you ought to take him back to his land on this account, for there is no Jew nor a Christian nor anyone having a divine Book without having come to know about the birth of this child. If they see him and come to know about him just what I have come to know, they shall desire to harm him, and those who desire so most of all are the Jews." Abū Ṭālib asked him, “Why so?" Buhayrah said, “It is so because the son of your brother shall be both a Messenger and a Prophet, and the Great Spirit (Gabriel) shall visit him just as he used to visit Moses and Jesus." Abū Ṭālib said to him, “No, God willing, Allāh shall never neglect him." Then we left for Syria. When we came close to Syria, by Allāh, I saw all the mansions of Syria as if they were shaking and a great streak of the sun was emanating from them. When we were in the middle of Syria, we could not traverse the Syrian market because of the stampede of people who were looking at the Messenger of Allāh ﷺ. and the news spread to all parts of Syria, so much so that not a

single rabbi or priest remained without coming to meet him.

There are other eye witnesses who reported the same. They were some of the merchants who had participated in Abū Ṭālib's trade caravan. Let us review some of these accounts:

Ya`li, the famous Arab genealogist, narrates the following:

Khālid ibn Aseed ibn Abul-`Ās and Taleeq ibn Abū Sufyān ibn Umayyah went out in the same trade caravan wherein the Messenger of Allāh ﷺ participated. They were with him, and they narrated saying that they observed him as he walked or rode or did anything to the animals or to the birds. They narrate saying: When he was in our midst as we reached Bostra's market, we came across a group of Christian priests. As soon as the priests saw us, the colour of their faces changed into yellow, as if saffron had painted their faces, looking as though they were struck by lightning. They said to us, “You have to come to meet our most senior; he is nearby at the grand church." We asked them, “Why should we? What do you have to do with us?" They said, “You will not be harmed in the least, and we may shower you with our generosity." They thought that one of us was Muḥammed ﷺ. We went with them and entered the huge building of the church. Their most senior priest sat in the middle, and his students were all around him. He had opened a book in his hands and kept looking once at us and once at the book. Then he said to his students (who had brought us to him), “You have not done anything at all. You did not bring me the person I seek although he is here (in town). Then he asked us who we were, and we told him that we belonged to Quraish. “Which (clan) of Quraish do you belong to? he asked. “To Abd Shams," we answered. “Is there someone else besides you?," he asked again. We said, “Yes, a child from Banū Hāshim whom we call the orphan of Abdul-Muṭṭalib." By Allāh, the moment he heard that, he gasped in a way that we thought he was going to faint. Then he leaped as he said, “Woe to us! The Christians, by Christ, have surely perished!" Then he stood up and used one of his crosses as a cane to lean on, and he was very deeply indulged in his thoughts. As many as eighty patriarchs and a number of students were around him. He asked us, “Is it easy for you to let me see him?" We answered him in the affirmative, then he accompanied us and saw Muḥammed ﷺ standing at Bostra's market. By Allāh, it was as if we never saw his face before, for it was shining like the moon, and he had bought a good deal of merchandise and earned a good deal of profit and

also bought a good deal. We were about to tell the high priest that that was him, but he was faster than us. “This is he! I have recognized him, by Christ!," said he. He came close to Muḥammed ﷺ, kissed his head then said, “You are the holy one!" Then he kept asking him about his marks of Prophethood, and the Prophet ﷺ kept answering him. We heard the high priest saying this to him: “If I ever live till your time (of Prophethood) comes, I shall do justice to the sword." Then he said to us, “Do you know what is with him? Iife and death are with him. Whoever clings to him shall live for a long time, and whoever departs from him dies a death after which there shall be no life at all. He is the one with whom the greatest victory is, then he kissed his face and returned."[1]

The major Christian sects during Muḥammed 's lifetime were: the Copts, the Syrian (Chaldean) Nestorian (to whom Buhayrah belonged), and the Armenian Christians from the main churches of Antioch (Antakiya), Rome, and Egyptian Alexandria.

Abū Ṭālib, acting on Buhayrah's advice, sold all his merchandise for cheaper prices then and there, returning at once to Mecca.

SACRILEGIOUS WAR (HARB-UL-FIJAR) (585 A.D.) AND LEAGUE OF THE VIRTUOUS (Hilful-Fudul) (595 A.D.)

At a market-place known as `Okaz, a great annual fair used to be held in the month of Dhul-Qi`dah during which war and bloodshed were forbidden. At the time of the fair, `Okaz presented a scene of pleasure and abandonment with its dancing girls, gaming tables, drunken orgies, poetic contests and shows of prowess ending frequently in brawls and bloodshed. At one of the fairs, war broke out between Quraish and Banū Kinānah (the parent tribe) on one side and the Qais `Aylan on the other. It happened during the sacred months (during which Arabs were supposed to stop all wars and feuds). This war continued for 9 years with a considerable loss of life and varying fortunes. This is referred to by historians as Ḥarb al-Fijar or the “Sacrilegious War". Muḥammed ﷺ was 14 or 15 years old when he was obligated to take part twice to help his uncle Zubayr. This agrees with what we are told on page 75 of Ibn

[1]al-Majlisi, *Bihār al-Anwār*, Vol. 15, p. 180.

Hishām's *Seera* book, the oldest and most widely read biography of the Prophet of Islam ﷺ and one of this book's major sources. Muḥammed's height was average, and so was his strength, yet he had a marked aptitude for archery and gave every promise of being an excellent bowman like his great ancestors Abraham and Ishmael عليهما السلام. A powerful wartime asset of his lay in the strength of his eyesight: He was reputed to be able to count no less than twelve of the stars of the Pleiades constellation.

The lewd scenes, drunken affrays and the horrors of the war must have created a deep impression on the sensitive mind of young Muḥammed ﷺ whose heart bled as he witnessed the detestation that war had brought and for those who fell victim to it. Quraish were ultimately victorious. A league was formed, on the suggestion of Zubayr, Muḥammed's uncle, to prevent disturbances of the peace, to help the victims of oppression, and to protect travellers. It was founded at the house of Abdullāh ibn Ju`dan. Muḥammed ﷺ took a very active interest in the functioning of this league which came into being as a result of a settlement known as Hilf al-Fudūl between Banū Hāshim, Banū Taym, Banū Assad, Banū Zuhrah and Banū Muṭṭalib.

Despite his young age, he diligently worked to improve people's morals and ethics and to cultivate in their hearts the fear of the Almighty God. At the age of twenty, Muḥammed ﷺ proposed certain measures to contain if not end the violence and the injustice of the time. At this instance, Zubayr, the oldest surviving sons of Abdul-Muṭṭalib, formed a league whose members would explain to the main tribes comprising Quraysh to bind themselves by an oath to secure justice to the helpless. The Hāshimites, the Banū Zohra, and the Banū Taym took part in the league and swore that they would stand up as the champions of the injured and would see that injustices did not remain unpunished and that the claims of the oppressed were fully satisfied. This oath is known as "Hilf al-Fudul, League of the Virtuous. It proved its usefulness both in preventing violence and as a means to enforce restitution. In his later years, Muḥammed ﷺ expressed his pleasure at having taken the initiative in that league which was formed at the house of Abdullāh ibn

Jod`an. It continued to function for half a century following the inception of Islam.

MUHAMMED ﷺ MARRIES KHADĪJA (595 A.D.)

Now, Muḥammed ﷺ was old enough to go with the trade caravans. But Abū Ṭālib's financial position had become very weak because of the expenses of *rifada* and *siqaya*, and it was no longer possible for him to equip Muḥammed ﷺ with merchandise on his own. He, therefore, advised him to act as agent for a noble lady, Khadīja bint Khuwaylid, who was the wealthiest person in Quraish.

Her genealogy joins with that of the Prophet at Quṣayy. She was Khadīja daughter of Khuwaylid ibn Assad ibn Abdul-`Ozza ibn Quṣayy. She, hence, was a distant cousin of Muḥammed ﷺ.

The reputation which Muḥammed ﷺ enjoyed for his honesty and integrity led Khadīja to willingly entrust her mercantile goods to him for sale in Syria. She sent him word through his friend Khazimah ibn Ḥakim, a relative of hers, offering him twice the commission she used to pay her agents to trade on her behalf. Muḥammed ﷺ, with the consent of his uncle Abū Ṭālib, accepted her offer.

Most references consulted for this book make a casual mention of Khadīja. This probably reflects a male chauvinistic attitude which does a great deal of injustice to this great lady, the mother of the faithful whose wealth contributed so much to the dissemination of Islam. It is not out of place at all that we should learn a little bit more about this great lady.

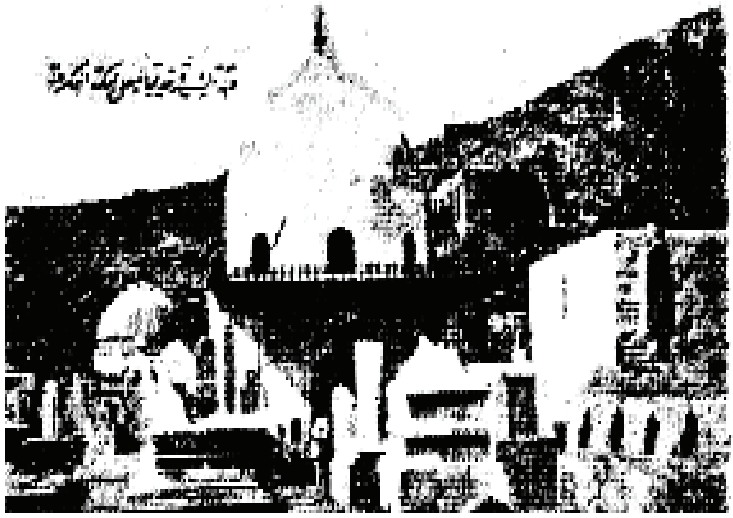
If you wish to research the life of this great lady, the best references are: al-Sayyūṭi's *Tārīkh al Khulafā',* Abul-Faraj al-Isfahāni's *Aghāni,* Ibn Hishām's *Seera,* Muḥammed ibn Isḥāq's *Seerat Rasool-Allāh,* and *Tārīkh al-Rusul wal Mulūk* by Abū Ja`far Muḥammed ibn Jarīr al-Tabari (839-923 A.D.). of all these books, only al-Tabari's *Tārīkh* is being translated (by more than one translator and in several volumes) into English. One publisher of Tabari's English *Tārīkh* is the press of the State University of New York (SUNY).

“Islam did not rise except through Ali's sword and Khadīja's wealth," a saying goes. Khadīja al-Kubra daughter of Khuwaylid ibn (son of) Assad ibn Abdul-`Ozza ibn Quṣayy belonged to the clan of Banū Hāshim of the tribe of Banū Assad. According to some historians, Quraysh's real name was Fahr, and he was son of Malik son of Madar son of Kananah son of Khuzaimah son of Mudrikah son of Ilyas son of Mazar son of Nazar son of Ma`ad son of Adnān son of Isma`eel (Ishamel) son of Ibrāhīm (Abraham) son of Sam son of Noah, peace and blessings of Allāh be on the prophets from among his ancestors. According to a number of sources, Khadīja was born in 565 A.D. and died in 620 A.D. at the age of 55, but some historians say that she died ten years later. Khadīja's mother, who, according to some sources, died around 575 A.D., was Fāṭima daughter of Za'ida ibn al-Asam of Banū `Amir ibn Ghalib, also a distant relative of Prophet Muḥammed ﷺ. Khadīja's father, who died around 585 A.D., belonged to the Abd al-`Ozza clan of the tribe of Quraysh and, like many other Qurayshis, was a merchant, a successful businessman, whose vast wealth and business talents were inherited by Khadīja and whom the latter succeeded in faring with the family's vast wealth. It is said that when Quraysh's trade caravans gathered to embark on their lengthy and arduous journey either to Syria during the summer or to Yemen during the winter, Khadīja's caravan equalled the caravans of all other traders of Quraysh put together.

Although the society in which Khadīja was born was terribly male chauvinistic, Khadīja earned two titles: *Ameerat-Quraysh*, Princess of Quraysh, and *al-Tāhira*, the Pure One, due to her impeccable personality and virtuous character, not to mention her honorable descent. She used to feed and clothe the poor, assist her relatives financially, and even provide for the marriage of those of her kin who could not otherwise have had means to marry.

دار السيدة خديجة التي كانت منزل النبي (ص) و
مولد فاطمة الزهراء(ع) الواقعة في سوق الماغة
في مكة هدمتها الحكومة السعودية عام ١٤١٣ هـ .

3-Story house of Khadīja رضي الله عنها where she and the Prophet of Islam صلى الله عليه وسلم lived and where their daughter, Fāṭima عليها السلام, was born, before its demolition by the Saudi government in 1413 A.H./1993 A.D.



Dome over the grave of Khadīja before the Wahhabi rulers of Saudi Arabia demolished it. Thus do some people behave…

By 585 A.D., Khadīja was left an orphan. Despite that, and after having married twice—and twice lost her husband to the ravaging wars with which Arabia was afflicted—, she had no mind to marry a third time though she was sought for marriage by many honorable and highly respected men of the Arabian peninsula throughout which she was quite famous due to her business dealings. She simply hated the thought of being widowed for a third time. Her first husband was Abū (father of) Halah Hind ibn Zarah who belonged to Banū `Adiyy, and the second was Ateeq ibn `Aith. Both men belonged to Banū Makhzoom. By her first husband, she gave birth to a son who was named after his father Hind and who came to be one of the greatest *sahābis* رضي الله عنهم of the Prophet ﷺ. He participated in both battles of Badr and Uhud, and he is also famous for describing the Prophet's physique; he was martyred during the Battle of the Camel in which he fought on the side of Imām Ali ibn Abū Ṭālib عليه السلام, although some historians say that he died in Basra. All biography accounts describe Hind as an outspoken orator, a man of righteousness and generosity, and one who took extreme caution while quoting the Messenger of Allāh ﷺ. Besides him, Khadīja gave birth by Abū Halah to two other sons: al-Tahir, and, of course,

Halah, who is not very well known to historians despite the fact that his father is nicknamed after him.

Who were Khadīja's children by her second husband? This is another controversy that revolves round the other daughters or step-daughters of the Prophet ﷺ besides Fāṭima. These daughters, chronologically arranged, are: Zainab, Ruqayya, and Umm Kulthoom. Some historians say that these were Khadīja's daughters by her second husband, whereas others insist they were her daughters by Muḥammed ﷺ. The first view is held by Sayyid Safdar Hussain in his book *The Early History of Islam* wherein he bases his conclusion on the contents of al-Sayyūti's famous work *Tārīkh al-khulafa wal muluk* (history of the caliphs and the kings). Here is a brief account of Khadīja's daughters:

Zainab, their oldest, was born before the prophetic mission and was married to Abul-`As ibn al-Rabee`. She had accepted Islam before her husband did and participated in the migration from Mecca to Medīna. She died early in 8 A.H./629 A.D. and was buried in Jannatul Baqee` where her grave can still be seen defying the passage of time. Ruqayya and Umm Kulthoom married two of Abū Lahab's sons. Abū Lahab, one of the Prophet's uncles, stubbornly and openly rejected his nephew's preaching; therefore, he was condemned in the Mecci Chapter 111 of the Holy Qur'ān, a chapter named after him. Having come to know about such a condemnation, he became furious and said to his sons, "There shall be no kinship between you and me unless you part with these [step-] daughters of Muḥammed ﷺ," whereupon they divorced them instantly. Ruqayya married the third caliph `Othmān ibn `Affān and migrated with him to Ethiopia in 615 A.D., five years after the inception of the prophetic mission, accompanied by no more than nine others. That was the first of two such migrations. After coming back home, she died in Medīna in 2 A.H./623 A.D. and was buried at Jannatul Baqee`. `Othmān then married her sister Umm Kulthoom in Rabial-Awwal of the next (third) Hijri year. Umm Kulthoom lived with her husband for about six years before dying in 9 A.H./630 A.D., leaving no children.

One particular quality in Khadīja was quite interesting, probably more so than any of her other qualities mentioned above: she, unlike her people, never believed in nor worshipped idols. There was a very small number of Christians and Jews in Mecca, and a fairly large number of Jews in Medīna. What brought those Jews to Mecca and Medīna? Some of them had migrated from Najrān, Yemen, after being massacred by a fanatical Christian governor ruling on behalf of the Ethiopian Negus. The date of the massacre is 523 A.D., and its details are outside the scope of this book. Others had come from Greater Syria (including Jerusalem, Palestine) either escaping the persecution of the Romans or driven by curiosity and the desire to meet a new prophet of God whose advent was predicted in their books. The Holy Qur'ān tells us that Jewish scriptures make a reference to Prophet Muḥammed ﷺ, and here are proofs testifying to this fact not from the Holy Qur'ān but from the Jews themselves:

Abdullāh ibn Salam, a Jewish rabbi who later on accepted Islam when the Prophet ﷺ was in Medīna, was asked once by `Omar ibn al-Khaṭṭāb, Do you have any reference to Muḥammed ﷺ in your books? "Yes, by Allāh," said Abdullāh, "we can identify him by the description whereby Allāh described him if we see him among you just as one of us identifies his son once he sees him in the company of other children."[1] According to the reference titled *Dala'il al-Nubuwwah*, Ḥassan ibn Thabit, the renown poet, is quoted by a chain of narrators saying, "By Allāh! I was a young child of 7 or 8, yet I could very well understand whatever I heard. One day I heard a Jew on the summit of a hill shouting as loudly as he could for other Jews to go to him. `Woe to you,' said they, `what is the matter with you?!' He said, `The star that signals the birth of Ahmed the prophet did, indeed, appear last night!'[2]

Imām al-Ḥassan, the oldest son of Imām Ali ibn Abū Ṭālib عليه السلام, is quoted in a lengthy statement saying,

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[1] *Ibid*., pp. 180-181. Also see *Faraj al-Mahmoom*, p. 29.

[2] al-Majlisi, *Bihār al-Anwār*, Vol. 15, p. 181. This text also exists in Vol. 2, p. 9 of al-*Khisāl*.

A group of Jews came to the Messenger of Allāh ﷺ. The most knowledgeable person among them asked him about certain things, and he, peace and blessings of Allāh with him and his progeny, answered them for him. He, therefore, accepted Islam then took out a white sheet of *riqq* (papyrus) wherein he recorded the statements of the Prophet ﷺ and said to him, "O Messenger of Allāh! I swear by the One Who sent you a Prophet in truth that I have not copied this except from tablets which Allāh, the most Exalted and the most Sublime, had dictated to Moses son of Amram (`Imrān). I have also read in the Torah so many of your merits that I even doubted them. For forty years, I have been wiping out any reference to you in the Torah, yet whenever I wiped it out, I saw it fixed again therein. I have read in the Torah that nobody can answer these questions (which I have just asked you) except you, and during the time wherein you answer them, Gabriel would be on your right, Michael on your left, and your *wasi* in front of you. The Messenger of Allāh ﷺ said, "You have surely said the truth. Here is Gabriel on my right and Michael on my left and my *wasi* Ali ibn Abū Ṭālib عليه السلام in front of me. The Jew believed and proved that his conviction was sound.

Waraqah ibn Nawfal, one of Khadīja's cousins, though some historians say he was her uncle, had embraced Christianity and was a pious priest who believed in the Unity of the Almighty, just as early Christians did, that is, before the concept of the Trinity crept into the Christian faith, widening the theological differences among the believers in Christ. He reportedly had translated the Bible from Hebrew into Arabic. His likes could be counted on the fingers of one hand during those days in the entire populous metropolis of Mecca, or Becca, or Ummul-Qura (the mother town), a major commercial center at the crossroads of trade caravans linking Arabia with India, Persia, China, and Byzantium, a city that had its own Red Sea port at Shu`ayba. Most importantly, Mecca houses the Ka`ba, the cubic "House of God which has always been sought for pilgrimage and which used to be circled by naked polytheist "pilgrims who kept their idols, numbering 360 small and big, male and female, inside it and on its roof-top. Among those idols was one for Abraham and another for Ishmael, each carrying divine arrows in his hands. Hubal, a huge idol in the shape of a man, was given as a gift by the Moabites of Syria to the tribesmen of Khuzā`ah, and it was Mecca's

chief idol. Two other idols of significance were those of the Lāt, a grey granite image which was the deity of Thaqif in nearby Taif, and the `Ozza, also a block of granite about twenty feet high. These were regarded as the wives of the Almighty... Each tribe had its own idol, and the wealthy bought and kept a number of idols at home. The institute of pilgrimage was already there; it simply was not being observed properly, and so was the belief in Allāh Whom the Arabs regarded as their Supreme deity. Besides Paganism, other "religions in Arabia included star worship and fetishism.

The Jews of Medīna had migrated from Palestine and Yemen and settled there waiting for the coming of a new Prophet from the seed of Abraham in whom they said they intended to believe and to be the foremost in following, something which unfortunately did not materialize; on the contrary, they joined ranks with the Pagans to fight the spread of Islam as the reader will come to know later in this book. Only a handful of them embraced Islam, including one man who was a neighbour of Muḥammed ﷺ; he lived in the same alley in Mecca where Khadīja's house stood; his wife, also Jewish, used to collect dry thorny bushes from the desert just to throw them in the Prophet's way.

Since Khadīja did not travel with her trade caravans, she had always had to rely on someone else to act as her agent to trade on her behalf and to receive an agreed on commission in return. In 595 A.D., Khadīja needed an agent to trade in her merchandise going to Syria, and it was then that a number of agents whom she knew before and trusted, as well as some of her own relatives, particularly Abū Ṭālib, suggested to her to employ her distant cousin Muḥammed ibn Abdullāh ﷺ who, by then, had earned the honoring titles of *as-Sādiq*, the truthful, and *al-Amin*, the trustworthy. Muḥammed ﷺ did not have any practical business experience, but he had twice accompanied his uncle Abū Ṭālib on his trade trips and keenly observed how he traded, bartered, bought and sold and conducted business; after all, the people of Quraysh were famous for their involvement in trade more than in any other profession. It was not uncommon to hire an agent who did not have a prior experience; so, Khadīja decided to give Muḥammed ﷺ a chance. He was only 25

years old. Khadīja sent Muḥammed ﷺ word through Khazimah ibn Ḥakim, one of her relatives, offering him twice as much commission as she usually offered her agents to trade on her behalf. She also gave him one of her servants, Maysarah, who was young, brilliant, and talented, to assist him and be his bookkeeper. She also trusted Maysarah's account regarding her new employee's conduct, an account which was most glaring, indeed one which encouraged her to abandon her insistence never to marry again.

Before embarking on his first trip as a businessman representing Khadīja, Muḥammed ﷺ met with his uncles for last minute briefings and consultations, then he set out on the desert road passing through Wadī al-Qura, Midian, and Diyār Thamūd, places with which he was familiar because of having been there at the age of twelve in the company of his uncle Abū Ṭālib. He continued the lengthy journey till he reached Busra (or Bostra) on the highway to Damascus after about a month. It was there that he had met Buhayrah the monk when he was a child. Buhayrah had died and was succeeded in the monastery by Nestor. Busra, the city, was then the capital of Ḥawrān, one of the southeastern portions of the province of Damascus situated north of the Balqā'. To scholars of classic literature, Ḥawrān is known by its Greek name Auranitis, and it is described in detail by Yaqut al-Ḥamawi, Abul-Faraj al-Isfahani, and others. Arab trade caravans used to go there quite often and even beyond it to Damascus and Gaza, and few made it all the way to the Mediterranean shores to unload their precious cargoes of Chinese paper and silk textiles bound for Europe.

What items did Muḥammed ﷺ carry with him to Busra, and what items did he buy from there? Meccans were not known to be skilled craftsmen, nor did they excel in any profession besides trade, but young Muḥammed ﷺ might have carried with him a cargo of hides, raisins, perfumes, dried dates, light weight woven items, probably silver bars, and most likely some herbs. He bought what he was instructed by his employer to buy: these items may have included manufactured goods, clothes, a few luxury items to sell to wealthy Meccans, and maybe some household goods. Gold and silver currency accepted in Mecca included Roman, Persian, and

Indian coins, for Arabs during those times, including those who were much more sophisticated than the ones among whom Muḥammed ﷺ grew up such as the Arabs of the southern part of Arabia (Yemen, Ḥadramout, etc.), did not have a currency of their own; so, barter was more common than cash. The first Arab Islamic currency, by the way, was struck in Damascus by the Umayyad ruler Abd al-Malik ibn Marwān (697-698 A.D.) in 78 A.H./697 A.D., 36 years after the establishment of the Umayyad dynasty (661-780 A.D.).

The time Muḥammed ﷺ stayed in Busra was no more than a couple of months during which he met many Christians and Jews and noticed the theological differences among the major Christian sects that led to the disassociation of the Copts, the Syrian (Chaldean) Nestorian, and the Armenian Christians from the main churches of Antioch (Antakiya), Rome, and Egyptian Alexandria. Such dissensions and differences of theological viewpoints provided Muḥammed ﷺ with plenty of food for thought; he contemplated on them a great deal.

There is another testimonial to the cloud that shaded young Muḥammed ﷺ; it comes from the holy and pure offspring of Muḥammed ﷺ. Imām al-Ḥassan al-`Askari[1] has narrated saying that he once asked his father (Imām) Ali ibn Muḥammed, peace with them both, about the miracles performed by the Messenger of Allāh ﷺ, peace and blessings of Allāh with him and his progeny, in Medīna and Mecca. Here is what Imām al-`Askari عليه السلام said to his

[1]One of the offspring of Prophet Muhammed ﷺ, "Abū Muhammed" Imām Hassan al-`Askari was the son of Imām Ali al-Naqi and the father of the Awaited Imām, the Mahdi, peace and blessings of the Almighty be on all of them. He was born in Medīna on Rabi` II 10, 232 A.H./December 4, 846 A.D. and was martyred in Samarra, Iraq, on Rabi` I 8, 260 A.H./January 1, 874 A.D. poisoned by the `Abbāsid ruler al-Mu`tamid. If the reader wishes to learn more about him and about the other Infallible Fourteen, I strongly recommend the book titled *Biographies of Leaders of Islam* by his eminence Sayyed Ali Naqi Naqwi which I edited. It is available from Imām Hussain Foundation, P.O. Box 25-114, Beirut, Lebanon. It is also available to order Online through www.amazon.com.

son:

> O son! As for the cloud (that used to shade the Prophet ﷺ), when the Messenger of Allāh ﷺ travelled to Syria to trade on behalf of Khadīja daughter of Khuwaylid, and the distance from Mecca to Jerusalem was one month on foot, they used to suffer from the extreme heat of the sun in those open plains. The wind would blow at them and would pour on them sands and dust. During those times, Allāh Almighty used to send a cloud to His Messenger ﷺ in order to shade him. It would stop whenever he stopped and resume whenever he did. If he advanced, it would advance, and if he lagged behind, it would do the same. If he went to the right, it, too, would go to the right, and if he went to the left, it would go there, too. It used to protect him from the heat of the sun from above. The wind that used to stir the sands and the dust would do so in the faces of the Quraishites and their camels, but when it came close to Muḥammed ﷺ, it would become calm and quiet, and it would not carry neither sands nor dust. Instead, an easy and cool breeze would blow on him, so much so that Quraish used to say, "Muḥammed's company is better than a tent! They used to seek refuge with him and try to earn his friendship. Comfort was theirs whenever they were near him even when the cloud was actually intended only for him. When strangers intermingled with their (the Quraishites) caravans, the cloud would distance itself from them. They would then inquire, "Whom is this cloud serving?! Whoever it serves is surely honored and revered. The cloud would then address those in the caravan saying, "Look at the cloud, and you will see that it is written on it: `There is no god except Allāh, Muḥammed ﷺ is the Messenger of Allāh ﷺ; I support him through Ali عليه السلام, the master of *wasis*, and distinguished him through his Progeny who are loyal to him, and to Ali عليه السلام, and to their friends, who are the enemies of his opponents. All this would be readable and comprehensible to those who knew and were skilled in reading and writing as well as to those who did not.[1]

[1] al-Majlisi, *Bihār al-Anwār*, Vol. 15, pp. 193-198.

While in Syria, a monk named Nestor observed some signs of Prophethood about Muḥammed ﷺ, so he asked Maysarah, “Is there a glow, a slight redness, around his eyes that never parts with him? Nestor asked Maysarah. When the latter answered in the affirmative, Nestor said, “He most surely is the very last Prophet; congratulations to whoever believes in him. and Nestor very much desired to see Muḥammed ﷺ. The rest of the story is narrated by `Abbās, Muḥammed's uncle, who quotes Abdul-Muṭṭalib quoting Abū Ṭālib saying,

We once took Muḥammed ﷺ on a (business) trip to Syria. When we were in the marketplace, a high priest named Nestor came and sat in front of him, looking at him without saying anything. He kept doing so for three consecutive days. He then could no longer do so without going to him and coming behind him, as if he was requesting him for something. I said to him, “O monk! Do you want anything from him? “Yes, Nestor said, “I do want something from him. What is his name? “Muḥammed son of Abdullāh ﷺ,” said I. By Allāh, his face changed colour, then he said, “Could you please ask him to agree to uncover his back so that I may look at it? Muḥammed ﷺ drew his garment from his back, and when Nestor saw the mark of Prophethood on it, he kept kissing him and crying. Then he said, “O man! Hurry and take this child back to the place where he was born, for if you only know how many his enemies in our land are, you will not even think much of the reason because of which you came here. Nestor kept looking after him every day, carrying food for him. When we departed from Syria, Nestor brought Muḥammed ﷺ a shirt and said to him, “Could you please wear this shirt so that you may remember me thereby? But Muḥammed ﷺ did not accept it, and I noticed how he did not like the idea, so I took the shirt myself so that his feelings would not be hurt and said to him, “I shall wear it. Then I hurried and took Muḥammed ﷺ back to Mecca. By Allāh, not a single woman or man, young or old, stayed without eagerly welcoming him back with the exception of Abū Jahl, may Allāh curse him, for he then had drunk so much wine that he was completely drunk.

Here is another testimonial to that incident:

Bakr ibn Abdullāh al-Ashja`i quotes his forefathers saying

that in the same year when the Messenger of Allāh ﷺ went to Syria, Abd Manat ibn Kinānah, Nawfal ibn Mu`awiyah ibn `Orwah ibn Sakhr ibn Nu`man ibn `Adiyy also went out as businessmen. When Abū al-Muwayhib, the monk, met them, he asked them, "Who are you? "Merchants from the people of the sanctuary, from Quraish. "From which (clan of) Quraish are you? He asked them again. They answered his question, whereupon he asked them, "Is there anyone else from Quraish in your company? They said, "Yes, a young man from Banū Hāshim named Muḥammed ﷺ. Abū al-Muwayhib then said, "He, by Allāh, is the one I am seeking! They said to him, "By Allāh, there is none among the Quraishites more obscure than him, and they refer to him only as the orphan of Quraish. He is hired by one of our women named Khadīja; so, what do you want with him? He kept moving his head as he said, "He is the one! He is the one! Then he requested them to take him to meet Muḥammed ﷺ. "We left him (trading) at Bostra's market. Just as they were talking thus, the Messenger of Allāh ﷺ came. The monk immediately said, "This is the one! He spent an hour in a dialogue talking to him, then he kissed his forehead and took out something from his pocket which we could not tell what it was. He kept asking Muḥammed ﷺ to take it from him as a gift, and Muḥammed ﷺ kept refusing. Once he left him, he said to us, "Do you accept my advice? This, by Allāh, is the last Prophet! By Allāh, he will soon invite people to testify that: *Lā ilāha illa Allāh, Muḥammedun Rasool-Allāh*; so, when he does so, you should follow him. Then he asked us, "Does his uncle Abū Ṭālib have a son named Ali? We answered him by saying, "No. "He must have either been born, or he will be born this year[1]. He will be the first to believe in him. We know him, and we have a description of him as the *wasi* just as we have Muḥammed ﷺ described as the Prophet. He shall be the master and the scholars of the Arabs among whom he will be like Dhul-Qarnain. He will be the most prominent among all creation on the Day of Judgment next only to the prophets. Angels call him "the victorious hero; wherever he goes, victory shall go with him. By Allāh, he is more known in the

[1]al-Majlisi, *Bihār al-Anwār*, pp. 202-204.

heavens than the shining sun.

One of Muḥammed's observations when he was in that Syrian city was the historical fact that a feud was brewing between the Persian and Roman empires, each vying for hegemony over Arabia's fertile crescent. Indeed, such an observation was quite accurate, for after only a few years, a war broke out between the then mightiest nations on earth that ended with the Romans losing it, as the Holy Qur'ān tells us in Chapter 30 (The Romans), which was revealed in 7 A.H./628 A.D., only a few months after the fall of Jerusalem to the Persians, just to win in a successive one. Only four years prior to that date, the Persians had scored a sweeping victory over the Christians, spreading their control over Aleppo, Antioch, and even Damascus. Muḥammed ﷺ was concerned about either of these two empires extending its control over the land inhabited by Muḥammed's fiercely independent Pagan people. The loss of Jerusalem, birthplace of Christ Jesus son of Mary, was a heavy blow to the prestige of Christianity. Most Persians were then following Zoroastrianism, a creed introduced in the 6th century before Christ by Zoroaster (628-551 B.C.), also known as Zarathustra, whose adherents are described as worshippers of the "pyre, the holy fire. "Persia, hence, meant "the land of the worshippers of the pyre, the sacred fire. Modern day Iran used to be known as "Aryana, land of the Aryan nations and tribes. Not only Iranians, but also Kurds, and even Germans, prided in being Aryans, (Caucasian) Nordics or speakers of an Indo-European dialect. Some Persians had converted to Christianity as we know from Salmān al-Farisi who was one such adherent till he fell in captivity, sold in Mecca and freed to be one of the most renown and cherished *sahābis* and narrators of *hadīth* in Islamic history, so much so that the Prophet of Islam ﷺ said, "Salmān is one of us, we Ahl al-Bayt (People of the Household of Prophethood)."

The war referred to above was between the then Byzantine (Eastern Roman) emperor Heraclius (575 - 641 A.D.) and the Persian king Khusrau (Khosrow) Parwiz (Parviz) or Chosroes II (d. 628 A.D.). It was one of many wars in which those mighty nations were embroiled and which continued for many centuries. Yet the hands of

Divine Providence were already busy paving the path for Islam: the collision between both empires paved the way for the ultimate destruction of the ancient Persian empire and in Islam setting root in that important part of the world. Moreover, Muḥammed's (and, naturally, Khadīja's) offspring came to marry ladies who were born and raised at Persian as well as Roman palaces. Imām Hussain ibn Ali ibn Abū Ṭālib عليه السلام, Muḥammed's grandson and our Third Holy Imām, married the daughter of the last Persian emperor Jazdagird (Yazdegerd) III son of Shahryar and grandson of this same Khusrau II. Jazdagerd ruled Persia from 632-651 A.D. and lost the Battle of Qadisiyyah to the Muslim forces in 636, thus ending the rule of the Sassanians. Having been defeated, he fled for Media in northwestern Iran, homeland of Persian Mede tribesmen, and from there to Merv, an ancient Central Asian city near modern day Mary in Turkmenistan (until very recently one of the republics of the Soviet Union), where he was killed by a miller.

The profits Khadīja reaped from that trip were twice as much as she had anticipated. Maysarah was more fascinated by Muḥammed ﷺ than by anything related to the trip. Muḥammed ﷺ, on the other hand, brought back his impressions about what he had seen and heard, impressions which he related to his employer. You see, those trade caravans were the only links contemporary Arabs had with their outside world: they brought them the news of what was going on beyond their drought-ridden and famine-stricken desert and sand dunes.

raqah ibn Nawfal, like Buhayrah (or Baheera according to some sources, but we will stick to the first in this book), the monk who had met and spoken to Muḥammed ﷺ when he was a lad, adhered to the Nestorian Christian sect. He heard the accounts about the personality and conduct of young Muḥammed ﷺ from both his cousin Khadīja and her servant Maysarah, an account which caused him to meditate for a good while and think about what he had heard. Raising his head, he said to Khadīja, “Such manners are fit only for the messengers of God. Who knows? Maybe this young man is destined to be one of them. This statement was confirmed a few years later, and Waraqah was the very first man who recognized

Muḥammed ﷺ as the Messenger of Allāh ﷺ immediately after Muḥammed ﷺ had received the first revelation at Hira cave.

The trip's measure of success encouraged Khadīja to employ Muḥammed ﷺ again on the winter trip to southern Arabia, i.e. Yemen, the land that introduced the coffee beans to the rest of the world, the land where the renown Marib irrigation dam was engineered, the land of Saba and the renown Balqees, the Arabian Queen of Sheba (Saba) of Himyar, who married prophet Solomon (Sulayman the wise, peace with him), in 975 B.C. (after the completion of the construction of the famous Solomon's Temple[1]), the land of natives skilled in gold, silver and other metal handicrafts, not to mention their ingenuity in the textile industry and domestic furniture..., and it may even be the land that gave Arabic its first written script which, as some believe, was modelled after written Amheric, then the official language in Ethiopia and its colonies.

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[1]This temple was built by Solomon (Prophet Sulayman عليه السلام) to express his gratitude for what the Almighty had granted him. Solomon had in advance obtained his Lord's permission to erect it. A glimpse of its grandeur is described in the Holy Qur'ān in 27:44:

﴿ قِيلَ لَهَا: ادْخُلِي الصَّرْحَ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَن سَاقَيْهَا؛ قَالَ: إِنَّهُ صَرْحٌ مُمَرَّدٌ مِّن قَوَارِيرَ؛ قَالَتْ: رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ ﴾

"It was said to her (to Balqees, the Queen of Sheba): Enter the palace; but when she saw it, she deemed it to be a great expanse of water, that is, its marble floors shone like glass, reflecting her image as water does. This temple was later ordered by Solomon to be demolished in its entirety, and the claim of the Jews that the al-Aqsa mosque is built on its very foundations is false. The Jews plot to demolish the al-Aqsa Mosque in order to rebuild Solomon's Temple. The Jews intend to do so at the right time, when they realize that the Muslims of the world, because of the weakness and hypocrisy of most of their rulers, are too weak to stand between them and the achievement of their most vile goals, and when the "Christian West will be ready, more so than now, to help them achieve their objectives. The West has been supporting the Jews against the Muslims, and there will never be any reversal to this trend... *We belong to Allāh, and to Him shall we return...*

Yemen, at that time, was being ruled by an Ethiopian regent. This time Khadīja offered Muḥammed ﷺ three times the usual commission. Unfortunately, historians do not tell us much about this second trip except that it was equally profitable to both employer and employee. Some historians do not mention this trip at all.

Khadīja was by then convinced that she had finally found a man who was worthy of her, so much so that she initiated the marriage proposal herself. Muḥammed ﷺ sat to detail all the business transactions in which he became involved on her behalf, but the wealthy and beautiful lady of Quraysh was thinking more about her distant cousin than about those transactions. She simply fell in love with Muḥammed ﷺ just as the daughter of the Arabian prophet Shu`ayb had fallen in love with then fugitive prophet Moses. Muḥammed ﷺ was of medium stature, inclined to slimness, with a large head, broad shoulders and the rest of his body perfectly proportioned. His hair and beard were thick and black, not altogether straight but slightly curled. His hair reached midway between the lobes of his ears and shoulders, and his beard was of a length to match. He had a noble breadth of forehead and the ovals of his large eyes were wide, with exceptionally long lashes and extensive brows, slightly arched but not joined. His eyes were said to have been black, but other accounts say that they were brown, or light brown. His nose was aquiline and his mouth was finely shaped. Although he let his beard grow, he never allowed the hair of his moustache to protrude over his upper lip. His skin was white but tanned by the sun. and there was a light on his face, a glow, the same light that had shone from his father, but it was more, much more powerful, and it was especially apparent on his broad forehead and in his eyes which were remarkably luminous.

By the time he was gone, Khadīja sought the advice of a friend of hers named Nufaysa daughter of Umayyah whom some references describe as being her maid, not friend. The latter offered to approach him on her behalf and, if possible, arrange a marriage between them. Nufaysa came to Muḥammed ﷺ and asked him why he had not married yet. “I have no means to marry," he answered. “But if you were given the means," she said, “and if you were bidden to an

alliance where there is beauty, wealth, nobility and abundance, would you not then consent?" “Who is she?!" he excitedly inquired. “Khadīja," said Nufaysa. “And how could such a marriage be mine?!," he asked. “Leave that to me!" was her answer. “For my part," he said, “I am willing." Nufaysa returned with these glad tidings to Khadīja who then sent word to Muḥammed ﷺ asking him to come to her. When he came, she said to him:

> O son of my uncle! I love you for your kinship with me, and for that you are ever in the center, not being a partisan among the people for this or for that. And I love you for your trustworthiness, and for the beauty of your character and the truth of your speech.

Then she offered herself in marriage to him, and they agreed that he should speak to his uncles and she would speak to her uncle `Amr son of Assad, since her father had died. It was Ḥamzah, despite being relatively young, whom the Hashemites delegated to represent them on this marriage occasion, since he was most closely related to them through the clan of Assad; his sister Safiyya had just married Khadīja's brother `Awwam.

It was Abū Ṭālib, Muḥammed's uncle, who delivered the marriage sermon saying,

"All praise is due to Allāh Who has made us the progeny of Ibrāhīm (Abraham), the seed of Isma`eel (Ishmael), the descendants of Ma`ad, the substance of Mudar, and Who made us the custodians of His House and the servants of its sacred precincts, making for us a House sought for pilgrimage and a shrine of security, and He also gave us authority over the people. This nephew of mine Muḥammed ﷺ cannot be compared with any other man: if you compare his wealth with that of others, you will not find him a man of wealth, for wealth is a vanishing shadow and a fickle thing. Muḥammed ﷺ is a man whose lineage you all know, and he has sought Khadīja daughter of Khuwaylid for marriage, offering her such-and-such of the dower of my own wealth."

Nawfal then stood up and said,

"All praise is due to Allāh Who has made us just as you have mentioned and preferred us over those whom you have indicated, for we, indeed, are the masters of Arabs and their leaders, and you all are worthy of this (bond of marriage). The tribe (Quraysh) does not deny any of your merits, nor does anyone else dispute your lofty status and prestige. and we, furthermore, wish to be joined to your rope; so, bear witness to my words, O people of Quraysh! I have given Khadīja daughter of Khuwaylid in marriage to Muḥammed ibn Abdullāh ﷺ for the dower of four hundred dinars."

Then Nawfal paused, whereupon Abū Ṭālib said to him, "I wished her uncle had joined you (in making a statement)." Hearing that, Khadīja's uncle stood up and said, "Bear witness, O men of Quraysh, that I have given Khadīja daughter of Khuwaylid in marriage to Muḥammed ibn Abdullāh ﷺ."

All this took place in the same year: 595 A.D. These details and more are recorded in Ibn Hishām's *Seera*. After his marriage, Muḥammed ﷺ moved from his uncle's house to live with his wife in her house which stood at the Smiths Market, an alley branching out of metropolitan Mecca's long main bazaar, behind the *mas`a*, the place where the pilgrims perform the seven circles during the *hajj* or *`umra*. In that house, Fāṭima عليها السلام was born and the revelation descended on the Messenger of Allāh ﷺ many times. This house, as well as the one in which the Prophet of Islam ﷺ was born (which stood approximately 50 meters northwards), were both demolished by the ignorant and fanatical Wahhabi rulers of Saudi Arabia in 1413 A.H./1993 A.D. and turned into public bathrooms... The grave sites of many family members and companions (*sahāba*) of the Prophet ﷺ had already been demolished by the same Wahhabis in 1343 A.H./1924 A.D. against the wish and despite the denunciation of the adherents of all other Muslim sects and schools of thought world-wide.

The marriage was a very happy one, and it produced a lady who was one of the four perfect women in all the history of mankind: Fāṭima عليها السلام daughter of Muḥammed ﷺ. Before her, Qasim and Abdullāh were born, but they both died at infancy.

By the time Khadīja got married, she was quite a wealthy lady, so wealthy that she felt no need to keep trading and increasing her wealth; instead, she decided to retire and enjoy a comfortable life with her husband who, on his part, preferred an ascetic life to that of money making.

The Messenger of Allāh ﷺ had no desire to accumulate wealth; that was not the purpose for which he, peace and blessings of Allāh on him and his progeny, was created. He was created to be the savior of mankind from the darkness of ignorance, idol worship, polytheism, misery, poverty, injustice, oppression, and immorality. He very much loved to meditate, though his meditation deepened his grief at seeing his society sunk so low in immorality, lawlessness, and the absence of any sort of protection for those who were weak and oppressed. Khadīja's period of happiness lasted no more than 15 years after which her husband started his mission to invite people to the Oneness of God, to equality between men and women, and to an end to the evils of the day.

When Muḥammed ﷺ was 38 years old, he spent most of his time in meditation and solitude. The cave of Hira, which overlooks the Ka`ba from a distance of about three miles north of Mecca, was his favorite place. It is there that he used to retire with food and water and spend days and weeks in remembrance of Allāh. Nobody was allowed to go there except Khadīja and Ali عليها السلام. He used to spend the whole month of Ramadān therein.

The period of waiting had come to a close. His forty years of life had varied experiences, and from the world's point of view, he had developed a maturity of mind and Judgment, although in reality he was the embodiment of perfection from the very beginning. He has said: “I was a prophet when Adam was between water and clay. His heart was overflowing with profound compassion for mankind and a pressing urge to eradicate wrong beliefs, social evils, cruelty and injustice.

ALI عليه السلام IS BORN (600 A.D.)

Having seen how Muḥammed ﷺ lost both his sons, Qāsim and Abdullāh, Fāṭima bint Assad, Abū Ṭālib's wife who raised Muḥammed ﷺ for a number of years and who was pregnant when Muḥammed's second son, Abdullāh, died, felt very sorry for Muḥammed ﷺ and told him that her child, be it male or female, would be his. Fāṭima bint Assad felt how her unborn baby compelled her to stand up in order to express her respect for Muḥammed ﷺ whenever he came to visit them and never allowed her to turn her face from his as long as he was there. Ordinarily, it should have been the other way around because Fāṭima was Muḥammed's aunt and senior in age; he, not she, would have been the one to stand up for her... Her offer proved to be a divine decree because when she delivered, the newborn was none other than Ali عليه السلام who was destined to be Muḥammed's right hand.

Ali عليه السلام was born in 600 A.D. inside the cubic structure of the Ka`ba, the holiest of holy places, where no other human being besides him was ever born nor will ever be born. Muḥammed ﷺ was then thirty years old. Ali عليه السلام first opened his eyes on the sacred face of Muḥammed ﷺ who lovingly took him in his arms and gave him his first bath. That was a prediction that this same baby would give Muḥammed ﷺ his very last bath, his funeral bath: One's favor is reciprocated by the other. For several days after his birth, Ali عليه السلام accepted no milk but the moisture of Muḥammed's tongue which he sucked and whereby he was nourished. Ali عليه السلام felt comfortable in Muḥammed's lap and slept often by his side in the same bed, enjoying the warmth of his cousin's body and inhaling the sacred fragrance of his breath. When he grew up, Ali عليه السلام followed Muḥammed ﷺ like his shadow and on many occasions offered his life as a sacrifice for his own.

RECONSTRUCTION OF THE KA`BA (605 A.D.)

Five years later, that is, in about 605 A.D., when the Prophet ﷺ was 35 years old, a flood swept Mecca and the building structure of the Ka`ba was badly damaged. Quraish decided to rebuild it. Due to the fact that the Ka`ba did not have a roof, some thieves had

clambered over the walls and stolen some of its precious relics which were, however, recovered. It was decided to raise the walls to a greater height (in order to make them inaccessible to thieves) and to cover the Ka`ba with a roof. A Greek ship had been wrecked on the shores of the Red Sea near Shu`ayba, ancient harbor of Mecca. al-Walīd ibn al-Mughīrah purchased the timber of the wrecked ship and commissioned its captain, Baqum, who was also a skilled architect, to assist in the reconstruction of the Ka`ba.

When the walls reached a certain height, a dispute arose between various clans as to whom should the honor of placing the Black Stone (al-Ḥajar al-Aswad) in its place go. This dispute threatened to assume serious proportions. At last, Abū Umayyah, who belonged to Banū Makhzūm, and who was brother of the above-mentioned al-Walīd, father of the renown military commander Khālid ibn al-Walīd, being the oldest, suggested that anyone who happened to enter the sacred precincts of the Ka`ba through the gate of Banū Shaybah should be chosen to arbitrate in the dispute or he himself would place the Black Stone.

As luck would have it, that first person was none but Muḥammed ﷺ. Quraish were pleased with the turn of the events because the Prophet ﷺ was well-recognized as the Truthful and Trust-worthy.

Muḥammed ﷺ took two steps in order to solve the dispute:

First, he divided the numerous clans comprising Quraish into four bodies. These were: 1) Banū Abd Manāf, including the descendants of Hāshim, Abd Shams, and Banū Zuhra; 2) Banū Assad and Abd al-Dar; 3) Banū Makhzūm and Banū Taym; and 4) Banū Sahm, `Adi and `Amr ibn Lu'ay. **Second**, he put his own mantle on the ground and put the Black Stone on it, telling the disputing clans to send one representative each to hold the corners of the mantle and to raise it. When the mantle was raised to the required level, he took hold of the Stone and put it in its place. This was a Judgment which settled the dispute to the satisfaction of all parties concerned.

At this time, he had occasion to enter into several business

partnerships and always acted with great integrity in his dealings with his business partners. Abdullāh, son of Abū Ḥamzah, narrates that he had entered into a transaction with Muḥammed ﷺ. Its details had yet to be finalized when he had suddenly to leave promising that he would return soon. After three days, when he went again to the spot, he found Muḥammed ﷺ waiting for him. Muḥammed ﷺ did not remonstrate with him. He just said that he had been there for all those three days waiting for him. Saib and Qays, who also had business transactions with him, testify to his exemplary dealings. People were very impressed by his uprightness and integrity, by the purity of his life, his unflinching fidelity, and his strict sense of duty.

ARABIA'S *JĀHILIYYA*

It was an age of ignorance (*Aayyāmul-Jāhiliyya*) in which, generally speaking, moral rectitude and the spiritual code had long been forgotten. The tenets of the Divine religion had been replaced by superstitious rites and dogmas.

Only a few Quraishites (the forefathers of the Prophet ﷺ) and a handful of others remained followers of the religion of Ibrāhīm, but they were an exception and were not able to exert any influence on others who were deeply submerged in pagan rites and beliefs.

There were those who did not believe in God at all and thought that life was just a natural phenomenon. It is about these people that the Qur'ān says:

﴿ إِنْ هِيَ إِلاَّ حَيَاتُنَا الدُّنْيَا، نَمُوتُ وَنَحْيَا، وَمَا نَحْنُ بِمَبْعُوثِينَ ﴾

There is nothing but our life in this world! We live and we shall die! But we shall never be raised up again! (Qur'ān, 23:37)

Some believed in God but not in the Day of Resurrection and reward and punishment. It is against their belief that the Qur'ān says:

﴿ قُلْ: يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ، وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴾

Say: He will give life to them Who brought them into existence at first. (Qur'ān, 36:79)

While a few believed in God as well as in the reward and punishment in the life hereafter, they did not believe in Prophethood. It is about them that the Qur'ān has said:

﴿ وَقَالُوا: مَالِ هَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي الأَسْوَاقِ؟! لَوْلا أُنزِلَ إِلَيْهِ مَلَكٌ فَيَكُونَ مَعَهُ نَذِيرًا ﴾

And they say: What sort of prophet is he that eats and goes about in the market? (Qur'ān, 25:7)

But, by and large, the Arabs were idolaters. They did not, however, recognize idols as God but only as intermediaries to God. As the Qur'ān has pointed out, they said:

﴿ مَا نَعْبُدُهُمْ إِلاَّ لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى ﴾

We do not worship them save so that they may bring us nearer to Allāh. (Qur'ān, 39:3)

Some tribes worshipped the sun, others the moon. But the great majority, while indulging in idolatry, believed that there was a Supreme Being, the Creator of the heavens and the earth, Whom they called "Allāh. The Qur'ān says:

﴿ وَلَئِن سَأَلْتَهُم: مَّنْ خَلَقَ السَّمَاوَاتِ وَالأَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ؟ لَيَقُولُنَّ: اللَّهُ؛ فَأَنَّى يُؤْفَكُونَ؟ ﴾

And if you ask them: Who has created the heavens and the earth and made the sun and the moon subservient?, they will cry out `Allāh'. Then whither are they going?! (Qur'ān, 29:61)

﴿فَإِذَا رَكِبُوا فِي الْفُلْكِ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ؛ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ، إِذَا هُمْ يُشْرِكُونَ﴾

And when they sail in boats, they sincerely solicit the aid of Allāh, but

when He brings them safely to the land, behold! They ascribe others (to Him). (Qur'ān, 29:65)

Christianity and Judaism, in the hands of their then followers in Arabia, had lost their appeal. As Sir William Muir (1819 – 1905) writes, "Christianity had now and then feebly rippled the surface of Arabia and the sterner influences of Judaism had been occasionally visible in a deeper and more troubled current, but the tide of indigenous idolatry and superstition, setting out from every quarter with an unbroken and unebbing surge towards the Ka`ba, gave ample evidence that the faith and worship of the Ka`ba held the Arab mind in thraldom, vigorous and undisputed. After five centuries of Christian evangelization, it could only claim a sprinkling of disciples among the tribes, and as a converting agent was no longer operative."

MUHAMMED ﷺ RECEIVES REVELATION (610 A.D.)

It was in the month of Ramadān of the year of the elephant (610 A.D.), 13 years before the Hijra, that revelation descended on Muḥammed for the first time. This event will always be immortalized in the history of mankind. It changed the history of humanity for all time to come. Nobody has ever influenced the events on our planet more than Muḥammed. Nobody ever will. The flow of the Divine message which continued for the next twenty-three years had begun with that date, and the Prophet ﷺ had risen to proclaim the Unity of God and the unity of mankind, of the human family, to demolish the edifice of superstition, ignorance, and disbelief, to set up a noble concept of life, and to lead mankind to the light of faith and celestial bliss. Revelation was received in different ways: sometimes the Almighty inspired him to do something or say something, sometimes through visions, sometimes Gabriel came to him in human form and sometimes in his angelic appearance...

Muḥammed ﷺ was forty years old when the first verses of the Holy Qur'ān were revealed to him. They were the first verses of Sūrat al-Alaq (chapter 96), and they were revealed during the month of Ramadān 13 years before the Hijra, at the cave of Hira, his favorite place for isolation and meditation, a place which is now

visited by many pilgrims. Muḥammed ﷺ went back home heavy-hearted, profoundly perplexed, deeply impressed by the sight of arch-angel Gabriel and by the depth of meaning implied in these beautiful words:

بسم الله الرحمن الرحيم

﴿ اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۞ خَلَقَ الإِنسَانَ مِنْ عَلَقٍ ۞ اقْرَأْ وَرَبُّكَ الأَكْرَمُ ۞ الَّذِي عَلَّمَ بِالْقَلَمِ ۞ عَلَّمَ الإِنسَانَ مَا لَمْ يَعْلَمْ ﴾

In the Name of Allāh, the Most Gracious, the Most Merciful
Proclaim (or read)! In the Name of your Lord and Cherisher Who created (everything). (He) created man of a (mere) clot of congealed blood. Proclaim! and your Lord is the Most Bountiful Who taught (the use of) the pen, Who taught man that which he knew not... (Qur'ān, 96:1-5)

He felt feverish, so he asked to be wrapped and, once he felt better, he narrated what he had seen and heard to his faithful and supportive wife. "By Allāh," Khadīja said, "Allāh shall never subject you to any indignity..., for you always maintain your ties with those of your kin, and you are always generous in giving; you are diligent, and you seek what others regard as unattainable; you cool the eyes of your guest, and you lend your support to those who seek justice and redress. Stay firm, O cousin, for by Allāh I know that He will not deal with you except most beautifully, and I testify that you are the awaited Prophet in this nation, and your time, if Allāh wills, has come." After a short while, Khadīja told her husband about the prediction of the Syrian monk Buhayrah regarding Muḥammed's Prophethood, and about her dialogue with both her servant Maysarah, who had informed her of what Buhayrah had said, and with her cousin Waraqah ibn Nawfal. She then accompanied her husband to Waraqah's house to narrate the whole incident. "Let me hear it in your own words, Nawfal said to Muḥammed ﷺ, adding, "O noble master! Having heard the Prophet's words, Nawfal took his time to select his words very carefully; he said, "By Allāh, this is the prediction which had been conveyed to Moses and with which the Children of Israel are familiar! [Moses] had said: `O how I wish I could be present when Muḥammed ﷺ is delegated with

Prophethood to support his mission and to assist him!'"

There are, however, some Muslim scholars who dispute the above incident, saying that since the moment of his birth, Prophet Muḥammed ﷺ knew that he was the Messenger of the Almighty, that he was not shaken when he first received revelation, that he did not need to go to a Christian or Jewish clergyman to be told that he is the Messenger of the Almighty…, and surely Allāh knows best.

It was only natural for Khadīja to receive her share of the harassment meted to him by none other than those who, not long ago, used to call him *as-Sādiq, al-Amīn*. Khadīja did not hesitate at all to embrace Islam.

Yahya ibn `Afeef is quoted saying that he once came, during the period of *jāhiliyya* (before the advent of Islam), to Mecca to be hosted by al-Abbās ibn Abdul-Muṭṭalib, one of the Prophet's uncles mentioned above. “When the sun started rising, says he, “I saw a man who came out of a place not far from us, faced the Ka`ba and started performing his prayers. He hardly started before being joined by a young boy who stood on his right side, then by a woman who stood behind them. When he bowed down, the young boy and the woman bowed, and when he stood up straight, they, too, did likewise. When he prostrated, they, too, prostrated. Then he expressed his amazement at that, saying to al-`Abbās: “This is quite strange, O `Abbās! “Is it, really?" retorted al-`Abbās. “Do you know who he is?," al-Abbās asked his guest who answered in the negative. “He is Muḥammed ibn Abdullāh ﷺ, my nephew. Do you know who the young boy is?," he asked again. “No, indeed," answered the guest. “He is Ali son of Abū Ṭālib. Do you know who the woman is?" The answer came again in the negative, to which al-Abbās said, “She is Khadīja daughter of Khuwaylid, my nephew's wife." This incident is included in the books of both Imām Ahmed and al-Tirmidhi, each detailing it in his own *Sahīh*. She bore patiently in the face of persecution to which her revered husband and his small band of believers were exposed at the hands of the polytheists and aristocrats of Quraysh, sacrificing her vast wealth to promote Islam, seeking Allāh's Pleasure.

Among Khadīja's merits was her being one of the four most perfect of all women of mankind, the other three being: Fāṭima daughter of Muḥammed ﷺ, Maryam bint `Omran (Mary daughter of Amram), mother of Christ and niece of prophet Zakariyya, and `Asiya daughter of Muzahim, wife of Pharaoh. Prophet Zakariyya عليه السلام, as the reader knows, was the father of Yahya (John the Baptist) عليه السلام, the latter being only a few months older than prophet Jesus. The Prophet of Islam ﷺ used to talk about Khadīja quite often after her demise, so much so that his youngest wife, `Ayisha daughter of Abū Bakr, felt extremely jealous and said to him once, "... But she was only an old woman with red eyes, and Allāh has compensated you with a better and younger wife (meaning herself)." This caused him to be very annoyed, so he said, "No, indeed; He has not compensated me with anyone better than her. She believed in me when all others disbelieved; she held me truthful when others called me a liar; she sheltered me when others abandoned me; she comforted me when others shunned me; and Allāh granted me children by her while depriving me of children by other women." Imām Ahmed ibn Ḥanbal, Abū Ḥatim, al-Dulabi, al-Tabari, and many others, all quote `Ayisha as saying: "One day, the Messenger of Allāh ﷺ mentioned Khadīja affectionately, so I was carried away by jealousy and said about her what I should *not* have said. It was then that his face changed color in a way I never saw it change except when he was receiving revelation, so I realized what I had done and felt overwhelmed by regret to the extent that I could not help uttering these words: 'O Lord! If You remove the anger of Your Messenger right now, I pledge not to ever speak ill of her as long as I live.' Having seen that, he forgave me and narrated to me some of her merits." Both Muslim and Bukhari indicate in their respective *Sahīh* books that among Khadīja's merits was the fact that the Lord of Dignity ordered Jibraeel (Gabriel), peace with him, to convey His regards to her. Gabriel said to Muḥammed ﷺ: "O Muḥammed! Khadīja is bringing you a bowl of food; when she comes to you, tell her that her Lord greets her, and convey my greeting, too, to her." When he did so, she said: "Allāh is the Peace, and He is the source of all peace, and on Gabriel be peace."

اللهم أنت السلام و منك السلام و اليك يرجع السلام، تباركت و تعاليت يا ذا الجلال و الاكرام، و الى جبرائيل السلام

O Allāh! You are the peace, from You peace (originates), and to You is all peace rendered; Glorified and Exalted are You, O One with all Greatness and Honor, and with Gabriel is peace.

Khadīja died of a fever attack on the tenth or eleventh day of the month of Ramadān, ten years after the start of the Prophetic mission (in the year 620 A.D.), 24 years after her marriage with Muḥammed ﷺ. She was buried at Ḥajun in the outskirts of Mecca. The Messenger of Allāh ﷺ dug her grave and buried her... Funeral prayers (*salāt al janāza*) had not yet been mandated in Islam. It is reported that by the time she died, her entire wealth had already been spent to promote Islam; she left neither a single gold dinar nor a single silver dirham, nor anything more or less...

﴿ يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ۞ ارْجِعِي إِلَى رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ۞ فَادْخُلِي فِي عِبَادِي ۞ وَادْخُلِي جَنَّتِي ﴾

O soul that is at rest! Return to your Lord, well-pleased (with Him), well-pleasing (Him), so enter among My servants, and enter into My garden.
(Qur'ān, 89:27-30)

THE DAWN OF PROPHETHOOD

It was a man from among themselves who was to lift the Arabs from their slough of ignorance and depravity into the light of faith: devotion to one God.

Because of its geographical position and connection by land sea routes with the continents of Asia, Africa and Europe, Arabia had been powerfully influenced by the superstitious beliefs and evil ways prevailing in many parts of these continents. But once it forsook disbelief and unbecoming practices, it could, as a result of the same geographical position, easily become the center of enlightenment, radiating guidance and knowledge to the entire world.

MISSION COMMENCES (610 A.D.)

The task was stupendous. The Prophet ﷺ, therefore, started his mission cautiously, confining it initially to his own close relatives and friends. He was met with immediate success. His wife Khadīja testified to his truth as soon as she heard the news of the revelation from God. Then his cousin Ali عليه السلام, and his liberated slave and adopted son Zayd ibn Hārithah, readily accepted the new faith, Islam, "submission to the Will of God." The fourth was Abū Bakr, and his conversion's story is excerpted here from *Al-Seera al-Ḥalabiyya, Usud al-Ghaba*, and *Tārīkh al-Khamīs*:

> Abū Bakr ibn Abū Quhāfah was thirty-eight years old when he made a trip to Yemen where he met an old and learned sage of the Azd tribe who predicted that a prophet was to appear in the near future in Mecca. On his return from the trip, he paid a visit to his friend Muḥammed ﷺ who invited him to accept his religion, Islam, declaring himself as the Prophet of the Almighty ﷺ. Abū Bakr asked Muḥammed ﷺ to prove his Prophethood, and Muḥammed ﷺ at once related to Abū Bakr the prediction which Abū Bakr had heard when he had been in Yemen. Muḥammed ﷺ was not there to witness the incident which involved only Abū Bakr and the sage of the Azd tribe. He was in Mecca during the entire period while Abū Bakr was in Yemen. Abū Bakr accepted Islam.

Ibn Ḥajar al-`Asqalāni in his book al-*Isābah*, and Abdul Malik ibn Hishām in his book *As-Sifah* have written that Ali عليه السلام was the first male to accept Islam and pray (offer *salāt*), and that he accepted whatever was revealed to the Messenger ﷺ by the Lord. At that time, Ali عليه السلام was only ten years old and Muḥammed ﷺ forty. After Ali عليه السلام, Zayd ibn Hārithah accepted the Islamic creed and prayed and then Abū Bakr embraced Islam as stated above. The companions of the Prophet ﷺ, Muḥammed ibn Ka`b al-Qarzi, Salmān the Persian, Abū Dharr al-Ghifāri, al-Miqdād ibn al-Aswad al-Kind, Khabbab ibn `Arrat, Abū Sa`eed al-Khudri and Zayd ibn al-Arqam testify that Ali عليه السلام was the first to accept Islam. These celebrated companions have given Ali عليه السلام preference over others.

Justice Ameer Ali writes the following in his *Spirit of Islam*:

> It is a noble feature in the history of the Prophet of Arabia, and one which strongly attests the sincerity of his character, the purity of his teachings and the intensity of his faith in God, that his nearest relations, his wife, beloved cousin and intimate friends, were most thoroughly imbued with the truth of his mission and convinced of his inspiration. Those who knew him best, closest relations and dearest friends, people who lived with him and noted all his movements, were his sincere and most devoted followers.

John Davenport writes the following:

> It is strongly corroborative of Mohammed's sincerity that the earliest converts to Islam were his bosom friends and the people of his household, who, all intimately acquainted with his private life, could not fail to have detected those discrepancies which more or less invariably exist between the pretensions of the hypocritical deceiver and his actions at home.

Slowly the message spread. During the first three years, he gained only thirty followers. In spite of the caution and care exercised, Quraish were well posted with what was going on. At first they did not make much note and only jeered at the Prophet ﷺ and the plight of his followers. They doubted his sanity and thought he was possessed. But the time had come for proclaiming the will of God in public.

CALLING THE NEAR ONES (613 A.D.)

After three years, the call from Allāh came thus: “And warn thy near relations (Qur’ān, 26:214). This *āyat* (verse) ended the period of secret preaching and heralded the open proclamation of Islam.

"Abū Muḥammed” Hussain al-Baghawi, in his *Tafsir Ma`ālim at-Tenzie*, Shaikh `Alā'uddin Ali ibn Muḥammed al-Baghdadi, known as "Khazin al-Baghdadi”, in his *Lubabut-Ta'wil,* best known as *Tafsir Khazin*, Abū Bakr Ahmed ibn Hussain al-Bayhaqi (in his *Dalailun-Nubuwwah*), Jalaluddin al-Sayyūti (in his *Jam`ul Jawami`*), `Ala'uddin Ali Muttaqi (in *Kanzul-`Ommal*), Abū Ja`far Muḥammed ibn Jarir al-Tabari (in *Tārīkh al-Rusul wal Muluk*), Abū

Sa`adat Mubarak ibn Athir al-Jazari (in *Tārīkhul-Kamil*) and Isma`il Abul-Fidā' (in his history work *Kitabul-Mukhtasar fi Akhbaril-Bashar*) have quoted Ali عليهما السلام as saying:

"When the verse *Wa anthir `ashiratakal-aqrabin* was revealed, the noble Messenger called me and ordered me, `O Ali! The Creator of the world has commanded me to warn my people about their doom, but in view of the condition of the people and knowing that when I give them the words of Allāh, they will misbehave, I felt depressed and weakened and, therefore, I kept quiet until Gabriel came again and informed me that there should be no more delay. Therefore, O Ali, take a measure of food grain, a leg of a goat and a big bowl of milk and arrange for a feast, then call the sons of Abdul-Muṭṭalib to me, so that I may deliver to them the words of Allāh.' I did what the Prophet صلى الله عليه وآله وسلم had told me and the sons of Abdul-Muṭṭalib, who were about forty in number, gathered together. Among them were the uncles of the Prophet صلى الله عليه وآله وسلم: Abū Ṭālib, Ḥamzah, Abbās and Abū Lahab. When the food was brought, the Prophet صلى الله عليه وآله وسلم took a piece of meat and tore it into small pieces which he scattered on the tray and said, `Start eating in the Name of Allāh.' All people present there had the food to their fill although the milk and the food were just sufficient for one man. Then he intended to speak to them, but Abū Lahab interferred and said, "Verily, your comrade has bewitched you!' Having heard this, all of them dispersed and the Messenger did not get a chance to speak to them.

"On the next day, the Messenger of the Lord again said to me: `O Ali! Make arrangements again for a feast as you had done yesterday, and invite the sons of Abdul-Muṭṭalib.' I arranged for the feast and gathered the guests as I was asked to do by the Prophet صلى الله عليه وآله وسلم. Once they had finished eating, the Messenger صلى الله عليه وآله وسلم addressed them thus: `O sons of Abdul-Muṭṭalib, I have brought you the best blessings of this world and of the next, and I am appointed by the Lord to call you to Him. Therefore, who amongst you will help me in this cause so that he may be my brother, vizier, and successor?' Nobody responded. But I, although the youngest of the congregation, said, `O Messenger of Allāh صلى الله عليه وآله وسلم, I am here to be your helper in this task.' The Prophet صلى الله عليه وآله وسلم then patted my neck very kindly and said, `O my people! This

Ali is my brother, my vizier and my successor amongst you. Listen to him and obey him.' Having heard it from the Prophet ﷺ, they all burst laughing and said to Abū Ṭālib, `Hearken! You are ordered to obey and follow your own son!"

This incident has also been recorded by Thomas Carlyle in *Heroes and Hero Worship*, by Gibbon in *Decline and Fall of the Roman Empire*, by Davenport in *Apology for Muḥammed and The Koran,* and by Washington Irving in *Muḥammed and His Successors*, with all its details.

PERSECUTION BEGINS

Then one after another came the Divine commands:

﴿ فَاصْدَعْ بِمَا تُؤْمَرُ، وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴾

Obey what you are commanded and shun the polytheiests. (Qur'ān, 15:94)

بسم الله الرحمن الرحيم

﴿ يَا أَيُّهَا الْمُدَّثِّرُ ۞ قُمْ فَأَنذِرْ ۞ وَرَبَّكَ فَكَبِّرْ ۞ وَثِيَابَكَ فَطَهِّرْ ۞ وَالرُّجْزَ فَاهْجُرْ ۞ وَلا تَمْنُن تَسْتَكْثِرُ ۞ وَلِرَبِّكَ فَاصْبِرْ ﴾

In the Name of Allāh, the most Gracious, the most Merciful
O thou wrapped (in thy mantle)! Arise and warn, and thy Lord do magnify. and thy garments do purify, and uncleanness do shu,. and show not favor seeking gain! And for the sake of thy Lord be patient. (Qur'ān, 74:1-7)

The method to be employed was:

﴿ ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُم بِالَّتِي هِيَ أَحْسَنُ ﴾

Call to the way of thy Lord with wisdom and goodly exhortation, and dispute with them in the best way. (Qur'ān, 16:125)

The Prophet ﷺ proclaimed the Oneness of God in the Ka`ba. Quraish were aghast. Their reaction was sharp and violent. They mobbed the Prophet ﷺ. Al-Hārith son of Abū Halah tried to protect

him but was slashed to death. It was the first martyrdom in the cause of Islam. Till then, Quraish had held the Prophet ﷺ and his followers in contempt, but now they were genuinely alarmed. The new movement amounted to a denunciation of their forefathers. It meant the termination of their authority and privilege as the guardians of the Ka`ba.

Quraish retaliated violently. A life and death struggle for Islam ensued. The Prophet ﷺ was not allowed to worship in the Ka`ba, thorns were strewn in his way, dirt and filth were thrown at him while he was engaged in prayers, and street urchins were incited to follow him, shouting and clapping their hands in derision. When he prayed, they made loud cries, hooted or sang wild songs in order to drown his voice. To their great disappointment, they could not prevent him or discourage him. Such is the mark of great men. Such are men of God; nobody and nothing stands in their way. He and his followers were subjected to all types of calumnies and humiliation. His followers were taunted and insulted. Oppression and relentless persecution were let loose. In an effort to force the believers to renounce the new faith and to go back to the older cults, they were subjected to extremes of physical torture. They were mercilessly beaten, made to lie on burning sand while heavy blocks of stones were placed on their chests. Nooses were put around their necks and their bodies were dragged. One of the faithful, Yāsir[1] by name, succumbed to toture and, when his wife Sumayya, an African, protested, her legs were tied to two camels, and the animals were driven to opposite directions, tearing her body in halves. The believers, under the inspiration of their great Teacher, were,

[1]Yāsir's son, `Ammār, is very well known in the history of Islam. His full name is Abul-Yaqzan `Ammār ibn Yāsir al-`Ansi, one of the foremost to accept Islam at the house of al-Arqam ibn Abū al-Arqam al-Makhzumi, "the house of Islam where those who wished to embrace Islam would then go. `Ammār was martyred during the Battle of Siffeen at the age of 94 after having participated in both migrations to Ethiopia. He also participated with great courage in the Battle of Badr and was one of those who took part in "Bay`at al-Ridwan," an allegiance that pleased the Almighty, to be discussed later in this book.

however, fired with holy zeal. They braved all persecution and danger and bore up against all agonies and torture.

TWO HIJRAS TO ABYSSINIA (615 A.D.)

In around 615 A.D., when endurance was reaching its limits and persecution became unbearable, the Prophet ﷺ advised a group of his followers to migrate to Abyssinia (Ethiopia) where a benign Christian king reigned. This was the first *hijra* (migration) in Islam and fifteen people, eleven men and four women, including `Othmān ibn `Affān and his wife Ruqayya, took part in it:

﴿ وَالَّذِينَ هَاجَرُواْ فِي اللَّهِ مِن بَعْدِ مَا ظُلِمُواْ لَنُبَوِّئَنَّهُمْ فِي الدُّنْيَا حَسَنَةً وَلَأَجْرُ الآخِرَةِ أَكْبَرُ لَوْ كَانُواْ يَعْلَمُونَ ﴾

And those who migrated for Allāh's sake after being oppressed, verily We shall give them good abode in the world and surely the reward of the Hereafter is greater, if they only knew. (Qur'ān, 16:41)

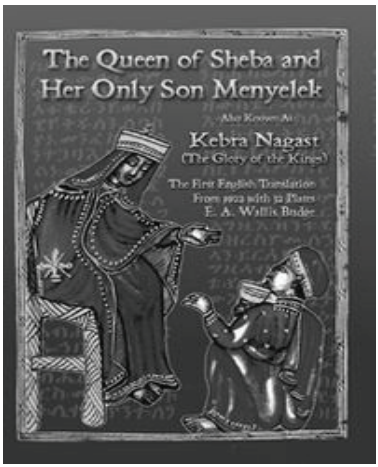
And all this tyranny and persecution for what? Just for believing in one God and for leading a chaste and pious life! Further migration of some people led to intensified persecution of those left behind. The Prophet ﷺ advised a second Hijra to Abyssinia. Thirty men and eighteen women left Mecca individually or in small groups fleeing to Abyssinia (modern day Ethiopia). Ja`far ibn Abū Ṭālib, the elder brother of Ali عليه السلام, followed them with fifty more; thus, ninety-eight refugees reached Abyssinia safely. Quraish sent a deputation headed by `Amr ibn al-`Āṣ and `Ammārah ibn Rabī`ah to the Negus (Nijashi), king, of Abyssinia, to demand the deportation of the emigrants back to Mecca to be punished by death. Having won the favor of the clergy, the deputations tried to prejudice the king against the fugitives. Asked to explain the position of the Muslims, Ja`far delivered a speech which is a brilliant summary of the fundamentals of Islam and all that it stands for:

> O king! We were plunged into the depth of ignorance and barbarism; we adored idols; we lived in unchastity; we ate dead

> animals, and we spoke abomination. We disregarded every feeling of humanity, and the duties of hospitality and neighbourhood. We knew no law but that of the strong. At that time, God raised from among us a man of whose birth, truthfulness, honesty and purity we were aware, and he called us to the Unity of God and taught us not to associate anything with Him. He forbade us from worshipping idols and enjoined us to speak the truth, to be faithful to our trusts, to be merciful, and to regard the rights of neighbours. He forbade us from speaking ill of women and from eating the subsistence of orphans. He ordered us to flee from vices, to abstain from evil, to offer prayers, to render alms, and to observe the fast. We have believed in him; we have accepted his teachings and injunctions to worship God, and not to associate anything with Him. For this reason, our people have risen against us and persecuted us in order to make us forego the worship of God and return to the worship of idols of wood and stone and other abominations. They have tortured us and injured us. Having found no safety among them, we have come to thy country and hope thou wilt protect us from their oppression.

The king refused to oblige the deputations, and the latter had to return disappointed. Muslim traditions indicate that the king later on secretly converted to Islam. Some European critics, with the objective of assigning some ulterior motives for the migration, go to the length of saying that persecution was only slight and at worst confined to slaves and the poorer people who could find no clans to protect them. There is a mass of historical data recorded in original sources about the names and numbers of persons put to physical torture, the names of their tormentors and the manner of their physical torture and persecution. Although these critics admit that even Abū Bakr had to undergo the indignity of being bound to a clansman and to solicit the protection of a nomadic chief, they would still suggest that the persecution was limited to persons who had no clans to support them. Such people received, no doubt, the worst treatment, but when people of a clan were oppressing their fellow clansmen for accepting Islam, clan protection could not help the victims. What protection could be expected from the clan when a father chained his son, a brother tortured his sister, or a husband injured his wife? Furthermore, the slaves and the poor people constituted the bulk of the disciples at that stage. A Western

historian surmises that the migration was caused either by a rift in the Muslim ranks, as some Muslims might not have liked the attitude of the Prophet ﷺ towards the Meccan opposition, or was undertaken with the goal of making Abyssinia a base of attacking Meccan trade or to solicit military help to enable the Prophet ﷺ to seize control of Mecca. If such fantastic conjectures can be made when the Muslims were yet a handful and survival was the only consideration before them, when all along they stood solidly behind the Prophet ﷺ, when no Meccan caravan was ever attacked from Abyssinia, when that country never provided any military help to the Muslims, and when the Prophet ﷺ did not seize control of Mecca even when it lay at his feet, what fairness in exposition and presentation can be expected from such historians?


The Queen of Sheba and
Her Only Son Menyelek
Also Known As
Kebra Nagast
(The Glory of the Kings)
The First English Translation
From 1922 with 32 Plates
E. A. Wallis Budge

By the way, "Negus" means "king" in the Amheric language, title of the ruler of Abyssinia (Ethiopia). Who is this king? According to Arabic sources, Ashama ibn Abjar **أصحمه بن أبجر**, or al-Najashi (Arabic **النجاشي**), the Negus, was the King of Aksum (or Axum) during the time of Prophet Muḥammed ﷺ. Other variations of his name are: *Ella-Seham*, *Asmaha*, *Sahama*, *Samaha*, *Asbeha*, and *Adriaz*. The ancient capital of Aksum is found in northern Ethiopia as is known in modern times starting from the 4th century A.D. Before then, it used to be called Abyssinia. Aksum was an important trading nation in northeastern Africa, growing from the proto-Aksumite period ca. 4th century B.C. to achieve prominence by the 1st century A.D. It was a major commercial player between the Roman Empire and ancient India, and the Aksumite rulers facilitated trade by minting their own currency. The state established its hegemony over the declining Kingdom of Kush and regularly entered the politics of the kingdoms on the Arabian peninsula, eventually extending its rule over the region with the conquest of the Himyarite Kingdom which used to

exist in today's Yemen and which is famous for its ruler, Queen Balqees, the Queen of Sabaa or Sheba. Balqees became wife of Prophet Solomon عليه السلام as the reader already knows.

The Arabic word "al-Najashi" corresponds to the ancient Aksumite title "Negus," with the variant "Negash". Contemporary Arabs called that great Negus, King or Emperor, "Aṣḥama ibn Abjar **أصحمه بن أبجر**". Actually, both names, his and his father's, are adjectives, so what was his real name? It seems that this name corresponds to the original Ge'ez name *Ella-Seham*, a variant of *Ṣaḥama*. According to other authors, "Aṣḥama" may have been the same person as king Armah, or his father or son. Taddesse Tamrat, a professor at Addis Ababa University for over three decades, records saying that the inhabitants of Wiqro (or Wukro or Ugoro, formerly known as Dongolo), a town in northern Ethiopia located in the Misraqawi (Eastern) Zone of the Tigray Region on the Asmara-Addis Ababa highway, where this king is known as *Aṣḥamat al-Negashi*, claim that the king's tomb is located in their village. If you are interested in further researching this great Negus, two books can be helpful: *Kebra Nagast*, an ancient Ethiopian chronicle of kings known as "the book of the Glory of Kings", and this book with a very long title: *Aksumite Empire People: Kings of Axum, Gdrt, Abraha, Kaleb of Axum, A??ama ibn Abjar* **أصحمه بن أبجر**, *Frumentius, Ezana of Axum, List of Kings of Axum, Grmt* which is available to order from www.mazon.com and perhaps other booksellers. The name of the great man we are researching is the one with the two question marks which should be replaced with *ṣ* (ص) and *ḥ* (ح) respectively.

The *Kebra Nagast* originally was written in Coptic, then it was translated into Arabic in 1225 A.D. by a team of Ethiopian clerics, and finally into Ge'ez at the command of the governor of Enderta province, Ya'ibika Igzi'. Based on the testimony of this colophon, Conti Rossini, Littmann, and Cerulli, *inter alios*, have marked off the period from 1314 to 1321-1322 for the composition of this book. This religious epic story was conflated in the fourteenth century by six Tigrayan scribes. "Tigrayan" means a person who speaks Tigrinya, a form of Ge'ez. Ge'ez, or Gi'iz, less precisely "Ethiopic", is an ancient South Semitic language that developed in the northern

region of Ethiopia and southern Eritrea in the Horn of Africa. It later became the official language of the Kingdom of Aksum and Ethiopian imperial court, and it is quite likely Negus Ashama spoke it. Tigrinya is still a living and thriving language spoken mostly in Asmara, capital of modern day Eritrea.

PROPHET AT AL-ARQAM'S HOUSE

Following the migration of such a number of his loyal followers, the Prophet ﷺ realized how precarious his position in Mecca had become. Having felt insulted at the mere fact that their deputation to the Negus had failed in its mission, Quraish now is even more than ever bent on avenging their wounded pride. They intensified their persistence in opposing his preachings. The Prophet ﷺ, therefore, after years of his struggle to disseminate the Islamic faith, sought refuge at the house of al-Arqam al-Makhzumi, a highly respected Meccan dignitary. The house was near the sanctuary of the Ka`ba.One day, Muḥammed ﷺ was sitting outside the house as Abū Jahl happened to pass by. Abū Jahl blasted his nephew with a barrage of abusive language. Muḥammed ﷺ felt it very sorely but could not utter a single word. A slave gird of Abdullāh ibn Ju`dan, who lived nearby, was very much moved by such uncalled for insults. A short while later, she narrated the incident to Ḥamzah, Muḥammed's other uncle, who was passing by her house on his way home from a sporting excursion. Ḥamzah was famous among the Arabs for his great valour and chivalry, and he felt deeply resentful of Abū Jahl's behaviour; so, he proceeded straight to Abū Jahl's house. Remonstrating with him, Ḥamzah hit him with his bow, striking a blow on his head. Abū Jahl's men stood up to avenge Abū Jahl who stopped them. Trying to pacify Ḥamzah, Abū Jahl told him that he had abused Muḥammed ﷺ only because he vilified their gods. Ḥamzah, thereupon, boldly declared that he, too, despised the stony gods and challenged Abū Jahl to do anything at all about it. Ḥamzah loudly recited the Islamic declaration of faith: "There is no god but the One and only God, and Muḥammed ﷺ is the prophet and messenger of God, thus publicly announcing his acceptance of the Islamic creed. Ever since then, Ḥamzah proved to be a staunch follower of Islam till the last moment of his life. When he was martyred at Uhud, which will be discussed later, he was given the

title of *Sayyid al-Shuhada,* "Master of the Martyrs, a title which remained his till the martyrdom of Muḥammed's younger grandson Hussain...

Ḥamzah's conversion was surely a great victory for the Prophet ﷺ in particular and for the small band of Muslim believers in general especially at that very juncture when they so badly needed a valiant supporter to defend them and to rally their cause. Following the conversion of Ḥamzah, the Prophet ﷺ, accompanied by some of his followers, ventured twice to offer his prayers at the Ka`ba publicly. There was also no need any longer (at least for the time being) to conduct secret meetings at the house of al-Arqam.

`OMAR ATTEMPTS TO KILL MUHAMMED ﷺ (615 A.D.)

Now we have reached the sixth year after the Declaration of Prophethood (615-16 A.D.). In spite of the persecution and exodus of some people, the Prophet ﷺ was laboring quietly but incessantly to wean his people from the worship of idols.

Once, on the suggestion of Abū Bakr, the Prophet ﷺ came into al-Masjid al-Ḥaram and Abū Bakr started a lecture. Quraish violently stopped him and the Prophet ﷺ had to once more take refuge in the house of al-Arqam near the hill of Safa. (Now, that house has been included into the extension of al-Masjid al-Ḥaram). `Omar ibn al-Khaṭṭāb accepted Islam in those days. How did `Omar accept Islam?

Abū Jahl set a reward for one hundred camels or one thousand ounces of gold for anyone who brought him the head of his nephew Muḥammed ﷺ. Abū Jahl was the maternal uncle of `Omar ibn al-Khaṭṭāb who aspired to win this coveted prize. He was 33 years old. Armed by his sword, he went to the house of al-Arqam where Muḥammed ﷺ and the Muslims used to meet. On his way, he met Sa`d ibn Abul-Waqqas to whom he confided that he intended to kill Muḥammed ﷺ, not knowing that Sa`d had already accepted Islam! Sa`d first warned `Omar against committing such a crime, reminding him that he would do better taking care of his sister and her husband who had both embraced Islam. `Omar now decided to go after his sister and brother-in-law instead of pursuing his attempt to kill Muḥammed ﷺ. Having reached his sister's house, he

over-heard a recitation of the Holy Qur'ān by Khabbab ibn `Arrat who was then teaching the Holy Qur'ān to Āmina, `Omar's sister, and to Sa`eed ibn Zayd, her husband. `Omar abruptly entered the house and proceeded directly to Sa`eed with whom he wrestled, throwing him down on his back and sitting on his chest with the intention to kill him. It was then that Āmina interceded and was slapped so hard that she bled, yet she, in a fit of anger, cried out, "O son of al-Khaṭṭāb! Do what you sought to do, for verily I (too) have changed my faith! She admitted that both she and her husband were adherents to the Islamic faith.

Feeling ashamed of having driven his sister to such impudence, `Omar stood aside and asked her to recite to him what she was learning. She rectied the first 14 verses of Sūrat Taha (Chapter 20) with such solemnity that the very core of `Omar's heart was moved. Here are those verses:

بسم الله الرحمن الرحيم

﴿ طه ۞ مَا أَنزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى ۞ إِلاَّ تَذْكِرَةً لِّمَن يَخْشَى ۞ تَنزِيلا مِّمَّنْ خَلَقَ الأَرْضَ وَالسَّمَاوَاتِ الْعُلَى ۞ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ۞ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى ۞ وَإِن تَجْهَرْ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى ۞ اللَّهُ لا إِلَهَ إِلاَّ هُوَ لَهُ الأَسْمَاء الْحُسْنَى ۞ وَهَلْ أَتَاكَ حَدِيثُ مُوسَى ۞ إِذْ رَأَى نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَّعَلِّي آتِيكُم مِّنْهَا بِقَبَسٍ أَوْ أَجِدُ عَلَى النَّارِ هُدًى ﴾

In the Name of Allāh, the most Gracious, the most Merciful

Ṭā Hā. We have not sent down the Qur'ān to you to be (an occasion) for your distress, but only to remind those who fear (Allāh), a Revelation from Him Who created the earth and the heavens on high. (Allāh) the Most Gracious One is firmly established on the throne (of authority). To Him belong all what is in the heavens and on earth, and all between them, and all beneath the soil. If you pronounce the word aloud, (it is no matter:) For He truly knows what is secret and what is yet more hidden. Allāh! There is no god but He! The most beautiful names belong to Him. Has the story of Moses reached you? Behold! He saw a fire, so he said to his family, "Wait here: I perceive a fire; perhaps I can bring you some burning brand from it or find some guidance at the fire." (Qur'ān, 20:1-10)

`Omar was quite amazed at the excellence and beauty of the

language which had such a supernatural effect on him, one which he could no longer resist. Finally, he asked both of them to take him and introduce him to Muḥammed ﷺ. Khabbab ibn `Arrat, the teacher who had hidden on seeing `Omar approaching, now came out. The whole group went to the house of al-Arqam.

`Omar met Ḥamzah at the door. `Omar was brough into the presence of the Prophet ﷺ. `Omar was so impressed that he could not help shuddering as he stood before the Prophet ﷺ. The kind and gentle Prophet caught `Omar by the hand and nicely said to him, "Will you not cease, O `Omar, till God sends on you a calamity and a chastisement such as the one He sent on al-Walīd ibn al-Mughīrah?!" He invited `Omar to accept Islam, which he did. `Omar's conversion to Islam took place only three days after Ḥamzah had embraced the Islamic creed; six years had passed since the inception of the Prophet's historic mission. These and more details are provided by Ibn Hishām in his famous *Seera* book on pages 136-137 of the most recently edition of this classic work published in 1422 A.H./2001 A.D. by Dār al-Kutub al-Ilmiyya of Beirut, Lebanon, and I have a copy of it.

STORY OF AL-WALĪD IBN AL-MUGHĪRAH

To what calamity was the Prophet ﷺ referring and to what chastisement? Al-Walīd ibn al-Mughīrah, father of the famous military commander Khālid ibn al-Walīd, was a man of experience and cunning, a senior among Arab seniors of his time, a man of great wealth according to the testimony of the Holy Qur'ān as we read in Sūrat al-Muddathir (Chapter 74). All the clans of Quraish used to collectively share the expense of the covering sheet of the Ka`ba one year, and in the next year, al-Walīd would pay the entire expense all by himself. In Mecca alone, he had ten sons and ten slaves, and each one of his slaves used to trade in a merchandise valued at one thousand dinars, each dinar weiging one *qinṭār*, talent, of gold (equivalent to four thousand dinars). He used to always ridicule Prophet Muḥammed ﷺ. The Prophet ﷺ used quite often to recite the Holy Qur'ān (and sometimes he would ask others to recite it in his presence). The Quraishis assembled at the house of al-Walīd ibn al-Mughīrah and said to him, "O Abd al-Shams! What is this that

Muḥammed is saying? Is it poetry, sorcery, or oratory?!" "Let me hear it myself," said he, going close to where Muḥammed was as he recited the Qur'ān. "O Muḥammed!," Said al-Walīd, "Recite to me some of your poetry." The Prophet ﷺ said, "It is not poetry; it is the speech of Allāh with which He blessed His angels and prophets." "Recite some of it for me," said al-Walīd. The Messenger of Allāh ﷺ recited these verses of Sūrat Ḥa-Meem (Chapter 32 of the Holy Qur'ān):

بسم الله الرحمن الرحيم

﴿ الم ۞ تَنزِيلُ الْكِتَابِ لا رَيْبَ فِيهِ مِن رَّبِّ الْعَالَمِينَ ۞ أَمْ يَقُولُونَ افْتَرَاهُ؟! بَلْ هُوَ الْحَقُّ مِن رَّبِّكَ لِتُنذِرَ قَوْمًا مَّا أَتَاهُم مِّن نَّذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ ۞ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ؛ مَا لَكُم مِّن دُونِهِ مِن وَلِيٍّ وَلا شَفِيعٍ؛ أَفَلا تَتَذَكَّرُونَ؟ ۞ يُدَبِّرُ الأَمْرَ مِنَ السَّمَاءِ إِلَى الأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِّمَّا تَعُدُّونَ ۞ ذَلِكَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الرَّحِيمُ ۞ الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ الإِنسَانِ مِن طِينٍ ۞ ثُمَّ جَعَلَ نَسْلَهُ مِن سُلالَةٍ مِّن مَّاءٍ مَّهِينٍ ۞ ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِن رُّوحِهِ وَجَعَلَ لَكُمُ السَّمْعَ وَالأَبْصَارَ وَالأَفْئِدَةَ، قَلِيلا مَّا تَشْكُرُونَ ۞ وَقَالُوا: أَئِذَا ضَلَلْنَا فِي الأَرْضِ، أَئِنَّا لَفِي خَلْقٍ جَدِيدٍ؟! بَلْ هُم بِلِقَاءِ رَبِّهِمْ كَافِرُونَ ۞ قُلْ: يَتَوَفَّاكُم مَّلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ، ثُمَّ إِلَى رَبِّكُمْ تُرْجَعُونَ ۞ وَلَوْ تَرَى إِذِ الْمُجْرِمُونَ نَاكِسُو رُؤُوسِهِمْ عِندَ رَبِّهِمْ: رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ ۞ وَلَوْ شِئْنَا لآتَيْنَا كُلَّ نَفْسٍ هُدَاهَا، وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي: لأَمْلأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴾

In the Name of Allāh, the most Beneficent, the most Merciful.
Aleef Lām Meem. (This is) the Revelation of the Book in which there is no doubt, from the Lord of the worlds. Or do they say, "He has forged it"?! Nay, it is the truth from the Lord of the Worlds so that you may admonish (thereby) people to whom no warner has come before you in order that they may receive guidance. It is Allāh Who has created the heavens and the earth, and all between them, in six days, and He is firmly established on the throne (of authority): You have none, besides Him, to protect or intercede (for you): will you then not receive admonishment? He regulates (all) affairs from the heavens to the earth: In the end (all affairs) will go up to Him, on a Day the span whereof will be (as) a thousand years of your reckoning. Such is He, the One Who knows all things, the hidden

and the open, the One Exalted (in power), the Merciful One; He Who has made everything which He has created excellently. He began the creation of man with (nothing more than) clay, and made his progeny from a quintessence of the nature of a despised fluid: He then fashioned him in due proportion and breathed into him of His spirit. And He gave you (the faculties of) hearing and sight and feeling (and understanding): Small thanks do you grant! And they say, "What?! When we lie, hidden and lost, (buried) in the ground, shall we indeed be in a renewed creation?!" Nay, they deny the meeting with their Lord! Say, "The angel of death, (the one who is) in charge of you, will (duly) take your souls (away at the time of death); then you shall be brought back to your Lord." If only you could see when the guilty ones bend their heads down before their Lord (saying,) "Our Lord! We have seen and we have heard: Now, then, do send us back (to the world): We will do righteous deeds, for we do indeed believe (now)." If We had so willed, We could certainly have brought every soul its true guidance: But the word from Me will come true: "I will fill Hell with jinns and men all together." (Qur'ān, 32:1-13)

When the Prophet ﷺ finished reciting the last verse quoted above, al-Walīd shuddered and his hair stood up. He went home without giving Quraish an answer.

Quraish, therefore, went to Abū Jahl and said, "O Abū al-Ḥakam! Abd al-Shams is inclined towards Muḥammed's creed; have you seen how he did not come to us with a follow-up? Abū Jahl went to him and said, "O uncle! You have caused our heads to stoop down in humiliation and have exposed us and made our enemies happy on our account by you inclining towards Muḥammed's creed. al-Walīd said, "I have not inclined to his creed, but I heard something he said which is quite weighty, a speech because of which the skins shudder. "Is it an address that he delivered? asked Abū Jahl. al-Walīd said, "No, it is not, for an address is a continuous speech, and this is prose some parts of which are not similar to others. "Is it poetry? asked Abū Jahl. "No, al-Walīd answered, "for I have heard all types of the Arabs' poetry; it is not poetry. "Then what is it? asked Abū Jahl. "Let me think about it, answered al-Walīd. On the next day, he was asked

again, “O Abd al-Shams! What do you say about our query? He said, “Tell people that it is sorcery, for this will affect people's hearts better. It is then that the Almighty revealed the following verses to express His Wrath at what al-Walīd had attributed to Him and to His Prophet:

﴿ ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا ۞ وَجَعَلْتُ لَهُ مَالا مَّمْدُودًا ۞ وَبَنِينَ شُهُودًا ۞ وَمَهَّدتُّ لَهُ تَمْهِيدًا ۞ ثُمَّ يَطْمَعُ أَنْ أَزِيدَ ۞ كَلاَّ! إِنَّهُ كَانَ لِآيَاتِنَا عَنِيدًا ۞ سَأُرْهِقُهُ صَعُودًا ۞ إِنَّهُ فَكَّرَ وَقَدَّرَ ۞ فَقُتِلَ كَيْفَ قَدَّرَ ۞ ثُمَّ قُتِلَ كَيْفَ قَدَّرَ ۞ ثُمَّ نَظَرَ ۞ ثُمَّ عَبَسَ وَبَسَرَ ۞ ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ ۞ فَقَالَ: إِنْ هَذَا إِلاَّ سِحْرٌ يُؤْثَرُ ۞ إِنْ هَذَا إِلاَّ قَوْلُ الْبَشَرِ ۞ سَأُصْلِيهِ سَقَرَ ۞ وَمَا أَدْرَاكَ مَا سَقَرُ ۞ لا تُبْقِي وَلا تَذَرُ ۞ لَوَّاحَةٌ لِّلْبَشَرِ ۞ عَلَيْهَا تِسْعَةَ عَشَرَ ﴾

Leave Me and him whom I created alone and gave vast riches, and sons dwelling in his presence, and I adjusted affairs for him adjustably, yet he desires that I should add more! By no means! Surely he opposes Our Signs. I will make a distressing punishment overtake him. Surely he reflected and guessed, but may he be cursed how he guessed! Again, may he be cursed how he guessed! Then he looked, then he frowned and scowled, then he turned back and was big with pride, then he said: This is naught but sorcery narrated (from others); this is naught but the word of a mortal. I will cast him into hell. and what will make you realize what hell is? It leaves naught, nor does it spare aught. It scorches the mortal. Over it are nineteen (keepers). (Qur’ān, 74:11-30)

MUHAMMED ﷺ FRUSTRATES QURAISH

Yet because of the prestige of Abū Ṭālib, Quraish did not dare to kill the Prophet. But they were making him suffer as much affliction as possible. No less was the heartache caused to him by the sufferings of the helpless Muslims. He himself said: “No prophet was ever made to suffer such afflictions as I was.

All along, Islam was gaining adherents not only from Quraish but also from the neighbouring tribes. The oligarchy of Mecca was now desperately trying to stem the movement.

The forbearance of the Prophet was making Quraish wonder as to why a man should put himself in such a precarious situation. Their outlook was materialistic, their ideals were: wealth, beauty and power. They, naturally, ascribed the same motives to the Prophet.

`Otbah ibn Rabi`ah, father-in-law of Abū Sufyān, was sent to him to convey the message of Quraish: "Muḥammed! If you want power and prestige, we will make you the overlord of Mecca. Or do you want marriage in a big family? You may have the hand of the fairest maiden in the land. Do you want hoards of silver and gold? We can provide you with all these and even more. But you should forsake your nefarious preaching which implies that our forefathers, who were worshipping these deities of ours, were fools.

Quraish were almost certain that Muḥammed ﷺ would respond favorably to this offer. But the Prophet recited Sūra 41 in reply which, *inter alia*, contained the following warning: **فَإِنْ أَعْرَضُوا فَقُلْ أَنذَرْتُكُمْ صَاعِقَةً مِّثْلَ صَاعِقَةِ عَادٍ وَثَمُود** "But if they turn away, then say: I have warned you of a thunderbolt like the thunderbolt of the people of `Ad and of the Thamud (Qur'ān, 41:13).

`Otbah was overwhelmed with this ringing warning. He did not accept Islam (till death overtook him) but advised Quraish to leave Muḥammed ﷺ alone and to see how he would fare with other tribes. Quraish said that he, too, was bewitched by Muḥammed ﷺ.

Then a deputation was sent to Abū Ṭālib. They demanded that Abū Ṭālib should either persuade his nephew to desist from his mission or hand him over to suffer the extreme penalty or be prepared to fight the whole tribe. Finding the odds too heavy against him, Abū Ṭālib said to the Prophet: "O son! Do not put such a burden on my shoulders which I am unable to bear. The Prophet's reply to his uncle gives an indication of his indomitable will, profound trust in God, and confidence in his Mission. Said he ﷺ:

O uncle! If they placed the sun on my right hand the moon on my left to persuade me to renounce my work, verily I would not desist therefrom till God makes manifest His cause or I perish in the attempt.

Saying this, he was overwhelmed with grief. Abū Ṭālib was moved by this reply and said: "By Allāh, Quraish can never reach thee in spite of their great number till I am buried in the earth. Therefore,

pronounce what order thou hast; nobody can do any harm to thee; be happy with this (promise) and keep thy eyes cool (i.e. be consoled).

In their final attempt, they took a young man, `Ammārah ibn al-Walīd, to Abū Ṭālib, offering to exchange him with Muḥammed ﷺ. They said to him: "This young man is a well-known poet of the tribe; he is also very handsome and wise. You better exchange Muḥammed with him. You may adopt him as your son: he will be a good helper to you. and give us your Muḥammed ﷺ; we will kill him. Thus, you will not suffer any loss because you will have `Ammārah in place of Muḥammed ﷺ, and by eliminating Muḥammed ﷺ, all this strife and friction in the tribe will come to an end.

Abū Ṭālib was extremely furious on hearing this outrageous proposal. His voice was raised in wrath as he said: "What a worst bargain you have proposed! Why, you want me to give you my son, so that you may kill him, and are giving me your son so that I should feed him and look after him?! Go away! This bargain is nothing if not foolishness.

THE CLANS OF HĀSHIM AND MUṬṬALIB BOYCOTTED (616 A.D.)

Frustrated, the idolaters decided to ostracize the whole clans of Hāshim and Muṭṭalib and thus destroy them completely. Urged by Abū Sufyān, the heads of the different opposing families decided to form a league in order to sever all ties with Muḥammed ﷺ, his followers, and Banū Hāshim altogether. An agreement, therefore, was signed seven years after the inception of the Prophet's mission (in about 616 A.D.) to implement a boycott[1]. It was written by Mansur ibn `Ikrimah, signed by forty of Quraish's chieftains then sealed. In order to give it an air of solemnity, it was hung on the Ka`ba. One of he Meccan dignitaries, namely Mut`im ibn `Adiyy ibn Nawfal ibn Abdul-Muṭṭalib ibn Abd Manāf, refused to sign it, saying

[1]al-Majlisi, *Bihār al-Anwār*, Vol. 19, p. 2. According to this reference, the boycott continued not for three but for four years.

that it was unjust. The Prophet was now 47 years old. The agreement said that they would neither take the daughters of these two clans nor will they give them their daughters in marriage; they would neither sell anything to them nor buy anything from them. Not only that, they would not have any contact with them nor even allow any food or drink to reach them.

This boycott would continue till these clans agree to hand over Muḥammed ﷺ to Quraish, it stated.

Abū Ṭālib had no alternative but to take these two clans (who had always stood together) into the valley called Shi`b Abū Ṭālib. All members of Banū Hāshim, with the exception of Abū Lahab and his family, were now lodged there. It was a place in Mount Ḥajun which belonged to Abū Ṭālib. There were 40 adults in the clans. For three long years, they were beleaguered. It had begun in Muharram, 7th year of Bi`that (Declaration of Prophethood) and continued up to the beginning of the 10th year. They were made to undergo the most acute hardships and privations, so much so that at times they had nothing but tree leaves to sustain them. Only twice a year did they dare to come out: in the months of Rajab and Dhul-Hijjah, when every type of violence was taboo according to the Arabian custom. If any relative sent them any food, and the news leaked out, that relative was publicly insulted and put to shame. Quraishites used to express their pleasure on hearing the cries of the hungry children.

During the entire time, however, Muḥammed ﷺ did not stop his mission. He used to go out during the pilgrimage season to meet with Arab tribesmen and to say to them, “Let me recite for you from the Book of your Lord, and your reward shall be Paradise. But Abū Lahab was always behind him. “Do not agree to listen to him, Abū Lahab would then tell those tribesmen, “He is my nephew, and he is a lying sorcerer[1].

Abul-`As ibn al-Rabee`, husband of Zainab daughter of Khadīja and Muḥammed's step-daughter, used to bring his camels laden with

[1] *Ibid*., p. 3.

wheat and dates to the entrance of the Shi`b at night, telling them to proceed. They would enter the Shi`b, and Banū Hāshim would unload them.

FEW MIRACLES OF THE PROPHET (618 A.D.)

Books have already been written detailing the miracles performed by Prophet Muḥammed ﷺ. One of the best references detailing the Prophet's miracles is no doubt *Bihār al-Anwār* by *`allāma* al-Majlisi. As many as two hundred and four pages, that is, from page 225 to page 421, Vol. 15, narrate numerous incidents involving the Prophet ﷺ performing miracles. Surely there is no room here to quote all or even some of them, yet reference to the Prophet's miracles has been made throughout this book: The early childhood of the Prophet ﷺ and his trips to Syria, the Prophet ﷺ at the cave of Mount Thawr, the story of Umm Ma`bad, the incidents of the physicians who tried to "cure" the Prophet ﷺ of his alleged "madness", and, most importantly, the miracle of the Holy Qur'ān, his greatest, which concludes this Chapter and this two-volume book. Here is one more for the kind reader:

Among the earliest converts to Islam were some princes or heads of tribes. The latter's conversion spurred that of their tribesmen. Here is the summary of the story of one of those princes who accepted Islam which can be reviewed on pp. 57-60 of Washington Irving's book *Life of Muḥammed*:

Ḥabib ibn Malik, surnamed "the wise on account of his vast knowledge and erudition, was one such convert. He was deeply versed in magic and the sciences and acquainted with all religions to their very foundations, having read all that had been written about them and acquired practical information about them. He had belonged to them all by turn: First he was a Jew, then Christian, then a Magi[1]. When he died, he had reached the age of 140 years. He came to Mecca in 618 A.D. as head of a powerful host of twenty thousand men, bringing with him his young daughter Satiha for

[1]A Magi is a Zoroastrian priest, a possessor of magic powers.

whom he was praying at the Ka`ba. She had been struck dumb, deaf, blind and paralyzed in her limbs. Abū Sufyān and Abū Jahl thought that the presence of this very powerful, wise and, most importantly, idolatrous prince, being the head of such a formidable host, was a favorable opportunity to effect the ruin of Muḥammed ﷺ and his creed. They accordingly informed Ḥabib the wise of the "heresies of the "pretender prophet and prevailed on him to summon him into his presence at his camp in the Valley of Flints and challenge him to defend his doctrines. They hoped that his insistence on error would draw on him either banishment or death.

The men of Quraish arrayed themselves in splendid formations on horseback and on foot, having put on their best, led by Abū Sufyān and Abū Jahl. Ḥabib the wise was seated in pomp and splendor under a tent of crimson on a throne of ebony inlaid with ivory and sandal-wood and covered with plates of gold.

When summoned to attend this formidable tribunal, Muḥammed ﷺ was at home with his wife Khadīja (and the date was two years before her death which took place in 620 A.D.). Khadīja was alarmed, and so were her daughters, who were visiting her. They hung about Muḥammed's neck weeping and lamenting, thinking that he was going to a certain death. But he gently calmed their fears and bade them place their trust in Allāh, their Protector and his.

Unlike Abū Sufyān and Abū Jahl, he approached the scene of trial in simple guise clad in a white garment with a black turban and a mantle which had belonged to his grandfather Abdul-Muṭṭalib and which had been woven in `Aden, southern Arabia. His hair floated on his shoulders, the mysterious light of prophecy beamed from his countenance. Although he had not anointed his beard, nor did he use any perfume at the moment[1] except a little musk and camphor for his moustache, yet wherever he passed, a blend of sweet smell

[1]Prophet Muhammed ﷺ was legendary for his passion for perfume! He would prefer to buy perform when he went to the marketplace rather than food, opting to fast instead. Once he said, I have enjoyed of your life only three (pleasures): prayers, perfume, and women!

diffused itself all around him, being the fragrant emanation from his own holy person.

A silent awe fell on the vast assembly as the Prophet ﷺ approached. Not a murmur, not even a whisper, could be heard; even the very brute animals were charmed to silence. The neighing of the steed, the bellowing of the camel, and the braying of the ass were all mute.

The venerable Ḥabib received him graciously. His first question was direct and to the point: “They say that you pretend to be a prophet sent by God. Is it so? “Even so," replied Muḥammed ﷺ. “Allāh has sent me to proclaim the veritable faith, he continued. “Good!, rejoiced the sage, “but every prophet has produced a proof of his mission by signs and miracles. Noah had his rainbow, Solomon his mysterious ring, Abraham the fire of the furnace that became cool at his command[1], Isaac the ram which was sacrificed in his stead[2], Moses his wonder-working rod, and Jesus brought the dead to life and appeased the tempests with a word. If, then, you are really a prophet, show us a miracle in proof.

Muḥammed's followers trembled for him when they heard this request, while Abū Jahl clapped his hands and extolled the sagacity of Ḥabib the wise. But the Prophet ﷺ rebuked Abū Jahl with scorn. “Peace!," exclaimed Muḥammed ﷺ, “Disgrace of your kindred and of your tribe!” He then calmly proceeded to carry out Ḥabib's wish.

The first miracle demanded of Muḥammed ﷺ was to reveal what

[1]It did not become cool at his (Abraham's) command; rather, the Almighty thus ordered it, as the Holy Qur’ān tells us, “We [Allāh] said: O fire! Be a comfort and peace to Abraham (Qur’ān, 21:69). Habib did not know any better!

[2]Remember that the man is Christian! We, Muslims, believe that it was Ishmael, not Isaac, who was ransomed with a momentous sacrifice. According to some scholars of exegesis, this "momentous sacrifice" is the sacrifice of Imām al-Hussain, the one which saved Islam from serious distortion and deviation.

Ḥabib had inside his tent, and why he had brought it to Mecca. Muḥammed ﷺ bent towards the earth and traced figures on the sand. Then he raised his head and replied, “O Ḥabib! You have brought here your daughter Satiha, deaf and dumb, lame and blind, in the hope of obtaining relief of Heaven. Go to your tent; speak to her, and hear her reply, and come to know that God is all-Powerful.

The aged prince hastened to his tent. His daughter met him with light step and extended arms, pefect in all her faculties! Her eyes were beaming with joy, her face clothed with smiles, and she was more beautiful than the moon in an unclouded night!

The second miracle demanded by Ḥabib was that the Prophet ﷺ should cover the noontide heavens with supernatural darkness and cause the moon to appear on the top of the Ka`ba. The Prophet ﷺ prayed. Instantly, complete darkness covered the daylight and the glorious orb of the moon shone above the sanctuary. The Prophet ﷺ made a sign with his finger and the orb was divided into two halves so that Mount Abū Qubays stood between them. After a while, he again made a sign and both halves were reunited. More details can be reviewed in the famous work titled *Al-Mawahib Al-Laduniyya* which includes names of eyewitnesses. As a matter of fact, the Prophet ﷺ caused the moon to be rent asunder into two halves in response to his command on two different occasions. The list of eyewitnesses who saw such miracles includes: Ibn Mas`ūd al-Aswad, Anas ibn Mālik, Ibn `Abbās, Abdullāh ibn `Omar ibn al-Khaṭṭāb, Huthyafah al-Yemāni, Jubayr ibn Mut`im, Ali ibn Abū Ṭālib عليه السلام, and Abū Huthayfah al-Arhabi.

The prince, four hundred and seventy of his followers, and a number of Meccans, all embraced the Islamic creed there and then to the outrage of both Abū Jahl and Abū Sufyān and the infidels who rallied behind them. This incident took place five years before the Hijra, that is, in 618 A.D., two years before the death of Abū Ṭālib, Muḥammed's uncle and protector.

Imām Ali son of Muḥammed عليه السلام has said,

Al-Hārith ibn Kildah al-Thaqafi was the most skilled physician of the Thaqif tribe. He came once to the Messenger of Allāh ﷺ and said, “O Muḥammed! I have come to heal you from your madness, for I have treatted many madmen and healed them all." The Messenger of Allāh ﷺ said to him, “You yourself are doing what madmen do, yet you attribute madness to me! Al-Hārith asked him, “What madness have I done?!" “Your own attributing madness to me," the Prophet ﷺ answered, “without first examining me or putting me to the test, and without looking into my truth or falsehood." Al-Hārith said, “Have I not come to know about your madness from the claim you have put forth to prophethood of which you are not capable?" The Messenger of Allāh said, “And your own claim that I am incapable of it is another act typical of madmen! This is so because you did not ask me why I put forth such a claim, nor did you demand any proof so that you would conclude that in the lack of proof, I am incapable of it." Al-Hārith said, “You have said the truth; I should test you by a miracle I require you to produce; so, if you are truly a prophet, call that tree (and it was a huge one very deeply rooted) to come forth. If it comes to you, I will conclude that you are, indeed, the Messenger of Allāh, and I shall testify to you to the same. Otherwise, you are the same mad person about whom I have been informed." The Messenger of Allāh ﷺ raised his hands to that tree and beckoned to it to come forward. The tree was uprooted at once, and it came to him boring a huge hole in the ground like a river canal till it came near the Messenger of Allāh ﷺ and spoke in an articulate voice saying, “Here I am, O Messenger of Allāh! What do you order me to do?" The Messenger of Allāh said to it, “I order you to testify to my Prophethood after testifying to the Unity of Allāh and then to testify to this Ali عليه السلام as the Imām, and that he is the one on whom I depend, my supporter and helper, my pride and dignity, and that had it not been for him, Allāh, the most Exalted and the most Sublime, would not have created anything at all." The tree spoke out thus: “I testify that there is no god except Allāh, the One Who has no partner at all, and I further testify that you, Muḥammed ﷺ, are His Servant and Messenger; He sent you forth in truth as bearer of glad tidings, a warner and a caller to Allāh by His permission

and a lantern of light. And I testify that Ali, your cousin, is your Brother in creed and the one who is the most informed among Allāh's creation of the creed and the one whose portion of promoting Islam is the very greatest, that he is your supporter and helper, the one who subdues your foes and helps your friends, the gate of your knowledge in your nation. And I further testify that your friends, those who befriend him and who are antagonistic towards his enemies, are the stuff of Paradise, and that his enemies who befriend his foes and who are antagonistic towards his friends, are the stuff of the Fire." The Messenger of Allāh at that juncture looked at al-Hārith ibn Kildah and said, "O Hārith! Is anyone who produces such a miracle regarded as a madman?!" Al-Hārith ibn Kildah said, "No, by Allāh, O Messenger of Allāh! I do testify that you are the Messenger of Allāh and the master of all creation." His conviction proved to be firm[1].

Here is another testimony by Imām al-Ḥassan al-`Askari عليه السلام:

As for the mountains, the rocks, and the stones saluting him, when the Messenger of Allāh صلى الله عليه وآله وسلم, peace and blessings of Allāh with him and his progeny, abandoned trading in Syria, spending all his earnings by way of charity, all what Allāh Almighty bestowed on him of wealth from those trade trips, he used to go daily to the Hira cave. He would ascend it and look from its height at the Signs of the Mercy of Allāh and the norms of the wonders of His Mercy and the beauty of His wisdom. He would look at the heavens and the countries of the earth and of the seas, at the deserts and the valleys. So he would derive wisdom from those norms and would remember his Lord through those Signs and worship Allāh as He should be worshipped. When he became fully forty years old, Allāh looked at his heart and found it the best of hearts, the most honorable, the most submissive to Him the most obedient. So He opened the gates of the heavens, and Muḥammed صلى الله عليه وآله وسلم kept looking at them. He permitted the angels to desced as Muḥammed صلى الله عليه وآله وسلم looked on. and He ordered Mercy to descend

[1]al-Majlisi, *Bihār al-Anwār*, Vol. 17, pp. 307-311. The pages following these ones narrate numerous other miracles of the Prophet صلى الله عليه وآله وسلم.

on him from the leg of the `Arsh to Muḥammed's head, overwhelming it. He looked at Gabriel, the trusted spirit, the one circled by light, the peacock of angels, who descended to him, and he held him and shook him saying, "O Muḥammed! Read (or Recite)! He said, "What should I read?! He said, "O Muḥammed! Read (or Recite) in the Name of your Lord Who created... Then he inspired him whatever His Lord, the Sublime, the most Exalted One, wanted to inspire him. Then he (Gabriel) ascended. Fever overtook him and he was greatly upset that Quraish would call him a liar and would attribute madness to him, and that the demons possessed him although he was, from the very beginning, the most wise of Allāh's creation, the most honored of His beings, and the most hated thing to him were: Satan and the deeds and statements of mad people. Allāh, the most Exalted and the most Sublime, therefore, wanted to please him and to encourage him, so He permitted the mountains, the rocks, and the rain to speak to him. Whenever he reached any of them, it would say to him, "*Assalamo `Alaikom*, O Muḥammed! *Assalamo `Alaikom*, O friend of Allāh! *Assalamo `Alaikom*, O Messenger of Allāh! Good news to you! Allāh, the most Exalted and the most Great, favored you, beautified you, showered you with His honors, and preferred you over all His creation, the first and the last! Let not Quraish's accusation of your being mad and deviated from their creed grieve you, for virtuous is the one who is favored by the Lord of the Worlds, and honorable is the one who is honored by the Creator of all creation! Do not be grieved when Quraish and the arrogant ones from among the Arabs belie you, for your Lord will bestow on you the ultimate of all favors, and He will raise you to the most lofty of stations, and He will bring bliss and happiness to your friends and will appoint Ali ibn Abū Ṭālib as your *wasi* who will disseminate your knowledge among the servants and throughout the lands, through your key and the gate of your knowledge Ali ibn Abū Ṭālib! He will cool your eyes through your daughter Fāṭima, and out of her and of Ali He will bring into the world al-Ḥassan and al-Ḥussain, the masters of the youths of Paradise! He will disseminate your creed throughout the land will best honor those who love you and who love your brother, and He will place in your hand the standard of praise, so you will place it in the hand of your

brother Ali, so much so that each and every prophet, testifier to the truth, and martyr will be in a status lower than his. He shall be their leader, all of them, into the Gardens of bliss! The Prophet ﷺ used to wonder, “Lord! Who is this Ali ibn Abū Ṭālib whom you have promised me? (Ali was then a child) Is he the same as my cousin? When Ali moved a little, he asked again, “Is he this one?! Whenever he thus inquired, the Scales of greatness would descend on him, so Muḥammed ﷺ and Ali عليه السلام would be weighed in one of them and all his nation in the other, and their scale would weigh heavier. The Messeger of Allāh then knew exactly who he was and what his attribute was. and Muḥammed was addressed within thus: “O Muḥammed! This Ali ibn Abū Ṭālib is the one whom I chose to support this religion (Islam), and he weighs heavier than all members of your nation with the exception only of your own self.

This is how Allāh expanded the Prophet's breast in order to carry out the Message, thus making the burnden of struggling with the nation lighter, facilitating for him to combat the arrogant ones and the tyrants of Quraish.

BOYCOTT ENDS (619 A.D.)

For three long years, from 616 to 619 A.D., Muḥammed ﷺ, his small band of followers, and Banū Hāshim, tasted the bitterness of the boycott enforced by Quraish. During all those years of sufferings, Abū Ṭālib had only one concern: how to keep the Prophet ﷺ out of harm's way. Historians unanimously say that it was the habit of Abū Ṭālib to awaken the Prophet ﷺ after all people had gone to sleep and to take him to another place and order one of his own sons or brothers to sleep in the Prophet's bed instead. This was done so that if an enemy had seen where Muḥammed ﷺ was sleeping, and if an attack was made on him at night, his own son or brother would be killed while the Prophet ﷺ would be saved. History is unable to produce another example of such devotion and loyalty. and imagine that this continued not for one or two days or weeks, but for three long years.

One day the Prophet ﷺ said to his uncle Abū Ṭālib: “I have been

informed by Allāh that the agreement of Quraish has been eaten up by insects, and no writing has been left therein except the Name of Allāh.

And Abū Ṭālib never had any doubt about anything Muḥammed ﷺ said.

Thus he came out of his place at once and went to al-Masjid al-Ḥaram where Quraish had gathered. As luck would have it, the subject of discussion was the same boycott. Hishām, son of `Amr, Zubayr, and a few others who were related to Khadīja and the clans of Hāshim and Muṭṭalib and whose houses were near the Shi`b of Abū Ṭālib used to hear the cries of the children day and night. So did Mut`im ibn `Adiy, Zam`ah ibn Aswad, Abul Bakhtari, and a number of other Quraishites. These had decided to persuade Quraish to abrogate the infamous agreement. The arguments became very heated and reached a climax when they saw Abū Ṭālib approaching. Abū Jahl and others who opposed the idea of abrogating the boycott said: “Abū Ṭālib is coming! It seems that now he is tired and wants to hand over Muḥammed ﷺ to us. Thus, the boycott would end to the satisfaction of us all. Let us keep silent and hear what he wants to say. But Abū Ṭālib had not gone there to surrender but to challenge them. He stood before the gathering and said: “My son says that the agreement which you had written has been eaten up by insects, and that nothing remains therein except the Name of Allāh. Now look at that paper. If the news given by my son is correct, then you must end your injustice and high-handedness; and if the news is wrong, then we will admit that you were right and we were wrong.

The agreement was taken out and opened, and lo! There was nothing left of it except the Name of Allāh in one place!

Now Abū Ṭālib's voice thundered on as he condemned them for their tyranny. Those who wanted that boycott ended said that now there was no agreement at all to adhere to. Abū Jahl and others tried to outwit them but failed, so the boycott ended with a total moral victory for Islam over the infidels.

ABŪ ṬĀLIB AND KHADĪJA ﵂ DIE (620 A.D.)

The sufferings and privations of those three years took their toll. Within nine months, Abū Ṭālib (533 - 620 A.D.) died at the age of 87 in the middle of Shawwal or Dhul-Qi`dah, ten years after the *bi`that* and shortly after him Khadīja ﵂ also left this world. Muḥammed ﷺ wept bitterly at Khadīja's and Abū Ṭālib's graves and put on black clothes as is the custom of the Arabs. He was so grieved that he called that year "`Amul-Huzn (The Year of Sorrow).

With the disappearance of their protecting influence, the Meccans had a free-hand redoubled their persecution. These two deaths, at a time when the Prophet ﷺ was in dire need of both, left a very deep impression on him. How valuable their support was may be judged from the fact that Allāh has counted them as two of His highest Graces and Favors on the Prophet ﷺ. He says in Sūrat 93:

﴿ أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ؟ ۞ وَوَجَدَكَ ضَالًّا فَهَدَىٰ؟ ۞ وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ؟ ﴾

Did He not find thee an orphan and give thee shelter, and He found thee lost (in thy tribe) and guided (them towards thee), and found thee in need and made thee free from want? (Qur'ān, 93:6-8)

All commentators of the Holy Qur'ān say that the first *āyat* means: "Did He not find you an orphan and give you shelter with Abū Ṭālib?, and the last *āyat* means: "He found you poor and made you rich through Khadīja. If we think about the early history of Islam, without the prestigious influence of Abū Ṭālib, we cannot see how the life of the Prophet ﷺ could have been saved. and if we were to take out the wealth of Khadīja, we cannot think how the poor Muslims could have been sustained, and how the two *hijras* to Abyssinia could have been financed.

It is not the place here to fully explain the share of Abū Ṭālib in the foundation of Islam. The best tribute, therefore, would be to quote some of his poetry lines which overflow with love for, and devotion to, Muḥammed ﷺ. Abū Ṭālib has said these poetic lines:

And you have called me and I know that you are truthful, and, in fact, you

were truthful and trustworthy from the beginning. and I certainly know that the religion of Muḥammed ﷺ is the best of all the religions of the world... Did you not know that we have found Muḥammed, the Messenger of Allāh ﷺ, the same as was Musa (Moses)? It is so written in the scriptures.

Compare this poetry with this *ayat* of the Qur'ān:

﴿ إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَى فِرْعَوْنَ رَسُولا ﴾

Verily, We have sent you a Messenger to be a witness over you as We had sent a Messenger to Pharaoh. (Qur'ān, 73:15)

Somewhere else Abū Ṭālib says these poetic lines:

And the Lord of the world has strengthened him with His help,
So he proclaimed the religion which is true, not false.
Do not they know that our son is not doubted and that we
Do not care about the false sayings (of his foes)?

Abū al-Fidā', in *Kitabul-Mukhtasar fi Akhbaril-Bashar,* states that some of the poetic verses composed by Abū Ṭālib prove the fact that he had accepted the message of the Prophet ﷺ from the core of his heart. A translation of a few poetic verses of his is given here:

You have called me (to Islam) and I believe that you are truthful, straightforward and trustworthy. and there is no doubt in my belief that the religion of Muḥammed ﷺ is the best of all the religions of the world. By God! As long as I am alive, not a single person from among Quraish can harm you.

Once Abū Ṭālib asked his son Ali عليه السلام: "What is this religion which you are following?" Ali عليه السلام said: "I believe in Allāh and in His Messenger, and I pray with him." Abū Ṭālib said: "Surely Muḥammed ﷺ will not call us but to a good thing. Never leave Muḥammed ﷺ; follow him faithfully."

Once he saw the Prophet ﷺ praying, with Khadīja and Ali عليهما السلام

behind him. Ja`far was with Abū Ṭālib. Abū Ṭālib told Ja`far to go ahead and to join them in their prayer service.

When Ḥamzah accepted Islam in the sixth year of *bi`that* (inception of the Prophetic mission), Abū Ṭālib was over-joyed and said these poetic lines:

> Be patient, O Abū Ya`li (Ḥamzah), on account of the religion of Ahmed. and proclaim the religion with courage, may Allāh help you. I was glad when you said that you were a *mu'min* (believer). So help the Messenger of Allāh in the cause of Allāh. and announce to Quraish your decision, and tell them that Ahmed was never a sorcerer.

If any reader wishes to examine these poetry lines, one of the references is al-Majlisi's *Bihār al-Anwār*.

It was Abū Ṭālib's policy to keep Quraish guessing and in suspense about his true belief: Had he announced that he had accepted the religion of Muḥammed ﷺ, his position as a respected leader of the tribe would have been undermined, and then he could not extend his protection to the Prophet ﷺ. Thus, while always declaring his firm belief that Muḥammed ﷺ could not tell anything but the truth, exhorting his children and brothers to follow Muḥammed's religion, he assiduously refrained from declaring in so many words that he himself was a Muslim. Thus, he maintained his position with the hierarchy of Quraish, protecting the Prophet ﷺ through his influence.

Even on his death-bed, while there was still a chance that he might recover, he very diplomatically announced his faith in such a way that Quraish could not understand what he meant. When they asked him on which religion he was dying, he replied: “On the religion of my forefathers. As it has already been explained before, Abdul-Muṭṭalib and all his ancestors were followers of the Divine religion; hence, one cannot but admire Abū Ṭālib's prudence and wisdom in that difficult situation.

During the last moments of his life, the Prophet ﷺ advised him to recite the *kalima* loudly (as is the custom of the Muslims). `Abbās, who had not accepted Islam yet, saw Abū Ṭālib's lips moving. He put his ears near Abū Ṭālib then said to the Prophet ﷺ: "O nephew! Abū Ṭālib is saying what you wanted him to say!"

*`Allāma* Ibn Abul-Ḥadīd, the Mu`tazilite scholar, has said the following poetic lines:

If it were not for Abū Ṭālib and his son (Ali), the religion of Islam could not take any shape, nor could it find its feet. Thus, Abū Ṭālib in Mecca gave shelter and protected (him), and Ali in Medīna rubbed shoulders with death.

Imām Ja`far as-Sādiq عليه السلام said: "The ancestors of the Prophet ﷺ will be in Paradise and Abdul-Muṭṭalib will enter Paradise having on him the light of the Prophets and the dignity of kings, and Abū Ṭālib will be in the same group."

There are some ignorant writers the extent of whose knowledge is very limited ("Little knowledge is a dangerous thing"[1]) and who cast doubt about Abū Ṭālib's faith, citing a mass of fabricated *ahādīth*. Abū Ṭālib certainly did not do anything for them to warrant such vicious and uncalled for publicity; so, in my view, their real target is not Abū Ṭālib but his son Ali عليه السلام who exposed their hypocrisy to the world. Such writers are the remnant of the followers of Abū Sufyān, Mu`awiyah, and Yazid, bitter enemies of Ahl al-Bayt, the Prophet's pure and holy family. Unfortunately, there are many of them living among us even today, and most likely they will always remain so...

As for Khadīja, she was respected so much that the Meccans called her *tahira* (the pure one). All the children of the Prophet ﷺ were born by Khadīja except Ibrāhīm who was the son of Muḥammed ﷺ and Maria (Mary) the Copt[2]. Khadīja was the first person to testify

[1]Alexander Pope, *Essay on Man*.

[2]Mary the Copt was one of two Christian bondmaids, the other being her

to the truth of the Prophet. She spent all her wealth in the cause of Islam. and she was a source of comfort and consolation to the Prophet.

The Prophet ﷺ said: “Four women are the supreme-most among the women of Paradise: Maryam mother of `Jesus (May mother of Jesus), Asiya wife of Pharaoh, Khadīja bint (daughter of) Khuwaylid, and Fāṭima bint (daughter of) Muḥammed."

`Ayisha said: “I never envied any woman as much as I envied Khadīja. The Prophet ﷺ always remembered her. Whenever any sheep or goat was slaughtered, the choicest parts were sent to Khadīja's relatives and friends. I used to say, `It appears that Khadīja was the only woman in the world.' Hearing this, the Prophet ﷺ was very much annoyed and said: “Khadīja had many virtues which others do not have.

She also said: “Once the Prophet ﷺ remembered her and I said, `How long will you go on remembering a woman so old that she had no teeth in her mouth? Allāh has given you a woman better than her (meaning herself).' The Prophet ﷺ was so crossed that the hair of his head was raised. He said: “By Allāh, I do not have better than Khadīja. She believed in me when others were steeped into infidelity. She testified to my truth when others rejected my claim. She helped me with her wealth when others deprived me. and Allāh gave me children by her. `Ayisha says that from then on she decided not to say any unkind word about Khadīja, as we are told in Vol. 3 of al-Bukhari's *Sahīh.*

Khadīja was buried at Ḥajun. Her grave was demolished by the Wahhabi rulers of Saudi Arabia in 1925 like those of Abdul-Muṭṭalib, Abū Ṭālib and others.

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sister, Sīrīn, presented to Muhammed ﷺ, who freed her then married her, by the Roman governor of Egypt who had received a letter from Muhammed ﷺ inviting him to accept Islam. The Prophet ﷺ gave Sīrīn to Ḥassān ibn Thābit.

MUHAMMED ﷺ VISITS TĀ'IF (620 A.D.)

After the death of Abū Ṭālib and Khadīja, finding that the Meccans had turned a deaf ear to his preaching, the Prophet ﷺ decided to go to Taif accompanied by Zayd ibn Hārithah, perhaps its people would be more responsive. But a big disappointment was in store for him. Located about seventy miles east of Mecca, Taif was a stronghold of idolatry where the stony statue of al-Lāt goddess, whom the pagans regarded as God's wife, covered with gems and jewels, was believed to be inspired with life. Muḥammed ﷺ spent a month in Taif only to be scoffed and ridiculed. When he persisted in his preaching, the people of Taif drove him out of their city pelting him with stones, causing him to be bruised and wounded. In this desperate situation, he prayed to God thus as his wounds kept bleeding:

O Allāh! I make my complaint to You regarding the feebleness of my strength, the insignificance of my devices, and my humiliation in the sight of people. O Most Merciful One! You are the Lord of the oppressed, You are my Lord. To whom would You entrust my affairs? To a stranger who would scowl at me? Or to an enemy who would control me? If you are not displeased with me, then I do not care (about any hardship), but an ease bestowed by You will be more accommodating to me. I seek refuge in the light of Your countenance (by which all darkness is dispersed and all affairs of this world and of the hereafter are kept straight) from pouncing Your anger or the coming of Your wrath. I seek your pardon in order that you may be pleased with me. There is no power nor strength except in You.

Grief-stricken, the Prophet ﷺ returned to Mecca.

JINNS ACCEPT ISLAM (620 A.D.)

Jinns are surely hidden from human eyes, but not from the eyes of prophets and friends of God, and certainly not from the eyes of the master of the prophets of God, Muḥammed ﷺ. We have written about the jinns earlier in this book; so, the reader may refer to that part.

On his way back home, Muḥammed ﷺ halted one night at a grove at Nakhla, where he recited some verses of the Holy Qur'ān after having finished his prayers, as was his habit. A party of seven or

nine jinns happened to pass by as they were en route to Yemen. They were deeply impressed by the melodious tone of the Prophet ﷺ, the excellence of the language of the recitaiton, and the depth of the meaning in those verses. Appearing before the Prophet, they accepted his doctrines, and when they reached their destination, they disseminated them among their folks who also embraced Islam. Let us shed more light on this incident by referring to the books of exegesis (*tafsir*) of the Holy Qur'ān where we read the following in *Tafsir al-Qummi*:

> The Messenger of Allāh ﷺ was reciting the Qur'ān in the depth of the night when a group of jinns happened to be passing by. When they heard the recitation by the Messenger of Allāh, peace and blessings of Allāh with him and his progeny, they listened to it attentively. Having seen that he finished his recitation, they came to the Messenger of Allāh ﷺ, accepted Islam and believed in him. The Messenger of Allāh ﷺ taught them Islam's legislative code (the *Shari`a*), whereupon the entire Chapter (titled "al-Jinn, the jinns) was revealed. They used to always return to the Messenger of Allāh ﷺ from time to time; therefore, the Messenger of Allāh ﷺ ordered the Commander of the Faithful (Ali عليه السلام) to teach them and to explain everything to them[1].

DA`WAH REACHES BEYOND MECCA

After his return from Taif, Muḥammed ﷺ reached the cave of Hira where he stopped, sending Zayd to negotiate with a number of sympathetic Meccans for protection. He could not venture to enter the city where he knew fully well that his pagan opponents would not welcome his return. After prolonged negotiations, Zayd successfully secured the help of Mut`im ibn `Adiy, one of those who had sided with Abū Ṭālib in demanding an end to the sanctions against the Hashemites. He personally went to Muḥammed ﷺ, offered him security and escorted him to his house in Mecca. Now

[1]Abul-Ḥassan Ali ibn Ibrāhīm al-Qummi, *Tafsīr al-Qummi,* Vol. 2, pp. 274-275 (Beirut, Lebanon: al-A`lami Foundation for Publications, 1412 A.H./1991 A.D.). The original text is, of course, written in Arabic..

the Prophet ﷺ could appear in public only during the months of Rajab and Dhul-Hijjah to preach the doctrines of Islam to the pilgrims and to the stubborn Meccans.

Yet despite all these disappointments and persecutions, Islam was spreading in other tribes too, although very slowly and not on a grand scale. Its simplicity and rationality were such that it only needed to reach the ears of the people to stir their souls. For thirteen years, Quraish did their very best to stifle the new religion, but their opposition itself provided the necessary publicity. Tribes from all corners of Arabia flocked to Mecca during the time of the annual pilgrimage. Lest they should be influenced by Muḥammed's message, Quraish, particularly Abū Lahab and Abū Jahl, used to post themselves outside the city to warn the pilgrims that: “An infidel has been born in our city who dishonors our idols; he even speaks ill of Lāt and `Ozza; do not listen to him. People naturally became curious and wanted to know more about this man. A disciple of the Prophet ﷺ, recalling his earlier days, stated: “When I was young, I used to hear from the people going to Mecca that a person claiming Prophethood had been born there. When the news spread, most people laughed and jeered at Muḥammed ﷺ, yet there were a few seekers of the truth who listened to his message and were influenced by it. Ḥafiz Ibn Ḥajar, in his book al-*Isaba*, mentions the names of several companions who had come from Yemen and other distant places and, after secretly accepting Islam, had gone back to work among their tribes. The clan of Abū Musa al-Ash`ari of Yemen accepted Islam in this manner.

Tufail ibn `Amr, of the tribe of Daws, was a famous poet who could by his poetic fervor sway the feelings and attitudes of the Arabs. He had come into contact with the Prophet ﷺ and was so enthralled by the marvelous diction of the Qur’ān recited to him that he accepted Islam instantly. He was able to win some converts in his tribe, but in general the tribe did not listen to him. He came back to the Prophet ﷺ and requested him to curse the Daws, but the Prophet prayed thus: “O God! Guide the Daws and send them to me (as Muslims)!" It was not long before the entire tribe had accepted Islam.

Dhamad ibn Tha`labah was a chief of the Azd tribe and a childhood friend of the Prophet ﷺ. He came to Mecca and was told that Muḥammed ﷺ had gone mad. He approached the Prophet ﷺ and said that he could cure him. The Prophet replied, “All praise belongs to Allāh; I praise Him and seek His forgiveness. Were Allāh to guide anyone, he cannot go astray, and if He leaves anyone to stray, none can guide him. I declare that there is no god but Allāh. He is One without a partner. I further (declare) that Muḥammed ﷺ is His Servant and Messenger." It is almost impossible to reproduce the vibrating force and captivating charm of the Arabic text which so much impressed Dhamad that he accepted Islam immediately and through him his entire tribe submitted to it, too. Another physician, namely al-Hārith ibn Kildah al-Thaqafī, the most skilled physician of the Thaqif tribe, attempted to likewise “cure" the Prophet of his alleged "madness". The reader will come across what went on between him and the Prophet ﷺ later in this book *Insha-Allāh*.

Abū Dharr of the tribe of Ghifāri was one of those who were disgusted with idol-worship. When he heard about the Prophet ﷺ, he went to Mecca and met Ali عليه السلام with whom he stayed for three days. Ali introduced him to the Prophet ﷺ and Abū Dharr accepted Islam. The Prophet ﷺ advised him to go back home, but in his zeal he publicly announced in the Ka`ba: “There is no god but Allāh and Muḥammed ﷺ is His Prophet. He was given a sound thrashing by Quraish and was rescued by Abbās who reminded Quraysh that their trade caravans passed through routes under the control of Abū Dharr's tribe. Returning to his tribe, he invited it to accept Islam. About half of his tribesmen accepted Islam and the rest followed suit after the Prophet's migration to Medīna. Since the Ghifāris were on very friendly terms with the tribe of Aslam, the latter were influenced by the former and also accepted Islam.

Quite a number of persons had incidentally heard the Qur’ān being recited and were captivated by it. Jubayr ibn Mut`im had come to Medīna to pay ransom for the prisoners of the Battle of Badr. He happened to hear the Prophet ﷺ reciting the following verses:

﴿ أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ؟ أَمْ هُمُ الْخَالِقُونَ؟ ۞ أَمْ خَلَقُوا السَّمَاوَاتِ وَالأَرْضَ؟ بَل لَا يُوقِنُونَ ﴾

Or were they created out of naught? Or are they the creators? Or did they create the heavens and the Earth? Nay, but they have no certainty. (Qur'ān, 52:35-36)

Jubayr later stated that when he heard these verses, he felt that his heart was about to soar.

`AYISHA ENGAGED TO MUHAMMED ﷺ (621 A.D.)

Abū Bakr could sense the impact of the great loss the Prophet ﷺ suffered at the death of his first loving and supportive wife Khadīja. He noticed how his friend, Muḥammed ﷺ, looked forlorn and depressed, and he was awaiting an opportunity to cheer him up and to cement his friendship with him. Abū Bakr, therefore, offered to marry his daughter `Ayisha, who was born in 613 A.D., to Muḥammed ﷺ, an offer which Muḥammed ﷺ first politely declined. But Abū Bakr was not to give up easily. He kept persuading him till he consented on the condition that the wedding should be postponed for the time being. `Ayisha was thus formally engaged to Muḥammed ﷺ in 621 A.D. and the wedding took place two to three years later in 2 A.H./623-24 A.D. Having seen how his friend Abū Bakr succeeded in marrying his daughter to Muḥammed ﷺ, `Omar ibn al-Khaṭṭāb now expressed his desire that the Prophet ﷺ should marry his daughter Ḥafsa, a desire which was fulfilled a few years later: in 624 A.D. to be exact, as it will be discussed later.

The news that a prophet had risen to fame was spreading. A deputation of about twenty Christians from Nazareth came to meet him and embraced Islam. In the same year, that is, 621 A.D., when the Prophet ﷺ was preaching at Aqaba, a place between Mina and `Arafat, six men belonging to the tribe of al-Khazraj and residing in Yathrib happened to come to Mecca to perform the pilgrimage. They listened to him attentively. Hearing the fundamental principles of his faith and discerning his own sentiments, they were captivated by the truth of his words and immediately embraced Islam. On their return

to Yathrib, they disseminated the doctrines of Islam among their people and announced their conversion to the Islamic creed, praising Muḥammed ﷺ greatly for his truth, character, affectionate nature, high moral conduct and attractive personality.

FIRST PLEDGE OF `AQABA (622 A.D.)

Similarly, in the next year (622 A.D.), at the time of the annual pilgrimage, twelve Yathribites, who were drawn by curiosity at the reports given by those six Yathribite converts, came along with five of the same six Yathribites and undertook a pledge known as the First Pledge of `Aqaba (mountain-pass), so named because it was done in an out of the way mountain-pass outside Mecca. The pledge was: "We will not associate anything with God; we will neither steal nor commit adultery nor fornication; we will not kill our children; we will abstain from calumny and slander; we will obey the Prophet ﷺ in everything, and we will be faithful to him in weal and sorrow. Two of the Prophet's disciples, namely Mus`ab ibn `Omayr, a grandson of Hāshim, and Abdullāh ibn Umm Maktum, were sent along with them to teach them the Qur'ān and the fundamentals of Islam. These men were required to inform the Prophet ﷺ of their success in their efforts at the same place in the following pilgrimage season. It is worth mentioning here that before accepting Islam, Mus`ab ibn `Omayr used to enjoy a life of luxury with his family, being the favorite of his parents. But when he accepted Islam, his parents and the rest of his family severed all ties with him, rendering him in all reality without a family. This is a typical case of most of the early converts to Islam. They were disowned by their families and tribes and deprived of the most basic needs from the latter who treated them as though they were now enemies.

On the same day after having accepted Islam at the hands of Mus`ab ibn `Omayr, Sa`d ibn Ma`ath, a Meccan dignitary, went to the quarters inhabited by the offspring of `Amr ibn `Awf and shouted as loudly as he could: "O Banū `Amr! O Banū `Awf! Let no man or woman or a virgin or a married woman or an old man or a young one stay without coming out! This day is not the day of a veil or a curtain! Come out! When they all came out of their houses to see what he had to say, he asked their crowd the following question:

“What is my status among you?! They said, “You are our master and the one whose word is obeyed among us; we shall never disobey you; so, order us whatever you please. Sa`d ibn Ma`ath then said, “I shall never speak one word to your men or women or children unless you testify that: There is no god except Allāh, and that Muḥammed ﷺ is the Messenger of Allāh. Praise be to Allāh Who has bestowed on us such a blessing. It is a blessing about which the Jews used to talk to us. Not a single person in the crowd hesitated to pronounce this sacred testimony, becoming Muslims, each and every one of them. Holding and turning Mus`ab ibn `Omayr to face him, he said to him, “Manifest your affair, and invite people to Islam publicly.[1]

The period between the First and the Second Pledges was one of anxious waiting. The Meccans were sternly adamant, the people of Taif had rejected Muḥammed ﷺ, and the mission was making a slow progress. Yet hope had been engendered by its diffusion to the distant city of Yathrib and the conviction was very much there that the truth would ultimately prevail.

Describing this period, Muir says:

“Mahomet, thus holding his people at bay, waiting, in the still expectation of victory, to outward appearance defenseless, and with his little band, as it were, in the lion's mouth, yet trusting in his Almighty's power whose messenger he believed himself to be, resolute and unmoved, presents a spectacle of sublimity paralleled only in the sacred records by such scenes as that of the prophet of Israel, when he complained to his Master, `I, even I only, am left.

MI`RĀJ: ASCENSION OF THE PROPHET (622 A.D.)

The date is the 27th of Rajab, twelve years after the inception of the Prophetic mission. It was then that God Almighty, in His infinite Mercy and Benevolence, bestowed on the Prophet ﷺ the unique distinction of being lifted to the furthest limit of heaven and of being

[1]According to al-Majlisi, they were not two but four men: The Prophet ﷺ, Abū Bakr, the latter's slave `Āmir ibn Faheerah (or, according to some sources, Fuhayrah), and their road guide Abdullāh ibn al-`Orayqiṭ.

shown the gorgeous splendor of the heavens and the universe:

﴿ سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلاً مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا، إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴾

Glory to (Him) Who took His servant for a journey by night from the Sacred Mosque (Ka`ba) to the Furthest Mosque (Jerusalem) whose precincts We have blessed, in order that We might show him some of Our signs, for He is the Hearer and the Seer. (Qur'ān, 17:1)

There has been a good deal of controversy over the question whether the ascension (*mi`raj*) was only a vision or an actual bodily journey. The majority of the traditionists agree that it was a real physical journey, much like the bodily ascension of Jesus to heaven and the descent of Adam to earth.

The fact is that this controversy was created by Banū Umayyah whose interest in Islam was based not on faith but on politics and who did not like the idea of any miracle of the Prophet ﷺ gaining grounds in the Muslims' minds. Their department of forgery obliged them in this respect also. Both Abū Bakr and his daughter `Ayisha did not believe in the Prophet's bodily ascent to heavens, and the Umayyads' department of fabrication coined *ahādīth* casting doubt about such a physical ascension. The cadre of this department of fabrication forgot that `Ayisha was not married to the Prophet ﷺ when the ascension took place; she was still living with her family; the Prophet ﷺ married her two years later.

Two "traditions" from that department are repeatedly cited by the Christians, the Ahmedis, and a group of Sunni Muslims; these are:

1. `Ayisha is supposed to have said that during the whole night of the Ascension, the body of the Prophet ﷺ was on the bed.

2. Mu`awiyah said that the *mi`raj* was a "true dream."

Now the fact is that the *mi`raj* (whatever its interpretation) took place in Mecca before the Hijra.

`Ayisha did not enter the house of the Prophet ﷺ till one year after the *hijra*. How could she say that she did not miss the body of the Prophet ﷺ at that time?!

There is only one possible explanation: This "tradition was forged by someone who did not know the chronology of Islamic history. Otherwise, he could not have attributed this "tradition to `Ayisha.

Mu`awiyah was such an enemy of the Prophet ﷺ that 8 years after the *hijra*, Mecca was conquered without bloodshed and Abū Sufyān, his father, seeing no alternative, pretended to accept Islam. Mu`awiyah fled to Bahrain and wrote a nasty letter to his father condemning him for his acceptance of Islam. It was not till the 9th year of Hijra that Mu`awiyah brought himself to profess Islam, yet his deeds belied his words. and the *mi`raj* took place several years before then. How could he know what the facts of the *Mi`raj* were?! He does not mention his source of information, and the inference is that there was no such source.

If you want to witness how politics controlled the version of Islam professed by the Umayyads, read one more `tradition' invented in their laboratory:

The king on the throne of Damascus is Abdul-Malik ibn Marwan. Iraq and Hijāz are in the hands of Abdullāh ibn Zubayr. Abdul-Malik does not like the idea of the pilgrims of his domain being obliged to go to Mecca (which is in the enemy's hands); so, he wants to enhance the prestige of Baitul Maqdis (Jerusalem), which lies within his domain and plans to establish "hajj to Baitul Maqdis. As part of that plan, all previous declarations that the *Mi`raj* was a dream are forgotten, and a tradition is forged that the final destination of the journey of *the mi`raj* was Baitul Maqdis (in Jerusalem).

Soon thereafter, Abdullāh ibn al-Zubayr is defeated and Hijāz comes under Syrian control; otherwise, we would surely have seen two centers of *hajj* in the Muslim world!

The footprint of the Prophet ﷺ is still visible on the stone of a rock at Jerusalem where the Prophet ﷺ ascended to heaven. A mosque was built by caliph `Omar to preserve the memory of the footprint on the stone which still stands at the same place.

THE SECOND PLEDGE OF `AQABA (622/623 A.D.)

On their return to Yathrib, the converts to the faith spread the doctrines of Islam and a large number of Yathribites became adherents to the faith. In the following year, seventy-three men and two women from among the converts of Yathrib's Aws and Khazraj tribes, including the twelve who took the first pledge, accompanied Mus`ab ibn `Omayr to the Prophet ﷺ together with a Jewish caravan of three to five hundred men headed by Ibn Ubay in order to accept Islam and to invite the Prophet ﷺ to their city. They all swore allegiance to him. This pledge is known as the Second Pledge of `Aqaba. The Prophet ﷺ took with him his uncle `Abbās, now the head of the family and formally his protector. Abbās exhorted the Yathribites to protect the Prophet ﷺ.

In the Spring of the same year, 13 years after the inception of the Prophetic mission, an exodus of the believers to Yathrib had already started. This immigration went on quietly. Within two months, about one hundred and fifty Meccan Muslims succeeded in reaching Yathrib. Finally, the open departure of `Omar ibn al-Khaṭṭāb in the company of twenty other converts alarmed Quraish a great deal. Fearing none in Mecca, `Omar departed in broad daylight. Both Ali عليه السلام and Abū Bakr, however, remained with the Prophet ﷺ in Mecca to keep him company.

A PLOT TO ASSASSINATE THE PROPHET

When the Meccans realized how Islam had struck roots in Yathrib and was fast spreading there, their animosity knew no bounds. Their chiefs, such as Abū Jahl, Abū Lahab, Abū Sufyān, and `Otbah, gathered at Dar al-Nadwa and, after rejecting suggestions to imprison or banish Muḥammed ﷺ, they planned to assassinate him.

﴿ وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُواْ لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ، وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ، وَاللَّهُ خَيْرُ الْمَاكِرِينَ ﴾

And remember when the unbelievers plotted against you to imprison you, or to kill you, or to drive you out; they plotted and planned and Allāh, too, planned; surely Allāh is the best planner. (Qur'ān, 8:30)

In order to escape the vendetta of Banū Hāshim, it was decided that every clan should provide one man, and that they should collectively assault the Prophet as soon as he came out of his house. But God had apprised His Prophet of this plOT well in advance through archangel Gabriel who revealed to him the verses above.

Gabriel conveyed the Almighty's order to Muḥammed ﷺ to leave Mecca and to go to Yathrib where the Almighty, as the verse above implies, had already had a plan for him; surely Allāh is the best of planners. Muḥammed ﷺ informed Ali عليه السلام of this divine command, ordering him to sleep in his (Prophet's) bed. When Ali عليه السلام heard that his life was to be the ransom for the Prophet's, he at once prostrated before Allāh to thank Him for this unique honor. It was the first *sajda* of "shukr (prostration of gratitude) in Islam. The Prophet ﷺ covered Ali عليه السلام with his own green sheet. Thus, Ali عليه السلام slept sound on the Prophet's bed as the Prophet ﷺ walked out of the house under the infidels' very noses.

The moment Muḥammed ﷺ stood at his house door, he heard the infidels saying, "Muḥammed claims that if you swear the oath of allegiance to him, you will rule the Arabs and the non-Arabs. Then, after your death, you will be resurrected to reside in gardens like the earthly gardens. and if you do not swear it, you will be slaughtered, then, after your death, you will be resurrected where there will be a fire for you to burn you! The Prophet ﷺ responded by saying, "Yes, I say so," but they did not hear him, being busy chattering with each other. Then he took hold of a handful of dust as he recited the first eight verses of Sūrat Yā-Sin. He threw the dust over their heads. None of the enemies saw him going out. The verses he recited are:

بسم الله الرحمن الرحيم

﴿ يس ۞ وَالْقُرْآنِ الْحَكِيمِ ۞ إِنَّكَ لَمِنَ الْمُرْسَلِينَ ۞ عَلَى صِرَاطٍ مُّسْتَقِيمٍ ۞ تَنزِيلَ الْعَزِيزِ الرَّحِيمِ ۞ لِتُنذِرَ قَوْمًا مَّا أُنذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ ۞ لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لا يُؤْمِنُونَ ۞ إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلالاً فَهِيَ إِلَى الأَذْقَانِ فَهُم مُّقْمَحُونَ ﴾

In the Name of Allāh, the Most Gracious, the Most Merciful
Yā-Sīn. I swear by the Qur'ān (which is) full of wisdom, (that) most surely you are one of the prophets, on a right course. (This is) a revelation of the Mighty, the most Merciful. So that you may warn a people whose fathers were not warned, so they are heedless. Certainly the word has proved true of most of them, so they do not believe. Surely We have placed chains on their necks, and these reach up to their chins, so they have their heads raised aloft. (Qur'ān, 36:1-8)

Muḥammed had also ordered Ali عليه السلام to return the things which people had entrusted to him for safe keeping (since burglaries were quite common) to their respective owners.

The polytheists of Quraishite clans all the time thought that it was the Prophet صلى الله عليه وآله وسلم who was sleeping and were anxiously waiting to kill him.

According to *Usd al-Ghābah* of Ibn Athīr al-Jazri, *Ihya' ul `Oloom* (of al-Ghazāli) and *Tārīkhul Khamis* of *qadi* Hussain al-Diyarbakri, when Ali عليه السلام slept in Muḥammed's bed, God said to arch-angels Gabriel and Michael, "I establish brotherhood between you two and increase the life of one of you over that of the other. Having done so, I ask which of you is prepared to sacrifice his life for his brother? Both Gabriel and Michael heard this address from the Lord but each held his life dearer than the other's and was not prepared to help his brother by sacrificing his own life. God then addressed them again, "Can you not be like Ali ibn Abū Ṭālib عليه السلام? See, I created brotherhood between Muḥammed صلى الله عليه وآله وسلم and Ali عليه السلام, and now Ali عليه السلام is sleeping in Muḥammed's bed determined to sacrifice his own life for his brother. Now you both go to earth and guard Ali from the mischief of the enemies. Then the two nearest-to-God angels came down and took their positions near the head and the feet of Ali.

Gabriel said: “Hail to thee! Hail to thee! Who can be like thee, O son of Abū Ṭālib, so that the Lord is proud of thee and exalts thy virtue before the angels?! and so it happened. When the Prophet ﷺ was on his way to Yathrib, God revealed to him the following verse in praise of Ali عليه السلام:

﴿ وَمِنَ النَّاسِ مَن يَشْرِي نَفْسَهُ ابْتِغَاء مَرْضَاتِ اللَّهِ، وَاللَّهُ رَؤُوفٌ بِالْعِبَادِ ﴾

And amongst men there is one who sells his life seeking the pleasure of Allāh. and Allāh is most benevolent to His servants. (Qur’ān, 2:207)

The Prophet صلى الله عليه وآله وسلم went to the mountain of Thawr in the dead of night accompanied by Abū Bakr and hid in a cave near its summit. This place is about five miles from Mecca.

There are two versions as to how Abū Bakr came to accompany the Prophet ﷺ. One narrative says that the Prophet صلى الله عليه وآله وسلم himself went to Abū Bakr's house and told him to accompany him.

The other narrative says that when the Prophet ﷺ went away, Abū Bakr came there and asked Ali عليه السلام as to where the Prophet صلى الله عليه وآله وسلم was. Ali told him that he had already left for Yathrib. Abū Bakr went out looking for the Prophet. The night was dark; therefore, when he came nearer, the Prophet thought that an infidel was pursuing him. He started going faster and faster, till his shoe-lace was broken and his toes were badly wounded. Then Abū Bakr called him. Recognizing his voice, the Prophet stopped. Abū Bakr caught up with him and asked permission to accompany him. Thus, they went together till they reached Thawr.

At dawn, the infidels, including Meccan dignitaries such as Abū Jahl, al-Ḥakam ibn Abul-`Āṣ, `Oqbah ibn Mu`eeṭ, al-Naḍir ibn al-Ḥārith, Umayyah ibn Khalaf, Ibn al-Ghayṭalah, Zam`ah ibn al-Aswad, Ṭu`mah ibn `Adiy, Abū Lahab, Ubayy ibn Khalaf, and both Nabeeh and Munbih sons of al-Ḥajjāj, broke into the Prophet's house. They were flabbergasted on finding Ali عليه السلام in the bed instead of the Prophet صلى الله عليه وآله وسلم. “Where is Muḥammed?”, they asked Ali عليه السلام who told them that he did not know. It is said that they beat and

confined Ali عليه السلام for about an hour then released him. At once they started looking for Muḥammed ﷺ, tracking him right up to the mouth of the cave. The searching party was headed by one Sūraqah ibn Malik who was motivated by greed rather than by zeal for paganism and its man-made gods.

Still, they never thought of looking into the cave. Why?

As soon as the fugitives entered the cave, a spider wove cobweb at the entrance and a pair of pigeons built their nest at the mouth of the very cave in the darkness of the night and laid eggs at once. It was that cobweb and the nest with the eggs that made the blood-thirsty enemies believe that Muḥammed ﷺ could not be in that cave; otherwise, the cobweb would have been destroyed and the nest and the eggs broken! It was at this moment that they got so near to the cave that Abū Bakr started weeping, being afraid of the possible discovery. Some scholars saw his grief as feeling sorry for all the riches which he had left behind and which are now in jeopardy. But the Prophet consoled him saying, “Grieve not; surely Allāh is with us" (Qur’ān, 9:40).

Having seen how the pigeons and the spider helped save his life, the Messenger of God ﷺ supplicated to the Almighty for them, praying that He reward them on his behalf. As a token of his appreciation, Muḥammed prohibited Muslims ever since from killing spiders or pigeons.

Both men[1] left Mecca on the first night of Rabi`ul-Awwal, reaching the cave of Thawr before dawn and remaining therein up to the 4th of Rabi`ul-Awwal. On the 5th, they started their journey to Yathrib. Abdullāh ibn `Orayqit al-Daylami was hired to show them the way. Abū Bakr offered one of his she-camels to the Prophet ﷺ for the journey. The Prophet ﷺ accepted it on the condition that Abū Bakr accepted its price. Thus, Abū Bakr sold one she-camel (which had

[1]According to al-Majlisi, they were not two but four men: The Prophet صلى الله عليه وآله وسلم, Abū Bakr, the latter's slave `Āmir ibn Faheerah (or Fuhairah), and their road guide `Abdullāh ibn al-Urayqiṭ.

cost him 200 dirhams) to the Prophet for 900 dirhams...

Seeing how they missed the opportunity to kill Muḥammed ﷺ, Abū Jahl announced a prize of one hundred camels for anyone who brought Muḥammed to them alive or dead. He hired a crier to cry out throughout the city saying, “O Meccans! Whoever brings Muḥammed ﷺ or leads us to his hiding place will receive one hundred camels! and whoever brings us the son of Abū Quhafah (Abū Bakr) or leads us to his hiding place will receive one hundred camels!

Lured by the promise of such a generous reward, “Abū Sahl Buraydah ibn al-Ḥasib al-Aslami rode in command of seventy of his tribesmen seeking to capture the Messenger of Allāh ﷺ. Having left the cave a short while ago, Muḥammed ﷺ found himself face-to-face with Buraydah! “Who are you?" asked the Messenger of Allāh ﷺ. “I am Buraydah,"[1] the man answered without asking about the identity of the inquirer. The Messenger of Allāh ﷺ turned to Abū Bakr and said, “Our affair is made easy (*barada*) and is amended! Then the Prophet ﷺ asked Buraydah, “Who do you belong to? Buraydah said, “From Aslam (Banū Aslam, the offspring of Aslam). The Messenger of Allāh ﷺ then said, “We sure are now safe (*salimna*)! “From whom? asked Buraydah. “From Banū Sahm! Your arrow (*sahm*) is now out! “And who are you?! asked Buraydah. “I am Muḥammed son of Abdullāh, the Messenger of Allāh," answered the Prophet ﷺ. “I testify," responded Buraydah, “that there is no god except Allāh and that Muḥammed ﷺ is His Servant and Messenger." All those who were in Buraydah's company embraced Islam there and then, having been impressed and captivated by the Messenger of Allāh ﷺ. In the morning, Buraydah advised the Prophet ﷺ thus: “Do not enter Yathrib without carrying a standard.

[1]The name “Buraydah spurred the Prophet ﷺ to be optimistic. Literally, it means “easy or “cool. It is a noun derived from the verb *barada* (past), *yabradu* (present); *bārid*, easy, cool or cold, is the adjective. The reader can easily sense the Prophet's confidence in his Maker's protection as well as his courage and sense of humor even in the most critical of situations.

Buraydah took off his own turban, tied it to a post and carried it in front of the Prophet ﷺ. Since they were still in the outskirts of Mecca, Buraydah asked the Prophet ﷺ, “O Prophet of Allāh! Would you like to be my guest?" Muḥammed ﷺ said, “My she-camel receives her own orders [as to where the Prophet should spend the night]." Buraydah said, “Praise be to Allāh! Banū Sahm have submitted to the will of Allāh willingly, not unwillingly!"[1]

During the first day of the trip to Yathrib, the Prophet ﷺ halted for a short while at a place called Qadid where he and his companions met a virtuous lady named Umm Ma`bad of the tribe of Khuzā`ah. Her tribe is actually an ally of Quraysh. The men asked her as she sat in the shade of her tent to sell them some dates and meat, but she did not have any. The Messenger of Allāh ﷺ saw a she-camel tied next to the tent. “What is this she-camel, O Umm Ma`bid? asked the Prophet ﷺ. She told him that that was a worn-out she-camel that could not produce any milk. “Do you permit me to milk her? was the Prophet's next question. The old woman told Muḥammed ﷺ that he was welcome to milk the she-camel only if he could find any milk in her udders at all. Muḥammed ﷺ supplicated to his Lord then passed his holy hands on the she-camel's udders. He asked for the largest container with which the woman could provide him. He milked the she-camel till the container was completely full. First he let the old woman drink of that milk, then he let Abū Bakr and his slave drink, then the road guide. He was the last to drink of it... Such humbleness is typical only of the prophets of God. Before leaving, he milked the she-camel again and left the container full with the old woman.

When Abū Ma`bad, the old woman's husband, came back from the pasture with his animals suddenly fattened, another miracle, he listened to his wife describing the person of the Prophet ﷺ, whereupon he was very excited and wished he had been at home to pay him homage. He then spontaneously composed verses of poetry describing both miracles: the milking of the she-camel that had no

[1]These details and many more can be reviewed on p. 40, Vol. 19, of al-Majlisi's voluminous book *Bihār al-Anwār*.

milk at all before Muḥammed ﷺ touched her udders, and that of his own herd suddenly becoming healthy and fat. These poetic verses can be reviewed on pp. 42-43 of Vol. 19 of al-Majlisi's work *Bihār al-Anwār*. As a matter of fact, when the great poet Ḥassan ibn Thabit came to know about these miracles and the poetry composed by Abū Ma`bad, he was inspired to compose poetry of his own on the same theme, using the same rhyme and meter employed by Abū Ma`bad. His poetic lines are cited on the same page...

When the Prophet ﷺ got up to resume his journey, he performed the ablution in preparation for his afternoon prayers, throwing some water over a plant near the tent. The plant was found the next day to have miracuously grown into a tree laden with fruits. Its leaves were larger than they had ever been. People who tasted its fruit found it very delicious and aromatic. The tree was henceforth considered blessed, and soon the sick from various parts of Arabia went there to be cured by its fruit and leaves. It soon acquired fame all over the Arabian peninsula. People from distant places thronged around it. Exactly ten years later (in 11 A.H./632 A.D.), it suddenly shed all its fruit. The incident coincided with the day when the Messenger of Allāh ﷺ died. About thirty years later (42 A.H./662 A.D.), on the day of Imām Ali's martyrdom in Kūfa, Iraq, the fruits of the tree again fell down all at once. It never produced any fruit ever since, yet people kept going there in order to be cured by its leaves. Finally, on the day of the martyrdom of Imām Hussain, grandson of the Prophet, in Kerbalā', Iraq, a red fluid was found flowing profusely from its trunk and the tree dried up. Reference to this tree and to its miraculous benefits is recorded in al-Ḥakim's book titled *Al-Amali* and also on p. 41, Vol. 18, of al-Majlisi's work *Bihār al-Anwār*. As a matter of fact, a voluminous book can be written about the miracles performed by the Prophet of Islam ﷺ, and there are books already written about this subject. If the reader wishes that I write one such book, then I request him/her to supplicate to Allāh to enable me to do so; his/her supplication will *Insha-Allāh* be answered. If you thus supplicate, I plead to the Almighty to grant you a handsome share of the rewards of writing it, one that will last as long as you live and beyond that till the Day of Judgment; He is the most Generous of the generous ones; nobody can ever surpass

Him in His generosity; He surely can do anything at all; He hears the supplication, and He responds...

On the second day of the trip to Yathrib undertaken by Muḥammed ﷺ, Abū Bakr and the two other men, and just when they thought that they were out of danger, they saw in the distance behind them a man in hot pursuit of them. It was Sūraqah ibn Malik who was tempted by the one hundred camels prize; he had not yet given up the search. At the sight, Abū Bakr again began to tremble for fear of being captured. “We are lost! he cried out. Muḥammed ﷺ comforted him again by repeating what he had said to him when they were inside the cave: “Do not be afraid; Allāh is with us. Saying so, the Prophet ﷺ pleaded to Allāh for protection. As the pursuer advanced, his charger reared and sank motionless in the sands. Both the rider and its mount were now helpless. Bewildered and astounded, Sūraqah became convinced of the interference of Divine Providence on behalf of Muḥammed ﷺ, so he entreated the forgiveness of the Messenger of God, promising never to betray him again. The Prophet ﷺ prayed for him, and his charger got up. He rode back home to Mecca, and Muḥammed ﷺ was once again free to pursue his course along the sea (Red Sea) coast.

Journeying by unfrequented routes, the men safely reached Quba (2 miles south of Yathrib) one week later, on the 12th of Rabi`ul-Awwal, 1 A.H. (September 27, 622 A.D.). The Prophet's camel sat down on its own at the place called al-Taqwa where the Prophet ﷺ alighted and was hosted by Sa`d ibn Khath`amah. Abū Bakr proceeded to Yathrib and became the guest of Zayd ibn Kharj who lived at Sonh, a suburb of Yathrib.

There, the Prophet ﷺ, now 53, halted at Quba for four days waiting for his right hand Ali عليه السلام to join him before proceeding to Yathrib. He did not want to triumphantly enter the city without Ali عليه السلام, his main supporter and conFidānt. There, he laid the foundations of the first mosque in Islam, the mosque of Quba which has been mentioned in the Qur’ān as “the Mosque founded on piety (*taqwa*), hence it is also referred to as “Masjid al-Taqwa. After four days, Ali

ﷺ joined the Prophet ﷺ and his party at Quba after having journeyed, all by himself and on foot, travelling at night and hiding during daytime, the entire distance of about 250 miles. His feet were sorely lacerated and bleeding. On his arrival, the Prophet ﷺ expressed his thrill to see him, received him with open arms and, finding him tired, exhausted and his feet bleeding, he shed tears out of his affection for him. Muḥammed ﷺ subsequently applied the moisture of his mouth to Ali's wounds and prayed for him. That was sufficeint to bring him an instant relief by the power of God.

Then the Prophet ﷺ and his band of faithfuls proceeded to Yathrib shortly before noon, entering it on Friday the 16th of Rabi`ul-Awwal corresponding to October 1, 622 A.D. with a group of followers who had come from Yathrib to welcome the Prophet ﷺ. This was the Hijra from which dates the Islamic (*hijri*) calendar.

﴿ مَّنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ، وَمَن تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا ﴾

Whoever obeys the Prophet surely obeys Allāh, but if anyone turns away, We have not sent you to watch over their (evil deeds).
(Qur'ān, 4:80)

WHY SUCH PERSECUTION?

Let us stop here for a minute to analyze the reasons behind the persecution to which Prophet Muḥammed ﷺ and his followers were exposed.

The Prophet of Islam ﷺ and his devoted band of followers had patiently endured untold hardships, tyranny and oppression for thirteen years and ultimately had to abandon their hearths and homes, sacrificing whatever worldly possessions they had. They did not pursue any worldly gains, nor had they aspired for any position of worldly eminence or share in any authority. The Prophet ﷺ had unequivocally told the Meccans, "I desire neither riches nor eminence nor dominion. I am sent by God Who has ordered me to announce glad tidings to you. I convey to you the words of my Lord. I admonish you. If you accept the message I bring you, God will be favorable to you both in this world and in the next. If you reject my

admonition, I shall be patient and leave God to judge between you and me.

The early Muslims were harassed and persecuted simply because they believed in One and the Only God, the Lord of the universe, and worshipped Him without ascribing to Him any partner or colleague. They had not exercised any compulsion, for the Qur'ān had said:

﴿ لَا إِكْرَاهَ فِي الدِّينِ؛ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ؛ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا ﴾

There is no compulsion in religion; truly the right way has become clearly distinct from error; therefore, whoever disbelieves in the rebels (false deities) and believes in Allāh, he indeed has laid hold of the strongest handle which shall not break off. (Qur'ān, 2:256)

The Qur'ān only appealed to the inner consciousness of man, to his reason and intellect. Nevertheless, the new religion was in sharp contrast with the cults practiced by Quraish which ages of observance and belief had sanctified for them. The Prophet ﷺ preached the equality of man and stressed that in righteousness alone lay the superiority of one over the other. Quraish saw in this leveling of distinctions the end of their authority and privileges as the guardians of the Ka`ba, of their political and social hegemony, and of their vested interests at large.

The new religion placed restraints on the promiscuous and unbridled license wherein the society indulged. It heralded the end of licentious ways, of sensual pleasures and drunken orgies to which Quraish were, by and large, espoused. It imposed spiritual discipline in the form of prayers, fasting and charity and frowned on avarice, greed, slander, falsehood, indecency and other vices with which the society was permeated. In short, it meant the giving up of old ways and the taking to a new life of austere piety and chastity. The opposition of the Meccans was, therefore, sharp and violent. They relentlessly persecuted the followers of the new faith and made life so difficult for them that ultimately the Prophet ﷺ and his followers

had to abandon their hearths and homes for more congenial surroundings. The Prophet ﷺ did not even invoke the wrath of God on them. When once he was requested by Khabbab son of `Arrat[1] to curse Quraish, the Prophet ﷺ pulled him up saying, "People have gone by who were sawn and torn to pieces in the cause of God, but they did not desist from their duties. God will accomplish His plan till a rider will go from Sinai to Ḥadramaut fearing none except God. What a true prophecy!

PROPHET IN MEDĪNA (622 A.D.)

Living in contact with the Jews, the Aws and the Khazraj tribes were not foreign to the idea of the unity of God. They had heard from the Jews that a Prophet ﷺ was to come. Some of their people had come into contact with the Prophet ﷺ at Mecca and had been deeply impressed by Him. The deputation (of three to five hundred referred to above) which they had sent to Mecca had returned entirely satisfied. The disciples who had preceded the Prophet ﷺ were spreading the message of Islam throughout Yathrib. Unlike the Meccans, the Yathribites had no vested interest standing in the way of their accepting the new religion. Islam had already taken roots in Yathrib thus before the Prophet ﷺ arrived there on the invitation of the people of Aws and Khazraj. No wonder they gave the Prophet ﷺ a tumultuous welcome at Yathrib.

The name of the city was then changed to "Medīnat al-Nabi, the City of the Prophet ﷺ. Islam effaced the age-long enmity between the tribes of Aws and Khazraj and they were given the honorific designation of "Ansārs (helpers or supporters). The immigrants,

[1]The reader may remember Khabbab from the incident detailing the conversion of `Omar ibn al-Khaṭṭāb. His nickname is "Abū Abdullāh," and he was one of those who were persecuted by Quraysh for having accepted Islam. He participated in the Battle of Badr then went to reside in Kūfa where he died in 37 A.H./657 A.D. (some say in 39 A.H./659 A.D.). The Commander of the Faithful Ali ibn Abū Ṭālib عليه السلام praised him at the time of his death saying, "May Allāh have mercy on Khabbab; he willingly accepted Islam, obediently migrated, lived as a *mujahid*, and supported Islam with his might. Surely Allāh rewards the doers of goodness."

forty-five in number, were called “Muhājirūn".

The next task was to build a mosque in Medīna like the one built in Quba. The place where Muḥammed's she-camel had stopped was an open courtyard with some palm trees growing over it, and it belonged to two orphan brothers named Sahl and Suhayl. When they came to know that the Prophet ﷺ wanted to build a mosque on their property, they were elated and offered the property as a present to the Prophet ﷺ. But the Prophet ﷺ kindly declined their offer, paying them instead two *mithqals*[1] in gold, the price settled for the plot. The plot was cleared of the trees, and a mosque 54 yards in width and 60 yards in length was built over it with clay bricks and mud. It was roofed with palm-wood rafters covered with palm branches, leaves and clay. Actually, it was not sufficiently solid to keep rain out. The trunks of palm trees were used as pillars to support the roof. The construction of this mosque, “Masjid al-Nabi, (mosque of the Prophet ﷺ), was distributed among the converts. The Prophet ﷺ, too, had his share of the work, but he was seldom allowed to work as `Ammār ibn Yāsir, one of the earliest converts to Islam and a faithful companion of the Prophet ﷺ, used to accomplish the Prophet's share of work in addition to his own. `Ammār was the very first person to begin digging the mosque's foundation. Soon, a simple, unostentatious mosque was completed. Close to one side of the mosque, rooms were constructed for the Prophet ﷺ and his family members عليهم السلام. On the other side, rooms were provided for the poor adherents who had no house of their own. The latter numbered about seventy at the time and later gradually increased to four hundred. The rooms of the poor faithfuls who had no house of their own to live in were called “Suffa, and it was in one of them that a famous *muhaddith*, narrator of traditions, named Abū Hurayra used to live. He will *Insha-Allāh* be discussed later in this book. On the completion of these rooms, the Prophet ﷺ, who meanwhile was living with Abū Ayyub al-Ansāri, whose full name is Khālid ibn Zayd ibn Kulayb, moved permanently into one of

[1]It is an Arab measure of weight equalling, according to Richardson, a dram (one-eighth of an ounce) and three-seventh of a dram.

them. Abū Ayyub al-Ansāri was head of the Banū al-Najjār clan to whom Selma, mother of Abdul-Muṭṭalib, Muḥammed's grandfather, belonged, hence Abū Ayyub was actually a distant relative of the Messenger of Allāh ﷺ, a maternal cousin.

The doors of the houses of some of the companions opened into the mosque. The Prophet ﷺ ordered the doors of all of them except that of Ali عليه السلام closed. The companions raised some objections against this order. The Prophet ﷺ, thereupon, stood up and addressed them. Having praised Allāh, he said, "In accordance with the decree of Allāh, I ordered you to close the doors and Ali عليه السلام to keep his open. Your wrangling is undesirable. Neither did I open nor close any door of my own accord. I only acted as I was ordered by Allāh.

The Muhājirūn needed some meaningful relief. To ensure their economic security and also to establish brotherly ties between them and the Ansār, the Prophet ﷺ joined each Muhājir with an Ansār in a tie of "Brotherhood that became even more precious and enduring than the bond of blood relationship. The Ansār volunteered to share half and half with other contractual brothers everything they earned or possessed. It is to this unification of interests that the Qur'ān refers in the following verses:

﴿إِنَّ الَّـذِينَ آمَنُـواْ وَهَـاجَرُواْ وَجَاهَـدُواْ بِـأَمْوَالِهِمْ وَأَنفُـسِهِمْ فِـي سَـبِيلِ اللَّهِ وَالَّـذِينَ آوَواْ وَّنَصَرُواْ، أُوْلَئِكَ بَعْضُهُمْ أَوْلِيَاء بَعْضٍ﴾

Surely those (Muhājirūn) who believed and migrated and strived hard in the way of Allāh with their property and souls, and those (Ansār) who sheltered and helped them, these are indeed friends (and protectors) of one another. (Qur'ān, 8:72)

The Muhājirūn were anxious not to remain a burden on their brothers. Soon, many of them settled down to trade and do business. In the course of time, they were rehabilitated, and within a few years, they were no longer in need of any financial support. It was then that the following verse was revealed:

﴿ وَأُوْلُواْ الأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ؛ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

And the possessors of relationships are nearer to each other.
(Qur'ān, 8:75)

In Medīna, Islam had at first to face serious challenges. Danger threatened it from all sides, and it had to fight against great odds for mere survival. Some of the battles forced on it were inspired by political motives, others were the result of direct opposition to the new faith and the desperate efforts which its enemies exerted to quell it before it firmly established itself. Other difficulties were added by the predatory and warlike habits of the nomadic tribes roaming around the city and the insecurity and lawlessness prevailing in the country at large. It may be a good idea, therefore, to analyze and understand the political conditions of Arabia of the time.

PRE-ISLAMIC ARABIA

The Arabs belonged to one ethnic race, but history does not record that they were ever united as one nation. They were divided into tribes and clans, each having its own chief or chieftain. They, no doubt, spoke the same language, but each tribe followed a different dialect. Indeed, even religion was not a binding force. Almost every house had its own god; tribes had their own supreme deities. In the south were the small principalities of Himyar, Awza and Aqyal. In the middle and northern Arabia lived the tribes of Bakr, Taghlib, Shaiban, Azd, Quza`ah, Kandaf, Lakhm, Juzam, Banū Ḥanifa, Tay, Assad, Hawazin, Ghatfan, and Aws. Khazraj, Thaqif, Quraish and others were frequently engaged in intensive warfare. The Aws and the Khazraj belonged to Banū Qayla. Shortly before Muḥammed's arrival, the Battle of Bu`ath, which broke out during the seventh year of the Prophet's mission, between these two clans, had shattered the power of the Khazraj who were now considering making Ibn Ubay, namely Abdullāh ibn Ubay Salool, king of Medīna. They hoped, by doing so, that they would be guided by him in consolidating their power, especially since they were more nOmarous than the other clan. But the appearance of the Prophet ﷺ and the conversion of the majority of the Aws to Islam turned the tide in favor of the Prophet

ﷺ. He proved himself to be the right man who came to the right place at the right time to put an end to the senseless bloodshed. Bakr and Taghlib, too, had been fighting each other for forty years. Blood engagements had ruined many a tribe of Ḥadaramaut. and the Battle of Fijar between Banū Qais and Quraish had not yet ended. If any member of a tribe was killed, the tribe considered itself duty bound to seek revenge not merely on the murderer but also on the tribe to which he belonged. Since there was no effective machinery to settle such disputes, this invariably touched off furious wars which lasted for generations. Tribal might, dash and alacrity, were the only guarantee of a precarious security. The desert and the hills were home to fierce nomadic tribes that lived largely on plunder and depredation, but trade was also a major source of livelihood. Only a few months of the year were regarded as sacred. It was only then that bloodshed was stopped in order to facilitate the performance of the annual pilgrimage to Mecca or to trade at `Okaz. But even this convention was at times relaxed to suit the convenience of individual tribes. Only the precincts of the Ka`ba were considered sacred and were free from bloodshed. It is to this state of affairs that the Qur'ān has drawn attention:

﴿أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا آمِنًا وَيُتَخَطَّفُ النَّاسُ مِنْ حَوْلِهِمْ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَةِ اللَّهِ يَكْفُرُونَ؟﴾

Do they not see that we have made a sacred territory secure for them, while men are carried off by force all around them? (Qur'ān, 29:67)

The conditions in the country were so insecure that till 5 A.H./626 A.D., the powerful tribe of Abdul-Qais of Bahrain could not think of going to Ḥijāz outside the sacred months. Even the caravans going to or returning from Syria were sometimes plundered in open daylight.

Muslims' pasture lands were at times raided. Although conditions had considerably improved by then, the route to Mecca from Medīna was not altogether safe till the fall of Mecca in 630 A.D.

While the country was so strife-ridden internally, dangers from

outside were no less. The Roman and Persian empires had extended their domain to the fertile provinces of Yemen, Oman and Bahrain, extending their sovereignty to their land. The Romans had occupied Syria. Ghassān and some other Arab tribes, who had embraced Christianity, had been set up as the latter's feudatories. The Romans had expelled the Jews from Syria and Palestine in the second Century B.C. These Jews had migrated to Medīna and its suburbs and built strong fortresses at Medīna, Khaibar, Taima, Fadak and other places. Prospering themselves, the Jews were extremely jealous of prosperity in other races and strongly resented rivalry in trade business. They believed themselves to be God's "chosen people and their conduct was characterized by pride and arrogance intensified by the feeling of being secure inside their formidable fortresses. Only a few of them, including Abdullāh ibn Salam, one of their rabbis, embraced Islam. The majority did not believe in Muḥammed ﷺ, the prophet prophecized, in their Scriptures, because they expected the Promised One to be one of the Israelites, one who would rise in Syria, not in Arabia, with Hebrew as his langauge.

It was during such times that the Prophet ﷺ started his great mission. For preparing the ground and the proper climate, the first step that he took was to unite the Ansār and the Muhājirūn.

ESTABLISHING BROTHERHOOD (623 A.D.)

In the next year, the 13th after the inception of the historic Prophetic mission, the Prophet ﷺ established brotherhood between each couple of his followers, one from the Ansār and one from the Muhājirūn. Thus, Abū Bakr and `Omar ibn al-Khaṭṭāb were joined as brothers; so were Ḥamzah and Zayd ibn al-Ḥārithah, `Othmān ibn `Affān and Abd al-Rahmān ibn `Awf, al-Zubayr ibn al-`Awwam and Ibn Mas`ud, `Obaydah ibn al-Hārith and Bilāl ibn Rabāh the Ethiopian, Talhah and Sa`id ibn Zayd, Mus`ab ibn `Omayr and Sa`d ibn Abū al-Waqqas, Abū `Obaydah and Salim...., etc. The Prophet ﷺ established brotherhood between himself and Ali ibn Abū Ṭālib عليه السلام, telling him, as we are told by al-Sayyūti, "You are my brother in the life of this world and in that of the hereafter.

PRAYERS AND FAST MANDATED (623 A.D.)

Bilāl ibn Rabāh was an Ethiopian intellectual who had embraced Nestorian Christianity then came to Arabia looking for the new prophet, fell in captivity then sold in Mecca as a slave of the Umayyads, bought by `Othmān and freed to be one of the early converts to Islam and the very first *mu'aththin*, caller to prayers. He started calling the *adhān* publicly this very year (623 A.D.). The following verses of Sūrat al-Baqara (Chapter of the Cow) were revealed ordering the faithful to direct their faces towards Mecca as their *qibla*:

﴿ قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ، فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا، فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ، وَحَيْثُ مَا كُنتُمْ فَوَلُّواْ وُجُوهَكُمْ شَطْرَهُ؛ وَإِنَّ الَّذِينَ أُوتُواْ الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِن رَّبِّهِمْ، وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ ۞ وَلَئِنْ أَتَيْتَ الَّذِينَ أُوتُواْ الْكِتَابَ بِكُلِّ آيَةٍ مَّا تَبِعُواْ قِبْلَتَكَ، وَمَا أَنتَ بِتَابِعٍ قِبْلَتَهُمْ، وَمَا بَعْضُهُم بِتَابِعٍ قِبْلَةَ بَعْضٍ؛ وَلَئِنِ اتَّبَعْتَ أَهْوَاءهُم مِّن بَعْدِ مَا جَاءكَ مِنَ الْعِلْمِ، إِنَّكَ إِذاً لَّمِنَ الظَّالِمِينَ ۞ ﴾

Indeed, We see the turning of your face to the heavens; so, We shall surely turn you to a qibla *which you shall like; turn then your face towards the Sacred Mosque, and wherever you are, turn your faces towards it, and those who have been given the Book most surely know that it is the truth from their Lord, and Allāh is not at all heedless of what they do. and even if you bring those who have been given the Book every Sign, they shall not follow your qibla, nor can you be a follower of their* qibla*, nor are they the followers of each other's* qibla*, and if you follow their desires after the knowledge that has come to you, then you shall most surely be among the unjust.* (Qur'ān, 2:144-145)

Before then, they used to direct their faces towards Jerusalem, something because of which the Jews of Medīna taunted them; idols still littered the Ka`ba in Mecca. and the fast of the month of Ramadān was also mandated in the same year in response to verses 179 - 181 of the same Chapter referred to above.

ALI MARRIES FĀTIMA (624 A.D.)

On Sunday, the 18th of Rajab of the next year (2 A.H.), corresponding to January 15, 624 A.D., Fāṭima, daughter of the Prophet ﷺ, was married to Ali عليه السلام. All that Ali عليه السلام could offer by way of *mahr* (dower) was his coat of mail, and all that the Prophet

ﷺ could give to his daughter as a wedding gift were: an ordinary cot, a mattress stuffed with palm leaves, a water bag, two grinding stones, and two earthen pitchers. Yet some writers insinuate that the Prophet ﷺ and his party were ambushing and plundering trade caravans! If these writers, who profess to be unbiased, are to be believed, what had happened to the booty and the riches?! What is most dangerous about such "historians is that they dutifully cite a mass of historical data and in the same breath utter some falsehoods so that those lies may also pass on as historically true.

A PACT WITH THE JEWS (624 A.D.)

Having thus welded the Ansār and the Muhājirūn into one Brotherhood, the Prophet ﷺ now set himself to the task of establishing a stable society, a commonwealth based on equality of rights and on the concept of universal humanity. Granting equality of status and rights as well as full freedom of religion and of conscience to the Jews, he invited them to enter into a pact with the Muslims. He drew up a charter which has been reproduced by the historian Ibn Hāshim thus:

In the Name of the Most Merciful and Compassionate God. Granted by Mohammed, the Prophet ﷺ, to the Believers, whether of Quraish or of Yathrib, and all individuals of whatever origin who have made common cause with them, all these shall constitute one nation.

Then, after regulating the payment of the *diyya* (blood money) by the various clans and fixing some wise rules regarding the private duties of Muslims among themselves, the document proceeds thus:

The state of peace and war shall be common to all Muslims; none among them shall have the right of concluding peace with, or declaring war against, the enemies of his co-religionists. The Jews who enter into this covenant shall be protected from all insults and vexations; they shall have an equal right with our own people to our assistance and good offices. The Jews of the various branches of `Awf, Najjār, al-Hārith, Jashm, Tha`labah, Aws, and all others domiciled in Yathrib shall form with the Muslims one composite nation. They shall practice their religion as freely as the Muslims. The clients and allies of the Jews shall enjoy the same security and freedom. The guilty shall be pursued and punished. The Jews shall join

the Muslims in defending Yathrib against all enemies. The interior of Yathrib shall be a sacred place for all those who accept this Charter. The clients and allies of the Muslims and of the Jews shall be as respected as the principals. All Muslims shall hold in abhorrence anyone found guilty of a crime, injustice, or disorder. None shall uphold the culpable, even if he may be his nearest in kinship.

Then, after some other provisions regarding the internal management of the State, this extraordinary document concluded thus:

All future disputes between those who accept this Charter shall be finally referred, after God, to the Prophet ﷺ.

The Jews of Medīna accepted this Pact. After some time, the neighbouring Jewish tribes of Banū Nadir and Banū Quraizah signed it, too. But, as later events proved, it was only expediency that had dictated this course of action to the Jews. There was no change of heart on their part and they secretly nursed the same hostile feelings against the Aws and the Khazraj as before and viewed the growing confederation of the Muslims with grave concern and animosity. In the course of time, they started taunting and abusing the Muslims, frequently quarrelling with them and resorting to treachery and sedition. They were assisted by some people of the Aws and the Khazraj who had become lukewarm converts: the Manāfiqun (hypocrites). These were headed by Abdullāh ibn Ubay who had his own designs to become the king of Medīna and, together with the Jews, they became a constant source of danger to the newborn religion and to its adherents.

The Jews, who had thriving business deals with Quraish of Mecca, conspired with them to eradicate the infant religion before it assumed formidable proportions. As the head of the religion, and a general in a time of almost continuous warfare, Muḥammed ﷺ was the guardian of the lives and liberty of the people. The very existence of the nascent religion was in serious peril. Islam preaches the brotherhood of mankind; it insists on toleration of all religions and creeds; it enjoins kindness and compassion, but it does not permit its followers to submit to the forces of disintegration.

Being in league with the Jews and the *Manāfiqun*, the Meccans started harassing the Muslims. Under the leadership of Karz ibn Jabir al-Fahri, they started raiding up to the very outskirts of Medīna, destroying fruit-bearing trees and carrying away flocks. News began pouring into Medīna that the Meccans were allying with other tribes to launch a massive attack against the Muslims. Muḥammed ﷺ sent out small ambassadorial missions to these tribes to contract alliances and treaties. One of those missions entered into a treaty with Banū Zamra. The terms of the treaty were as follows:

This is the document of Muḥammed, Messenger of God ﷺ, for Banū Zamra. Their lives and property are safe. If they are attacked by anyone, they will be assisted except when they themselves fight against the religion (Islam). In return, they will come to the help of the Prophet ﷺ when called on by him.

A similar pact was made with Banū Madlaj at Dhul-`Ashīra. Quraish had sent a threatening letter to Abdullāh ibn Ubay who was the chief of his tribe prior to the arrival of the Prophet ﷺ: "You have given shelter to our man (Muḥammed ﷺ). You should either kill him or turn him out of Medīna or else we swear that we will attack you and, killing all the males, we will capture and enjoy your women.

The attack was considered so imminent, and the small band of Muslims was in such peril, that the Prophet ﷺ used to remain awake throughout the night. al-Darmi and al-Ḥakim have recorded that "When the Prophet ﷺ and his companions, the *ṣaḥāba* رضي الله عنهم, came to Medīna and the Ansār sheltered them, the Arabs decided to attack them. The Prophet's companions used to sleep holding to their weapons.

MILITARY RECONNAISSANCE

Quraishites were extremely furious about Muḥammed ﷺ slipping away from their hands, having made all preparations to kill him. The news that Islam was rapidly gaining hold in Medīna did nothing to pacify their rage and animosity. Several times news reached Medīna that they were planning to attack the Muslims. As a result, the

Prophet ﷺ had to send out reconnoitering parties now and then to find out the designs and movements of Quraish and to watch the routes and highways to prevent any sudden attack.

Once, thirty Muslims (under the command of Ḥamzah, the Prophet's uncle) met a party of 300 riders (under the command of Abū Jahl) at Saiful-Bahr. The Meccans were eager to massacre the small group of thirty, but Majdi ibn `Amr al-Juhni (who had a covenant with both groups) prevailed on both sides and convinced them to go back to their respective places. Thus, a battle was averted.

Some time later, a patrolling party of 60 to 80 Muslims, under the command of `Obaydah ibn al-Hārith (a cousin of the Prophet ﷺ) reached Rabigh and found 200 riders of Quraish under the command of `Ikrimah ibn Abū Jahl. Quraishites started the battle with their bows and arrows. Then, someone thought that the Muslims could not come with such a small force to face a group of warriors so superior in number unless they had a great army hidden somewhere. This idea spread, and they fled away.

A small party of twelve persons under the command of Abdullāh ibn Jahsh (also a cousin of the Prophet[1]) was dispatched to Nakhlah, an area between Taif and Mecca, with sealed orders to be opened after two days' journey—a precaution against espionage which was rife. The letter, as quoted by al-Tabari on page 1275 of his *Tārīkh*, stated: "Stay at Nakhlah; gather information about the designs of Quraish and communicate.

It was only coincidentally that the party met some Meccan traders and that one of them, `Amr ibn al-Ḥadrami, a highly distinguished man of nobility, was killed at the hands of Abdullāh. One man escaped, and two others were brought to the Prophet ﷺ as prisoners. The date of the incident was mistaken by the party as the last day of Jumada II, but the Meccans claimed that it was the first of the holy month of Rajab during which no aggression was permitted. The

[1]Remember that Prophet Muhammed's uncles numbered eleven; so, he had quite few cousins.

action was thus interpreted as a deliberate encroachment on the sanctity of the holy month. Abdullāh had apparently acted beyond his instructions, and this incident aggravated the situation. Except for this isolated incident, in none of the nOmarous expeditions listed by Arab historians as *sarāya* was there any skirmish or a question of looting and plundering. They were sent out either to make alliances with neighbouring tribes, or they were reconnaissance patrols; news was reaching Medīna that the Meccans might strike any day.

BADR: THE FIRST BATTLE IN ISLAM (624 A.D.)

Quraish had began grand-scale preparations to attack Medīna. The trade caravan which had gone to Syria that year headed by Abū Sufyān was extraordinarily equipped. Every Quraishite put all his savings in that caravan, and it was decided that the profit accrued that year would be given to the traders to spend on arms, horses, and other items of war to battle the Muslims of Medīna.

This news did cause a great deal of anxiety in Medīna. As Abū Sufyān was returning from Syria, he feared that the Muslims might intercept his trade caravan. He sent a messenger well in advance to inform the leaders of Quraish of his fears. On receiving the message, a well-equipped army of one thousand Meccans marched towards Medīna under the command of Abū Jahl.

They had reached Badr (200 miles from Mecca and 80 miles from Medīna) when news came that the trade caravan was passing just three miles on the seaside from the Quraishites' camp, and that it had not encountered any attack from the Muslims yet. But since the Meccans were so eager to battle Muḥammed ﷺ and his followers, they decided to proceed towards Medīna anyway. After all, was not the objective of sending such a trade caravan this very battle?! So, why should they go back to Mecca when they had one thousand well-equipped warriors among them who were sufficient to teach the Muslims a lesson?! They camped at the stream of Badr.

Now let us see what was happening in Medīna. When news came that the trade caravan was coming from Syria (on the north side) and that the Meccan army was marching towards Medīna (from the

south), the Muslims thought that they would be crushed between these two enemy groups.

Now, there were two options before the Muslims in Medīna: to either save themselves from being overwhelmed by the Meccans with all their resources from the rich Syrian trade, or choose another alternative (one which had the least danger for the time being and which also promised a rich booty): fall on the Quraishi caravan returning from Syria richly laden and led by Abū Sufyān with only 40 not so well-armed men. From a worldly point of view, this latter course was the safest and the most lucrative, and many Muslims preferred it. The other alternative, which was actually adopted on the recommendation of the Prophet ﷺ as guided by God, was to leave the booty alone and to march out boldly against the well-armed and well-equipped Quraishite army of 1,000 men coming from Mecca.

The Prophet ﷺ, as usual, consulted with his companions according to Islam's version of "democracy", in this regard. Abū Bakr said, “The Prophet ﷺ knows better, but it has come to my knowledge that Quarish folks are fast approaching. They are only two stages from us." `Omar ibn al-Khaṭṭāb added, “O Messenger of Allāh! The prestige of Quraish is involved in this affair. They have never bent their haughty necks to servitude. Since becoming infidels, they have never turned believers. They are sure to set themselves stubbornly against you. You should, therefore, have adequate equipment of war to meet them." `Omar's statements did not please the Prophet ﷺ at all, and signs of indignation were visible on his face, but he did not comment. al-Miqdād ibn `Amr[1] then addressed the Prophet thus:

[1]Al-Miqdād ibn `Amr is very well known in history as al-Miqdād ibn al-Aswad al-Kindi (of Banū Kinda). His date of birth is unknown, but he died in 33 A.H./653 A.D. He was one of the earliest converts to Islam who received a great deal of persecution and torture at the hands of pagan Meccans. He is so famous that writers use only his first name when they write about him. He participated in the battles of Badr, Uhud, al-Khandaq (moat), and in all expeditions. He is one of those who boycotted the “election of Abū Bakr as the successor to the Prophet ﷺ, knowing that Ali had already been appointed by the Prophet ﷺ for the job.

“We should not repeat what the Children of Israel had said to Moses, that is, `Go, you and your Lord, to fight while we sit here waiting.' Rather, by Allāh Who sent you to guide us, we should say: `Go you and your Lord to fight and we shall fight your foe on your right and on your left, in front of you and behind you, till the Lord grants you victory.'" Hearing this speech of Miqdād, the Prophet ﷺ smiled and blessed him. Now the Prophet ﷺ turned to the Ansār to see what they had to say. They formed the majority of his fighting force. He was apprehensive lest they should say that they had pledged to assist him only in repulsing any attack against their city, Medīna. But Sa`d ibn Mu`ath[1] stood up on behalf of the Ansār and said to him that they had received him as the Prophet of Allāh ﷺ and had sworn

[1]He is one of the greatest figures in early Islamic history, one of the pillars on which Islam was erected although he was in the company of the Prophet ﷺ for a short period of time (only five years). An entire volume can be written about his merits. His full name is Abū `Amr Sa`d ibn Mu`ath ibn Imri'ul-Qays (the famous poet) ibn Zayd ibn Abdul-Ashhal ibn Jasham ibn al-°ārith ibn al-Khazraj ibn al-Thubayt. The full name of his last ancestor (al-Thubayt) is: `Amr ibn Malik ibn al-Aws al-An**S**āri al-Awsi al-Ashhal. His mother's name was Kabsha daughter of Rafi[c.]. She was one of the companions of the Prophet ﷺ. The date of his birth is unknown, but he died in 5 A.H./626 A.D. He is one of the dignitaries of Medīna who participated in the Battle of Badr, and he is famous for his love for the Prophet's Progeny (Ahl al-Bayt عليهم السلام), so much so that even Imām Hassan al-`Askari praises him. He accepted Islam at the hands of the great *sahābi* Mus`ab ibn `Omayr after the first Pledge of Aqaba, that is, in 622 A.D. The Prophet ﷺ loved him so much that he cursed his murderer, Haban ibn al-`Arqa (al-Arqa being the name of his mother; his father's name is unknown), who shot him with an arrow during the Battle of the Khandaq. He died one month after being shot under the weight of his wound. He is the one who arbitrated the Muslims' conflict with Banū Qurayzah, the Jews of Medīna. The Prophet ﷺ once said about him after his death, “Each mourner lies save one that mourns Sa`d ibn Mu`ath. This is recorded in al-*Isiti`ab* where we are told that the Prophet ﷺ ordered a tent erected for Sa`d inside the Medīna mosque after his receiving the injury from the arrow so that he would visit him every day. Surely Sa`d deserves more space in this book, but we pray the Almighty to forgive us for our shortcomings and to reward Sa`d on our behalf with the best of His rewards, *Allāhomma Ameen*.

allegiance to him, promising to obey him. They, therefore, were all ready to follow him, to do whatever pleased him, though it were to throw themselves into the sea. The Prophet appreciated this statement and made it known to everyone that he had decided to face the Meccan forces, assuring them of victory.

This situation is described in the following *āyāt* of the Qur'ān:

﴿ كَمَا أَخْرَجَكَ رَبُّكَ مِن بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِّنَ الْمُؤْمِنِينَ لَكَارِهُونَ ۞ يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَمَا تَبَيَّنَ كَأَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ يَنظُرُونَ ۞ وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشَّوْكَةِ تَكُونُ لَكُمْ وَيُرِيدُ اللَّهُ أَن يُحِقَّ الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ دَابِرَ الْكَافِرِينَ ۞ لِيُحِقَّ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ وَلَوْ كَرِهَ الْمُجْرِمُونَ ﴾

Just as your Lord caused you (O Muḥammed!) to go forth from your house with the truth, though a party of the believers were averse thereto; they disputed with you about the truth after it had become clear (to them), (and they went forth) as if they were being driven to death while they looked (at it). And when Allāh promised you one of the two parties that it shall be yours, and you loved that the one not armed should be yours, Allāh desired to manifest the truth of what was true by His words and to cut off the root of the unbelievers, so that He may manifest the truth of what was true and show the falsehood of what was false, even though the guilty ones disliked it. (Qur'ān, 8:5-8)

These verses clearly show that the Meccan army was already on its way long before the Muslims came out of Medīna to defend themselves. Also, they clearly show that although some Muslims desired to avoid the Meccan army and to attack the trade caravan, that idea was not accepted, and that the decided aim and objective of their march was to fight the Meccan army which was already on its way.

This clearly belies the vicious and mischievous propaganda of Western writers who claim that the Prophet had intended to attack the trade caravan of Quraish and that Quraish had come out only to protect it. The verses of the Qur'ān provide an authentic contemporary record of the events of Badr. If there is any writing by

anyone which goes against this Divine account, it must be thrown out of the window.

You may wonder why the enemies of Islam labour so much to present this battle of Badr as one in which the Quraishites (poor souls!) were aiming at only protecting their trade caravan. The reason is this: It was the first battle between the pagan Quraishites and the Muslims, and if the responsibility of this first battle is laid on the heads of the Muslims, then all subsequent battles could be portrayed as being the continuation of this battle and, thus, the Prophet could be presented as a warrior prophet who by his plundering designs compelled the "peace-loving Meccans to fight!

Anyhow, let us go back to our narrative. The Meccan army was in control of the stream of Badr, and the ground of their campsite was of firm clay. Contrarily, the Muslims were far from the stream and thus experienced difficulty in finding water. To make matters worse, many Muslims had nocturnal discharge while asleep and became "unclean (*najis*). and the ground under them was sandy which was likely to prevent fast running during the battle.

God helped them by sending rain which provided them with water enough for their needs and made the sandy ground firm for them, while the firm clay of the Meccans' side became muddy and slippery, making their stand maneuvers difficult.

Referring to this, Allāh says in the Qur'ān:

﴿ إِذْ يُغَشِّيكُمُ النُّعَاسَ أَمَنَةً مِّنْهُ وَيُنَزِّلُ عَلَيْكُم مِّن السَّمَاء مَاء لِّيُطَهِّرَكُم بِهِ وَيُذْهِبَ عَنكُمْ رِجْزَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الأَقْدَامَ ﴾

(Remember) when He caused drowsiness to fall on you as a security from Him and sent down on you water from the cloud so that He might thereby purify you and take away from you the uncleanness of Satan, so that He might fortify your hearts and keep (your) footsteps thereby firm. (Qur'ān, 8:11)

In this background, look at the insinuation of some Western

“scholars who have written that the Prophet had taken control of the stream of Badr and by refusing water to the Meccans, reduced them to defeat!

Anyhow, the facts of the actual battle are, in short, as follows:

With an ill-equipped body of three hundred and thirteen persons, 61 from the Aws and 170 from the Khazraj, having among them only two horses and seventy camels (which they rode by turn), the Prophet proceeded to Badr, about eighty miles from Medīna, to meet the Meccan army. Young Ali عليه السلام was the standard-bearer. The forces met on Friday, the 17th of the month of Ramadān, 2 A.H. (March 16, 624 A.D.). According to the customs of the Arabs, three Quraishite warriors challenged their opponents to individual duels. They were `Otbah, Abū Sufyān's father-in-law and father of Hind who tried to chew Ḥamzah's liver, as the reader will come to know later, al-Walīd, `Otbah's son, and Shaybah, brother of `Otbah, all Umayyads. They enjoyed a great deal of influence in their tribe. Three Ansār stepped forward accepting their challenge, but the Quraishites refused to accept them as their equals and instead invited the “Meccan renegades, as they called them, to come out to meet them on the battlefield. Ali عليه السلام and `Obaydah, both cosuins of the Prophet, as well as Ḥamzah the valiant, his uncle, all Hashemites, responded to the challenge, and the fight between these six men broke out. It was a fierce and prolonged contest. Ali عليه السلام and Ḥamzah succeeded in the end in overpowering their opponents, al-Walīd and Shaybah respectively, whom they slew. Then they went to aid `Obaydah who was severely wounded and nearly overpowered by `Otbah. They killed `Otbah and captured `Obaydah who died of his wounds four days later.

After these individual duels, a pitched battle ensued. The stakes were high. Both forces fought valiantly but the Muslims were animated by holy zeal. In the thick of the battle, the Prophet was watching the progress of the battle intensely; he prayed to God, earnestly plead toing Him thus:

“O Lord, forget not Thy promise of assistance! O Lord! If this small

band were to perish, there will be none to worship Thee. Coming out of his canopy, he cast a handful of gravel into the air towards the enemy saying, "Confusion seize their faces! He called out to his men saying, "Courage, my children! Close your ranks! Discharge your arrows, and the day is yours! According to Abū al-Fidā', both armies heard his voice. The pagans imagined that they saw angelic warriors; the Quraishi line wavered, and a number of their most brave and distinguished men fell.

Allāh describes this battle in the following verses:

﴿ إِذْ تَسْتَغِيثُونَ رَبَّكُمْ، فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُم بِأَلْفٍ مِّنَ الْمَلائِكَةِ مُرْدِفِينَ ۞ وَمَا جَعَلَهُ اللَّهُ إِلاَّ بُشْرَى، وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ؛ وَمَا النَّصْرُ إِلاَّ مِنْ عِندِ اللَّهِ؛ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴾

(Remember) when you sought aid from your Lord, so He answered you: I will assist you with a thousand angels following one another. and Allāh only gave it as a good news and so that your hearts might thereby be at ease, and victory is only from Allāh; surely Allāh is Mighty, Wise. (Qur'ān, 8:9-10)

The Muslims got the upper hand. Their leader, the Prophet, sat under a canopy thatched with palm branches which was erected and closely guarded by Sa`d ibn Mu`ath. Abū Bakr did not join the ranks of the fighters but sat by the Prophet's side. The Meccan pagans took to flight in a shameful manner. In their haste, they threw their armour away, abandoning their transport animals with all their camping gear and equipment. They suffered a miserable defeat.They were driven back, leaving seventy dead, including a number of their notable chiefs and the most brave of their men. The Muslims dug up a deep pit wherein they threw the corpses of the slain Meccan pagans, including those of `Otbah, Shaybah, al-Walīd (Khālid's father; read his story in this book and how Allāh condemned him), Umayyah, and Abū Jahl. The Prophet addressed them thus: "O `Otbah! O Shaybah! O Walīd! O Umayyah! O Abū Jahl! Alas! Have you found what your gods promised you to be the truth?! What my Lord promised me I have found to be true! Woe to you! You rejected me, your Prophet! You cast me forth while others gave me refuge; you fought me while others came to my help! "O Prophet!

said `Omar ibn al-Khaṭṭāb, who was standing by his side, “Do you really speak to the dead?! “Yes, the Prophet replied, “for they realize what I spoke to them better than you. All this is recorded in *Madarij al-Nubuwwah* and *Rawdat al-Ahbab*.

Half of these seventy were killed by Ali ibn Abū Ṭālib alone عليه السلام. It was his first war. Seventy others were taken prisoners. The Muslim force had lost only fourteen men, six from the Muhājirūn and eight from the Ansār.

The prisoners were treated with exceptional kindness with the exception of a couple who were most notorious; these were `Oqbah ibn Abū Mu`eet and al-Nathr ibn al-Hārith, who had to be beheaded. Even the hostile critic Muir says: “In pursuance of Mahomet's commands, the citizens of Medīna and such of the refugees as possessed houses received the prisoners and treated them with much consideration. `Blessings with the men of Medīna', said one of these prisoners in later days, `they made us ride while they themselves walked; they gave us wheaten bread to eat when there was little of it, contenting themselves with dates.' The more affluent prisoners paid ransom and were set free. The others were asked to teach ten persons each to read and write and this teaching was to count as their ransom. After all, in these times of progress and enlightenment, with all the charters and agreements on the treatment of prisoners of war, history does not record another instance even remotely as generous and as humane as the Muslims' treatment of the prisoners taken in their very first encounter about fourteen hundred years ago.

Among the captives were `Abbās, an uncle of the Prophet, Nawfal ibn al-Hārith, and Aqīl ibn Abū Ṭālib, both cousins of the Prophet, and Abul-`As ibn al-Rabee`, husband of Zainab daughter of Khadīja and Muḥammed's step-daughter. Abbās was stoutly built; he was a man of tall stature. He was captured by Abul Yasar, a man relatively thin, lean, and short! When asked how a man so small could overpower him, Abbās said that his captor looked to him at the time like a giant.

﴿ تِلْكَ حُدُودُ اللَّهِ، وَمَن يُطِعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا، وَذَٰلِكَ الْفَوْزُ الْعَظِيمُ ﴾

These are limits set by Allāh: Those who obey Allāh and His Messenger will be admitted into gardens with rivers flowing beneath to dwell in them (forever), and that will be the supreme achievement. (Qur'ān, 4:13)

Abbās saw the size of Abul Yasar appearing to him twice as big as he actually was, and he was not big at all... Abbās was asked to pay ransom for himself and for his nephews Nawfal and Aqīl. He replied that if he paid up the ransom, he would be reduced to begging alms of Quraish for the rest of his life. But to his great astonishment, the Prophet revealed to him the secret of the gold which he had entrusted to his wife at midnight before departing with the Meccan army! Then he recited the following verse of Sūrat al-Anfal:

﴿ يَا أَيُّهَا النَّبِيُّ قُل لِّمَن فِي أَيْدِيكُم مِّنَ الْأَسْرَىٰ إِن يَعْلَمِ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِّمَّا أُخِذَ مِنكُمْ وَيَغْفِرْ لَكُمْ، وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴾

O Prophet! Say to the captives in your hands: If Allāh knows of anything good in your hearts, He will give you beter than what has been taken away from you and will forgive you, and Allāh is most Forgiving, most Merciful. (Qur'ān, 8:70)

Abbās was now convinced beyond the shadow of doubt that his nephew was neither a pretender nor an ordinary man; how else did he know about what went on between him and his wife in the depth of the night? He admitted that nobody could know of that incident except God, so he readily embraced Islam, and so did his nephews. A few years later, when he found himself a man of considerable wealth, he reflected on the verse cited above and admitted that the prophecy was fulfilled.

In order to secure the release of Abul `As, his wife Zainab sent some of her jewelry, including a necklace given to her by her mother Khadīja, wife of the Prophet, as a wedding gift. The Prophet identified the necklace as soon as he saw it. Sadly reflecting on

Khadīja, he returned it to Abul `As, asking him to give it back to Zainab. He released him without any ransom on one condition: that he bring Zainab to him. Zayd ibn Hārithah escorted Abul `As back to Mecca, and after a few days, both men came back together with Zainab, the Prophet's step-daughter. Zainab, now a Muslim, refused to go back to her pagan husband unless he accepted Islam. He embraced Islam six years later in 630 A.D. after the conquest of Mecca by the Muslims and after appearing before the Prophet as a prisoner of war for the second time.

Quraish's defeat at Badr was the death blow to Abū Lahab, the only Hashemite who was a bitter opponent of the Prophet, and he died of grief one week after the battle at the loss of his friends and relatives, especially al-Walīd, Shaybah and `Otbah.

BATTLE AND AFTERMATH

The battle of Badr was remarkable in more ways than one. It demonstrated the great devotion of the disciples to their cause and their complete faith in the Prophet and his mission. Stood before them in the Meccan ranks were many of their close relatives, sons, fathers, or uncles. Thus, the Prophet's uncle `Abbās, Ali's brother `Aqīl, Abū Bakr's son, Huthaifah's father and `Omar's maternal uncle, to name a few, figured in the Meccan army. Yet the disciples never faltered. Personal feelings and sentiments were subordinated to the supreme cause. Such was the material from which Islam arose. The battle also proved that mere numerical superiority and matching valour are of no avail if the cause is not righteous. God helps those who make sacrifices in His cause.

The battle of Badr had far-reaching consequences. Till then, the Muslims were a harassed band avoiding any major conflict. This victory gave them confidence in their physical power. They could now meet force with force[1]. They were soon recognized as a power

[1]The Muslims of today, with rare exceptions, are helpless and spineless because they abandoned their creed and became the friends, servants, stooges and allies of some Western enemies of Islam who always scheme to sow the seeds of disunity among Muslims in order to rob them of their riches. This is why when our Muslim sisters in Bosnia were raped and their

to be reckoned with and smaller tribes were cautioned against joining forces against them. This victory dealt a severe blow to the prestige of Quraish. A number of their chiefs, such as Abū Jahl, `Otbah, Shaibah, Zam`ah, `As ibn Hishām, and Umayyah ibn Khalaf had been killed and, consequently, Abū Sufyān became their undisputed chieftain. Abdullāh ibn Ubay and his oscillating followers professed Islam, though in name only, and as *Manāfiqun* (hypocrites), they were always a source of danger. The Jews of Medīna and its vicinity were alarmed at the new power that had emerged. Their enmity towards the Muslims, however, did not abate, and a Jewish tribe, Banū Qinaqa`, had to be punished not long after Badr as will be discussed later. The ignominy of the defeat made the Meccans more bitter and furious and the cry of "Revenge! was on all lips.

GHAZWAT AL-SUWAIQ (624 A.D.)

Abū Sufyān had sworn vengeance. He took a vow that he would not touch his wives nor comb his hair till he had avenged that defeat. In order to fulfill this vow and to show that all was not lost for the Meccans, he set out towards Medīna in the month of Dhul-Hijjah, 2 A.H. (June 624 A.D.), leading two hundred horsemen. Salam ibn Mashkam, chief of the Jewish tribe of Banū Nadir, treated them to a feast and divulged to them the weak points of Medīna's fortifications. On the next day, Abū Sufyān raided a Medīna pasture, killing an Ansār named Sa`ad ibn `Amr and burning a number of houses. When this news reached the Prophet, he hotly pursued the raiders who fled, abandoning their rations. This gave the raid its name, "the battle of meal bags, *sawaiq*. Abū Sufyān was now planning for a much larger campaign.

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children and men massacred, the reaction of the Muslim world was almost totally muted; most Muslims nowadays are toothless; they are Muslims only in name. It is only when Muslims are able to meet force with force that they will earn the respect of the world community. There is no room for weaklings except at cemeteries. Might is still right; it has always been so, and it will always be so... The Muslims of the world should wake up.

GHAZWAT GHATFAN (625 A.D.)

In 3 A.H./625 A.D., the tribes of Banū Tha`labah and Banū Mihrab sent a force of five hundred and forty horsemen under the command of Da`thur ibn Muharib to raid Medīna. They gave up the idea when the Prophet marched with his companions out of Medīna to meet them. Da`thur, however, got an opportunity to launch a surprise attack on the Prophet ﷺ who was resting alone under a tree. “O Muḥammed!," cried he with a drawn sword in his hand, “Who is there now to save thee?!" “Allāh," replied the Prophet ﷺ. This dauntless composure and complete faith in God awed the wild bedouin whose sword now fell from his hand... Seizing it, the Prophet asked him in turn, “Who is there now to save thee, O Da`thur?" “Alas, none," replied the bedouin, and I testify that there is no god except Allāh, and that Muḥammed is the Messenger of Allāh. By Allāh! I shall never raise any army against you." “Then learn from me to be merciful," said the Prophet as he returned the sword to him. Da`thur was so impressed that he asked the Prophet for forgiveness.

THE BATTLE OF UHUD (625 A.D.)

Ghazwat al-Sawaiq was only a prelude to the big battle that was to follow. The chagrin and fury of Abū Sufyān and his Quraishite supporters at their defeat at Badr knew no bounds. Their whole energy was aroused and they commenced preparations for another attack on the Muslims. Abū Sufyān rallied behind him the coastal tribes of Banū Kinānah and Banū Tihamah. Their united forces numbered three thousand well equipped soldiers, seven hundred of whom were armed with coats of mail and two hundred were mounted on horseback, besides one thousand camels, all under the command of Abū Sufyān. The army's right wing was under the command of Khālid ibn al-Walīd and the left under that of `Ikrimah son of the ill-famed Abū Jahl. Women played their role to provide the men with moral support. They were led by Abū Sufyān's wife Hind who brought with her fifteen Meccan matrons. They took their place in the rear of the army, beating their drums and chanting poetry to animate the troops, magnifying the greatness of Hubal, the most popular deity in Mecca. On their way to Medīna, having reached Abwa', Hind wanted to dig out the grave containing the

remains of Āmina bint Wahab, Muḥammed's mother, who lay there buried for more than fifty years, but Divine Providence interferred, so she could not carry out her wicked scheme. Finally, the army reached Thul Hulaifa, a village about five Arabian miles to the north-east of Medīna, in the green corn fields of Mount Uhud, on Wednesday, Shawwal 4, 3 A.H. (March 23, 625 A.D.).

Muḥammed ﷺ was in Quba when he was informed by his uncle `Abbās, who was still living in Mecca, of Quraish's expedition, so he hurried back to Medīna. He consulted his followers whether to wait for the enemy's attack on the city and to defend it from within, or to meet the enemy outside the city. He was inclined to the former plan because he did not want the city's residents to be exposed to the perils of wars. Many of his close companions were of the same view, but the majority urged him to meet the enemy outside the city, and this view was finally adopted. But when the Prophet was ready to march out, they changed their mind again and spoke about it to the Prophet, but he nevertheless marched out with only a thousand men headed by Ali عليه السلام. This number included the forces raised by Abdullāh ibn Ubay who brought with him three hundred of his followers, the *Manāfiqun*, hypocrites, including a small number of his Jewish allies, but the Prophet refused to enlist the service of the Jews unless they accepted Islam, which they, of course, did not. Thus, he and all his 300 men were turned back, reducing the number of Muḥammed's army to seven hundred. Only a hundred of them had coats of mail, and between them they had only two horses. Their zeal was, however, so great that when some boys, who were considered too young to participate in the battle, were asked to go back, they departed very reluctantly and two of them, Rafiibn Khadij and Samrah, managed to remain with the army anyway.

The Prophet reached Uhud in the morning of Saturday, Shawwal 7, 3 A.H. (March 26, 625 A.D.) and took up his position below the mountain. The army was arrayed in fighting formations and fifty archers were posted, under the command of Abdullāh ibn Jubayr, at a pass between the hills surrounding Mount Uhud to guard the army from any rear attack. They had strict orders from the Prophet never to leave their post, whatever the outcome of the battle might be, till

they received further instructions. The standard was in the hands of Mus`ab ibn `Omayr. Zubayr was in command of the mailed section and Ḥamzah in command of the rest. On the side of the Meccans, Talhah held the standard and the various regiments were under the charge of Khālid ibn al-Walīd (who commanded the cavalry), `Ikrimah ibn Abū Jahl, Safwan ibn Umayyah and his brother Abdullāh. According to some references consulted for this book, the Meccan pagans enlisted in their army a number of their black slaves to fight with them.

Talhah, the pagans' standard-bearer, challenged the Muslims to individual combat. The challenge was accepted by Ali ibn Abū Ṭālib عليه السلام who soon cut off one of his legs with a single blow then killed him with another. It took only a few seconds. Talhah's dead body lay on the ground. The standard was taken by his brother `Othmān who was slashed to death by Ḥamzah. The third standard-bearer was killed by Ali عليه السلام. This continued till nine (or some historians say ten) standard-bearers were killed one after the other. These historians include Ibn al-Athir, Ibn Hishām, and al-Tabari. Abū `Amir, a veteran Meccan hero, stepped forward with his fifty archers and showered the Muslims with arrows. The Muslims responded with as thick and as prompt shower of arrows of their own. Thus did the battle begin with the Quraishites advancing in the form of a crescent. Ali عليه السلام, Ḥamzah and Abū Dajjanah demonstrated heroic valor.

An Abyssinian slave, Wahshi, had been commissioned by Hind, wife of Abū Sufyān, to kill either Muḥammed صلى الله عليه وآله وسلم, Ali عليه السلام, or Ḥamzah (in order to avenge the death of her father `Otbah ibn Rabi`ah, her brother al-Walīd as well as that of Ḥanzalah son of Abū Sufyān at Badr at their hands). He was lurking behind a rock when he singled Ḥamzah out and, seeing him engaged in a duel with Saba ibn Abd al-`Ozza, a Meccan hero, threw a spear at him which pierced his Abdomen, killing him instantly. At that juncture, Ali عليه السلام assigned the command of the various regiments of the army to Abū Dajjanah, Mus`ab ibn `Omayr, and Sahl ibn Hunayf. They collectively launched an attack against the Meccan army, breaking its center. The Meccans now wavered, and Ali عليه السلام and his heroes

gained the enemy's camp. The Meccans were seen turning to their heels, leaving their camp to the Muslims who proceeded to overrun it.

The Meccans were now losing heart till one of their women, `Omra daughter of `Alqamah, took up the standard herself. The Meccans again rallied behind her but they were crushed by the Muslims. The Meccans, having paid a heavy toll, fell back in disarray and the Muslims started gathering the booty. Their eagerness for spoil, however, turned the tide of victory which was almost already at hand. Thinking that the battle was over, most of the archers who were guarding the passage in the hill left their posts lured by the spoils even against the orders of their leader Abdullāh ibn Jubayr. Khālid ibn al-Walīd was fleeing when he saw such an opportunity and, gathering a group of men, he killed the few remaining defenders of the pass. Then he launched a furious attack from the rear. The Muslims were taken so much by surprise that they did not know what to do. In the general melee, their ranks became disorganized. The retreating Meccan forces rallied again and launched a fresh onslaught from the front. The Muslim standard-bearer, Musa`ab ibn `Omayr, who bore a great facial resemblance to the Prophet, was killed. Up went Ibn Sūraqah's cry that Muḥammed had been killed. This threw the Muslims into further confusion and utter dismay with some saying that had Muḥammed ﷺ been a true prophet, he would not have been killed, as is recorded in *Tārīkh al-Khamis*. Others were talking of going to Abū Sufyān and apologyzing to him, trying to win his amnesty. Even many of their famous personalities lost heart. `Omar ibn al-Khaṭṭāb threw his sword away saying that there was no use fighting since the Prophet was no more. He fled towards the mountain and, in his own words, he was jumping from one boulder to another like hill goats. Anas ibn Nazar, uncle of the renown *sahābi* Anas ibn Malik, saw how `Omar ibn al-Khaṭṭāb and Talhah ibn `Obaydullah were sitting leisurely along with others, so he asked them what they were doing. “We have nothing to do, they replied, “since Muḥammed ﷺ has been slain." “But, my friends!," said Anas, “Even if Muḥammed ﷺ were killed, certainly Muḥammed's Lord lives and never dies; therefore, do not value your lives only because the Prophet is dead. Rather, you

should fight for the cause for which he fought. Then he cried out, "O God! I am excused before You and acquitted in Your sight of what they say! Drawing his sword, he fought valiantly. It was in reference to this incident of how some people deserted the Prophet and how others fought beside him to the last that the following verses of the Holy Qur'ān were revealed there and then:

> And Muḥammed ﷺ is no more than a Prophet; prophets have already passed away before him; if then he dies or is killed, will you turn back on your heels? and whoever turns back on his heel will by no means harm Allāh in the least, and Allāh will reward the grateful. and a soul will not die except with the permission of Allāh; the term is (already) fixed, and whoever desires the reward of this world, I shall give him of it, and whoever desires the reward of the hereafter, I shall give him of it, and I will reward the grateful. and how many a prophet has fought (and) with whom were (present) many worshippers of the Lord? So they did not become weak-hearted on account of what befell them in Allāh's way, nor did they weaken, nor did they abase themselves, and Allāh loves those who are patient. (Qur'ān, 3:144-146)

Abū `Obaydah, Abū Bakr, and `Othmān also fled, the latter returning to Medīna after three days.

Many valiant soldiers, renouncing all discretion, entered the thick of the Meccan ranks determined to fight to the end. This went on till Ka`b ibn Malik (or some say Anas ibn Nazar) saw the Prophet and shouted at the top of his voice that the Prophet was still alive. The spirit of the Muslims revived, but the Prophet now became the chief target of the Meccan forces. Abdullāh ibn Qam advanced towards the Prophet and struck a sword on his head with such force that two links of his helmet penetrated the Prophet's face. `Otbah ibn Abū Waqqas threw a stone at the Prophet, further injuring his face and dislodging his two upper teeth. The Prophet now had fallen in a pit where Ali ibn Abū Ṭālib عليه السلام found him and protected him against the continuous furious onslaughts of the Meccans. When the Prophet saw this sacrificing spirit of Ali عليه السلام, he asked him as to why he, too, did not flee like the others. Ali عليه السلام replied: "Should I become a *kafir*

after having accepted Islam? Anas ibn Nazar continued fighting till he was martyred. and when Ali's sword broke down, the Prophet gave him his own sword, Dhul-Fiqar. It was then that a voice was heard from above saying, “There is no sword except Dhul-Fiqar. There is no brave man except Ali عليه السلام.

At the same time, arch-angel Gabriel told the Prophet that it was the height of loyalty and bravery which Ali عليه السلام was demonstrating to the Prophet. The Prophet said: “Why not? Ali is from me and I am from Ali." Gabriel said: “And I am from you both."

Later, some Muslims like Sa`d, Zubayr, Talhah, Abū Dajjanah and Ziyad, gathered around the Prophet. Faithful companions, including the brave lady Umm `Ammārah, prevented others from getting too close to the Prophet. With their bodies did they shield him against the rain of arrows. Standing in such a great peril, the Prophet cried to God: “O God! Forgive my people, for they know not!" There was no rancor, no bitterness, no ill-will in his heart against his mortal enemies even in such a precarious situation. An overwhelming compassion for the people and a burning desire to lead them to the right path actuated all his deeds and sayings. Then some other Muslims arrived where the Prophet was being defended at fearful odds by the small band of his companions. After some furious fighting, they managed to retreat to the security of the heights of Uhud.

Meanwhile, the word had reached Medīna that the Prophet was killed. The Prophet's daughter, Fāṭima al-Zahrā, surrounded by a group of Muslim women, hurried to Uhud. To her great relief, Fāṭima found her father alive but his forehead and face were covered with his own blood. Ali عليه السلام brought water in his shield and Fāṭima cleansed and dressed the wounds.

The Meccan forces had turned the tables but they were too exhausted to drive their advantage home either by attacking Medīna or by driving the Muslims from the heights of the mountain. They satiated their desire for vengeance by committing ghastly brutalities on the slain and the injured, cutting off their ears and noses and

mutilating their bodies. The brave Ḥamzah was amongst the slain. His heart was torn out by Hind, wife of Abū Sufyān, who also cut off his ears and nose and took out his heart and liver. She tried to chew the liver but Allāh made it so hard that she could not do so... She had to throw it out. The horrible scene was so revolting that the Prophet forbade forever the practice of mutilation.

With victory almost within their grasp, the Muslims had suffered a heavy blow. They were shaken in body and in spirit. But the Prophet preached to them fortitude and endurance.

In this battle, seventy Muslims were martyred and an equal number wounded. Ali عليه السلام received sixteen serious sword wounds. On the list of martyrs were: Mus`ab ibn `Omayr, Sa`d ibn al-Rabi`, `Ammārah ibn Ziyad, and Ḥanzala son of Abū `Amir, the first archer to defend Muslim lines. The Meccans lost 30 (or 22) warriors twelve of whom at the hands of Ali عليه السلام.

For those who laid their lives in the way of Allāh, the following glad tiding had been revealed:

﴿ وَلاَ تَحْسَبَنَّ الَّذِينَ قُتِلُواْ فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاء عِندَ رَبِّهِمْ يُرْزَقُونَ ﴾

And reckon not those who are killed in Allāh's way as dead; nay, they are alive (and) are sustained by their Lord. (Qur'ān, 3:169)

Having finished his engagements at Uhud in five or six days, the Prophet returned to Medīna where he heard the wailing of the women of Banū Abd al-Ash-hal for their dead. He expressed his regret that Ḥamzah the valiant had none to mourn him in the city. Sa`d ibn Mu`ath felt the same, so he went at once to his women and brought them to the Prophet's house so that they would mourn the death of Ḥamzah, and the Prophet blessed them for it. Their example was followed by all the women of the Ansār. This is recorded by al-Tabari and Ibn Athir.

THE BATTLE'S AFTERMATH

While retreating to Mecca, Abū Sufyān had bribed a traveller going

towards Medīna to inform the Prophet that the Meccans were again assembling a great force to attack Medīna. Hearing the news, Ali عليه السلام said: "Allāh is sufficient for us and most excellent Protector is He."

The Prophet went out at once, taking with him only those seventy warriors who were wounded in Uhud, to pursue the Meccan forces. He stayed for three days at a place called Ḥamra'ul-Assad but did not find any trace of the Meccans, so he returned. The Qur'ān mentions this episode in the following *āyāt*:

﴿ الَّذِينَ اسْتَجَابُواْ لِلَّهِ وَالرَّسُولِ مِن بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُواْ مِنْهُمْ وَاتَّقَوْاْ أَجْرٌ عَظِيمٌ ۞ الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُواْ لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُواْ حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ۞ فَانقَلَبُواْ بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ لَّمْ يَمْسَسْهُمْ سُوءٌ وَاتَّبَعُواْ رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ ۞ ﴾

Those who responded to the call of Allāh and the Messenger even after the wound had afflicted them, those among them who do good and guard (themselves against evil) shall have a great reward. Those to whom the people said: Surely men have gathered against you; therefore, fear them, but this only increased their faith, and they said: Allāh is sufficient for us and most excellent Protector is He. So they returned with favor from Allāh and (His) grace; no evil touched them, and they followed the pleasure of Allāh, and Allāh is the Lord of mighty grace. (Qur'ān, 3:172-174)

The defeat at Uhud did, indeed, create serious problems for the Muslims. It emboldened the nomadic tribes on the one hand to make forays on Medīna and, on the other hand, encouraged the Jews of Medīna to foment further trouble. Yet it was not disastrous for the Muslims. While a defeat at Badr, when the Muslims were yet a handful, would have wiped them out and rang the death knell of the Prophetic mission, a defeat here and there after Islam had gained strength only put the Muslims in the testing crucible so that they might emerge more determined and cured of any complacency and vanity to which they might have otherwise fallen prey.

The Meccans were determined to annihilate the Muslims. This objective they could not achieve. Their infantry had suffered such

losses that they could not even drive home the advantage they gained in the last stages of the battle. They had thought they were the masters of all western Arabia, but they could do nothing more than hold their own against the Muslims. It is not surprising, therefore, that they marched back to Mecca frustrated and discouraged.

The Meccans realized that on their own they could not crush the Islamic movement. They now started instigating other tribes to make common cause with them. Most of the tribes were already inimical to Islam. They practiced idolatry while Islam forbade it and enjoined worship of one God. Raiding and plundering were the general means of their livelihood while Islam dictated an orderly society, forbidding oppression, exploitation, and foul play. It enjoined its followers to seek honest means of livelihood. The influence of Quraish extended far and wide and all the tribes came into contact with them at the time of the annual pilgrimage. The Jews were also constantly instigating the tribes against the Muslims. The victory of the Muslims over Quraish at Badr had overawed nomadic tribes but their defeat at Uhud emboldened them to show their hands and a number of skirmishes followed.

MUHAMMED ﷺ MARRIES HAFSA

As mentioned earlier, `Omar ibn al-Khaṭṭāb was trying for some time to get the Prophet to marry his daughter Ḥafṣa (607 - 667 A.D.). It was in the month of Sha`ban of the same year, 3 A.H., corresponding to January 625 A.D., that such marriage finally took place. She was widow of Jaish ibn Huthaifah al-Sahmi[1] who had died in Medīna shortly after the Battle of Badr wherein he had participated. `Omar ibn al-Khaṭṭāb had first offered her to Abū Bakr to marry her, then to `Othmān ibn `Affān, but she was rejected by both. `Omar mentioned such rejection to the Prophet once by way of a complaint, so he, in order to oblige him, accepted her as his wife.

[1]According to a number of references, including the history books by al-Maqrīzi, al-Ya`qūbi and Ibn Hishām, the Prophet ﷺ sent `Amr ibn al-`Āṣ al-Sahmi as his ambassador carrying his letters to invite two brothers then ruling Oman: Jayfer and `Iyāth sons of al-Jalandi al-Azdi to accept Islam.

She was, however, divorced by the Prophet on account of her temper at a later time then, on the entreaties of her father, the Prophet took her back. She died in the month of Sha`ban, 45 A.H. (November [according to the Gregorian calendar, or October according to the Julian calendar] of 665 A.D.) at the age of 60.

HASSAN SON OF ALI عليهما السلام IS BORN (625 A.D.)

In the month of Ramadān of the same year (February 625 A.D.), Ḥassan was born to Ali and Fāṭima عليهما السلام, Muḥammed's only daughter. In the next year (4 A.H./625-6 A.D.), his borther Ḥussain (junior Ḥassan) عليه السلام was born. Both were named after Shabar and Shubayr, sons of Aron, brother of prophet Moses.

SARIYAT ABŪ SALMAH (626 A.D.)

Talhah and Khālid instigated their tribe, Banū Assad, to attack Medīna on the first of Muharram of 4 A.H./June 16, 625 A.D. The Prophet dispatched a force of one hundred and fifty men to intercept them. The invaders dispersed on seeing this force and there was no engagement.

SARIYAT IBN ANIS

In the same month (4 A.H.), Sufyān ibn Khālid of the Banū Lahyan prepared to attack Medīna. The Prophet sent Abdullāh ibn Anis with a force to meet him. Abdullāh was killed. Hostile critics say that the Prophet got the chiefs of some tribes killed to overawe them. They quote Arab historians like al-Waqidi, Ibn Hishām and Ibn al-Athir in recounting the names of the persons killed, but they very conveniently omit the details and circumstances given by the same authorities regarding the raids they were committing or the preparations they were making to assault Medīna. The Prophet could not ignore the danger that surrounded the Muslims; he would not allow them to be exterminated.

TREACHERY AT BI'R MA`ŪNAH

The tribes were not only repeatedly raiding Medīna but also employing treacherous methods to deplete the Muslim's ranks and resources. In Safar of 4 A.H./July of 625 A.D., Abū Barā' `Amir ibn Malik ibn Ja`far, chief of Banū `Amir ibn Sa`sa`ah, came to Medīna

and offered a present to the Mesenger of Allāh who declined to accept it. “I do not accept a present from a polyetheist, Muḥammed ﷺ said to him, “therefore, accept Islam so that I may accept your present. Then the prophet recited for him some Qur’ānic verses, but the man neither accepted Islam nor went away. Instead, he said, “O Muḥammed ﷺ! What you are inviting to is beautiful and good; so, if you send some of your men to the people of Najd to invite them to accept it, I hope that they will. “I fear for them what the people of Najd may do to them, said the Prophet. `Amir ibn Malik said, “I guarantee their safety; so, send them away so that they may invite people as you invite them. The Prophet sent al-Mundhir ibn `Amr of Banū Sa`idah with seventy of the best Muslims including al-Hārith ibn al-Sammah, Ḥaram ibn Milhan, `Orwah ibn Asma ibn al-Salt al-Salami, Nafiibn Budayl ibn Warqa' al-Khuzā`i, `Amir ibn Fuhayrah, slave of Abū Bakr, in the month of Safar, four months after the Battle of Uhud. With the exception of one person, namely Ka`b ibn Zayd, the entire party was put to death when it reached Bi'r Ma`unah. They were killed by the tribesmen of Banū `Asiyyah, Banū Ra`la, and Banū Thakwan. Having been injured, Ka`b ibn Zayd lay down pretending to be dead. He survived to take part in the Battle of Khandaq wherein he received the honor of martyrdom[1].

FOUL PLAY AT RAJĪ`

Likewise, the tribes of Adh`al and al-Deesh sent a deputation to the Prophet headed by one Murthid ibn Abū Murthid al-Ghanawi to inform him that they had accepted Islam and needed some instructors. He sent ten disciples with them. On reaching Raji`, the deputation was attacked by men of Banū Lahyan, a branch of the Huthayl tribe. Seven of the disciples were killed and the rest were captured. The Muslims defended themselves, killing seven of their attackers, bu5 they were soon overwhelmed by a much larger number of foes. The captives were sold in Mecca and those who purchased them put them to death. One of the captives was Zayd ibn al-Dathnah. A crowd, including Abū Sufyān, assembled to see him being slaughtered. Abū Sufyān inquired of him if he would not have considered himself lucky had Muḥammed ﷺ been there to be

[1]al-Majlisi, *Bihār al-Anwār*, Vol. 20, p. 148.

slaughtered in his place. The devoted attachment of Zayd to the Prophet can be gauged from the reply he gave. He said: “By God, I do not value my life even this much that in its place a thorn may pierce the sole of the Prophet's foot. He was thereupon slashed to death. Abū Sufyān could not help saying, “By Allāh! Never have I found people loving their fellow more than the people who follow Muḥammed ﷺ."[1]

ATTITUDE OF THE JEWS

For a long time, the Jews were masters of Medīna. The tribes of Aws and Khazraj (the Ansār) had settled there later. Gradually, these tribes gathered strength and equaled the Jews in power and prestige. The internecine war of the Bu`ath, however, weakened them, and the Jews again assumed ascendancy. The Jews were a prosperous people and money lending at exorbitant rates of interest was one of their main occupations. With the deterioration in the economic situation of the tribes of Aws and Khazraj, many of them became heavily in debt to the Jews. The position of authority and eminence, which their material superiority and strength gave to the Jews, received a big setback when Islam started spreading in Medīna. The expansion of Islam was, therefore, viewed by them with great indignation and apprehension. This has always been their attitude and will always remain so.

As soon as the Muslims settled, following their migration, in Medina, the Prophet wanted to estblish good relations with the Jews who preferred not to live within the city borders but inside fortresses which they built very well to protect them from the Arabs around them whom they despised and regarded as being inferior to them in every respect, as they always look at gentiles, goyim, as they call them.

In order to translate his desire into action, the Prophet signed a number of peace treaties with the most prominent Jewish tribes in Medina. Let us, for example, take a look at his treaty with the Banū Awf to see how clement, generous, tolerant and peace-loving the

[1] *Ibid*., Vol. 20, p. 152.

Prophet and the Muslims were, then we will contrast this attitude with that of the Jews and see how they bit the hand that stretched to shake theirs:

Below are the twelve Articles of the Prophet's treaty with Banū Awf Jews:

1. **أن يهود بني عوف أمة مع المؤمنين، لليهود دينهم وللمسلمين دينهم، مواليهم وأنفسهم.**
2. **وأن على اليهود نفقتهم، وعلى المسلمين نفقتهم.**
3. **وأن بينهم النصر على من حارب أهل هذه الصحيفة.**
4. **وأن بينهم النصح والنصيحة، والبر دون الإثم.**
5. **وأنه لا يأثم امرؤ بحليفه.**
6. **وأن النصر للمظلوم.**
7. **وأن اليهود ينفقون مع المؤمنين ما داموا محاربين.**
8. **وأن يثرب حرام جوفها لأهل هذه الصحيفة.**
9. **وأنه ما كان بين أهل هذه الصحيفة من حدث أو شجار يخاف فساده فإن مردَّه إلى الله، وإلى محمد رسول الله .**
10. **وأنه لا تُجَارُ قريشٌ ولا مَن نَصَرَهَا.**
11. **وأن بينهم النصر على من دَهَم يثرب.. على كل أناس حصتهم من جانبهم الذي قِبَلَهُمْ.**
12. **وأنه لا يحول هذا الكتاب دون ظالم أو آثم.**

Here is the translation of these twelve Articles:

1. The Banū Awf Jews comprise a nation with the believers (Muslims): The Jews have their religion and the Muslims have

theirs, (and this applies to) their slaves and their own selves.

2. The Jews pay their own expenes, and the Muslims pay their own expenses.

3. They both have to collaborate to fight anyone who fights this charter.

4. Among them, there should be advice and consultation, kindness rather than wrongdoing.

5. No ally should commit any wrongdoing to his ally.

6. Anyone (regardless of his faith) who is wronged must be supported.

7. The Jews spend with the believers (Muslims) so long as they remain fighting.

8. The interior of Yathrib (Medina) should be regarded by the people covered by this tablet as a sacred area.

9. Should an incident or a quarrel ensue among the people covered by this tablet the repercussions of which are feared must be referred to Allāh and to Muḥammed, the Messenger of Allāh.

10. Neither Quraish nor whoever supports it must be given refuge.

11. They both bear the responsibility to defend Yathrib against anyone who raids it; each people are responsible for protecting the area that faces them.

12. Nobody alters this document saves an oppressor or a sinner.[1]

Any fair-minded person who examines these terms will find them quite fair and equitable, but the question here is: Did the Jews abide

[1]Ibn Hishām, *Al-Seera Al-Nabawiyya*, Vol. 1, pp. 503-504.

by this agreement? The right answer is: Jews never abide by any agreement which they sign with the gentiles unless their interest dictates it. If it does not, they will unhesitatingly violate it, and this is what happened not only with these Banū Awf but also with all other Jewish tribes in Medina, so much so that in the end they found themselves expelled from it for eternity as punishment for their arrogance and total lack of respect for non-Jews.

How did the Jews of Medina behave towards the Muslims in general and the Prophet of Islam in particular?

The Holy Qur'ān narrates to us how those Jews ridiculed the Muslims' beliefs and even dared to claim that they were the "rich" while the Almighty is the poor one; read these verses:

﴿ لَّقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُواْ إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاء سَنَكْتُبُ مَا قَالُواْ وَقَتْلَهُمُ الأَنبِيَاء بِغَيْرِ حَقٍّ وَنَقُولُ ذُوقُواْ عَذَابَ الْحَرِيقِ ﴾

Allāh has heard the taunt of those who say, "Truly, Allāh is poor and we are rich!" We shall certainly record their words and (their acts) of killing the Prophets in defiance of what is right, and We shall say, "Taste the penalty of the scorching Fire!" (Qur'ān, 3:181)

Whenever they passed by the Prophet, they would be rude to him and tell him to his face that they wished him dead, saying: **السم عليك**"Assammo alaik" which means "poinson on you" instead of saying **السـلام عليـك** "Assalamo alaik," *Peace with you*, as civilized people who know the meaning of respect would do. The Prophet would simply answer them briefly with: "Wa-Alaikom **و عليكـم**," that is, "And on you, too," which they rightly deserved.

They also always schemed to create hostilities between the Mujahirūn and the Anṣār. Moreover, read in this book the incident of how they assaulted a Muslim woman who was shopping at one of their marketplaces and how they removed her veil then uncovered her private parts, and thus do some people behave.

The Almighty clearly warns the Muslims against the mischief of the

Jews of all times and climes:

﴿لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِّلَّذِينَ آمَنُواْ الْيَهُودَ وَالَّذِينَ أَشْرَكُواْ، وَلَتَجِدَنَّ أَقْرَبَهُمْ مَّوَدَّةً لِّلَّذِينَ آمَنُواْ الَّذِينَ قَالُواْ إِنَّا نَصَارَى؛ ذَلِكَ بِأَنَّ مِنْهُمْ قِسِّيسِينَ وَرُهْبَانًا، وَأَنَّهُمْ لاَ يَسْتَكْبِرُونَ﴾

Certainly you will find the most violent of all people in enmity for theose who believe (Muslims) to be the Jews and those who are polytheists, and you will certainly find the nearest in friendship to those who believe to be those who say: We are Christians. This is so because there are priests and monks among them and because they are not arrogant. (Qur'ān, 5:82)

In this verse, the Muslims are told by the Almighty that their most bitter enemies are the Jews, and that their best friends may be from among the Christians who, unlike the Jews, are not characterized by arrogance. Despite this verse, we see many leaders of Muslim countries vying with each other to lick the Jews' shoes when they are supposed to be guarding themselves against their mischief.

Expediency had actuated the Jews to enter into a pact with the Muslims, but soon they began plotting against Islam. They would distort the words and verses of the Qur'ān and mock and jeer at the Muslims. But the Prophet was bidden to bear it patiently:

﴿ وَلَتَسْمَعُنَّ مِنَ الَّذِينَ أُوتُواْ الْكِتَابَ مِن قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُواْ أَذًى كَثِيرًا وَإِن تَصْبِرُواْ وَتَتَّقُواْ فَإِنَّ ذَلِكَ مِنْ عَزْمِ الأُمُورِ ﴾

.... and you shall certainly hear from those who have been given the Book before you and from those who are polytheists much annoying talk, and if you are patient and guard (yourself against evil), surely this is one of the matters of great resolve. (Qur'ān, 3:186)

The Prophet tried his best to maintain friendly ties with the Jews. He even prayed for one of them (who had lended him some money) once that the Almighty would safeguard his beauty. Till his heath at the age of 80, that Jew's hair never turned gray. Read this incident on p. 15, Vol. 18, of *Bihār al-Anwār*. It is also recorded in the classic reference titled al-*Kharaij*. The Qur'ān stressed the fundamental unity between both religions, Islam and Judaism, and asked the Jews

to come to terms with the Muslims:

﴿ قُلْ: يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ: أَلاَّ نَعْبُدَ إِلاَّ اللَّهَ وَلاَ نُشْرِكَ بِهِ شَيْئًا، وَلاَ يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ اللَّهِ؛ فَإِن تَوَلَّوْا فَقُولُواْ: اشْهَدُواْ بِأَنَّا مُسْلِمُونَ﴾

Say: O people of the Book! Come to a word common between us and you: That we shall not worship any but Allāh and (that) we shall associate nothing with Him, and (that) some of us shall not take others for lords besides Allāh, but if they turn back, then say: Bear witness that we are Muslims. (Qur'ān, 3:64)

Neither kindness nor fair dealing on the part of the Prophet could, however, conciliate the Jews. They tried to revive the rift between the tribes of Aws and Khazraj. Some Jews would accept Islam one day and renounce it the next in order to show that there was nothing significant in Islam.

﴿ وَقَالَت طَّائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ: آمِنُواْ بِالَّذِيَ أُنزِلَ عَلَى الَّذِينَ آمَنُواْ وَجْهَ النَّهَارِ وَاكْفُرُواْ آخِرَهُ لَعَلَّهُمْ يَرْجِعُونَ ﴾

And a party of the people of the Book say: Profess faith in that which has been revealed to those who believe in the first part of the day and disbelieve therein at the end of it, perhaps they will go back on their religion. (Qur'ān, 3:72)

They conspired with the *Manāfiqun* and sent emissaries to the enemies of Islam. Apprehension and envy at the growing power of the Muslims following their victory at Badr rankled in their hearts, and they redoubled their efforts to exterminate the new religion. Quraish were further instigating them to do so, sending a threatening epistle to them: "You possess arms and fortresses. You should fight our enemy (Muḥammed); otherwise, we will attack you and nothing will prevent us from grabbing the arms of your women."

Ka`b ibn Ashraf, Jewish chieftain of Banū Nadir, was a poet of considerable fame and fortune. Like so many others, he was bitterly hostile towards Islam. With his fiery poems, he began to incite the people to rise up against the Muslims. After the battle of Badr, he

composed a number of eulogies mourning the Meccan chiefs slain in the battle. He used to recite them at every gathering. He contacted Abū Sufyān with a view to making a combined effort to wipe out the Muslims. He openly recited a number of poems derogatory to the Prophet. As poetry had a high place in the life of the Arabs and could deepen influence and sway feelings, Ka`b ibn Ashraf had become not only a nuisance but a serious menace. We have it on the authority of al-Ya`qubi and *hafiz* Ibn Ḥajar that Ka`b plotted to kill the Prophet. When this plot became known to the Prophet, he consulted his companions and it was decided that Ka`b should be silenced forever. Muḥammed ibn Maslamahh undertook to carry out the job and, on getting an opportunity, he killed Ka`b ibn Ashraf on Safar 14, 3 A.H./August 9, 624 A.D.

Banū Qinaqa`, the most powerful Jewish tribe, were the first to resile from the alliance with the Muslims. Says Ibn Sa`d, "The Jews attempted sedition during the battle of Badr and were envious of the Muslims, retracting from their pact with them.

An incident in 2 A.H./623-4 A.D. led to a flare-up. A veiled Muslim lady had gone to the shop of a Jew. She was pestered and her clothes thrown up. A Muslim standing nearby was unable to tolerate this indecent behaviour, so he killed the Jew. The Jews, thereupon, killed the Muslim. The Prophet remonstrated with them but they defiantly replied that they were not (as weak as) Quraish (who were defeated in Badr) and would show him what battle was. Within the security of their fortress, they started making preparations for war. The fortress was besieged by the Muslims for fifteen days and the Jews had to sue for peace, promising that they would accept the Prophet's decision. The Prophet decided to kick them out of Medīna for good, giving them ten days to depart to Greater Syria on the pain of death, allowing them to take all their movable possessions except their arms. First they paid no heed to his order and were resolved to resist. They were besieged within the walls of their fortresses for fifteen days following which they surrendered and were expelled in the Summer of 4 A.H./625 A.D. Most of them proceeded to Khaybar where they had possessed landed property; some of them marched to Syria and Palestine. Their immoveable property was confiscated.

Buildings were distributed among the Muhajirs who still had no houses of their own in Medīna since the date of their migration from Mecca. Some Ansār who also had no dwellings of their own were provided with the dwellings. Some of them did not like the idea of leaving their houses to be occupied by the Muslims, so, they demolished them. The Qur'ān refers to the various aspects of this expulsion in Sūrat al-Ḥashr:

﴿ هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِن دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ مَا ظَنَنتُمْ أَن يَخْرُجُوا وَظَنُّوا أَنَّهُم مَّانِعَتُهُمْ حُصُونُهُم مِّنَ اللَّهِ فَأَتَاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ يُخْرِبُونَ بُيُوتَهُم بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ فَاعْتَبِرُوا يَا أُولِي الْأَبْصَارِ ۞ وَلَوْلَا أَن كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَاءَ لَعَذَّبَهُمْ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابُ النَّارِ ۞ ذَٰلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَرَسُولَهُ وَمَن يُشَاقِّ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴾

He (Allāh) it is Who caused those (Jews) who disbelieved (in Muḥammed) from among the People of the Book (Torah) to get out of their homes in the first banishment; you did not think that they would get out, while they were certain that their fortresses would defend them against Allāh, but Allāh came to them from where they did not expect and cast terror into their hearts; they demolished their houses with their own hands and the hands of the believers; therefore, take a lesson, O you who have eyes! and had it not been that Allāh had decreed for them the exile, He would certainly have punished them in this world, and in the hereafter they shall have the chastisement of the Fire. This is so because they opposed Allāh and His Prophet (Muḥammed), and whoever opposes Allāh, then surely Allāh is severe in retributing (evil). (Qur'ān, 59:2-4)

Some European critics see only the immediate cause, that is, the indecent behaviour with the Muslim lady and, ascribing it to boyish prank, they try to minimize it. In their view, therefore, the punishment was too harsh, but they fail to take notice of the constant efforts of the Jews to undermine the Islamic movement. It was not one incident but a series of events that had brought on the final clash.

EXPULSION OF BANū NADIR (625 A.D.)

Encouraged by the Meccans and by Abdullāh ibn Ubay, the Jews plotted to kill the Prophet. Once the Prophet, together with some companions, were there to seek their help in arranging the payment

of blood-money of two persons from the tribe of `Amir. The Jews asked the Prophet to come inside their fortress, but the Prophet did not like the idea. Instead, he sat outside the wall of the fortress. They sent one man to climb the wall from inside the fortress and to kill the Prophet by throwing a big boulder on his head.

The Prophet, through divine revelation, came to know of this treacherous scheme in nick of time and immediately left the place.

Then he sent Banū Nadir an ultimatum with Muḥammed ibn Maslamah that, since they had broken their treaty, they should leave Medīna within ten days. They wanted to migrate when Abdullāh ibn Ubay encouraged them not to leave Medīna, promising them help with 2000 warriors. The Jews then refused to leave Medīna. The following *āyat* refers to this promise of help:

﴿ أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ: لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا، وَإِنْ قُوتِلْتُمْ لَنَنصُرَنَّكُمْ؛ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ۞ لَئِنْ أُخْرِجُوا لا يَخْرُجُونَ مَعَهُمْ، وَلَئِنْ قُوتِلُوا لا يَنصُرُونَهُمْ، وَلَئِنْ نَّصَرُوهُمْ لَيُوَلُّنَّ الأَدْبَارَ، ثُمَّ لا يُنصَرُونَ ﴾

Have you not seen those who have become hypocrites? They say to those of their brethren who disbelieve from among the people of the Book: If you are driven forth, we shall certainly go forth with you, and we will never obey anyone concerning you; and if you are fought, we will certainly help you, and Allāh bears witness that they are most surely liars. Certainly, if these are driven forth, they will not go forth with them, and if they are fought, they will not help them, and even if they help them, they will certainly turn (their) backs, then they shall not be helped. (Qur'ān, 59:11-12)

Their fortress was besieged, and Abdullāh ibn Ubay did nothing to help them as predicted in the Qur'ānic verses cited above. After 15 days, they agreed to leave Medīna. They were allowed to take away all their movables which they could take except weapons of war.

They passed through Medīna's market singing and beating drums to show that they were not disheartened by that banishment and that they would soon avenge this defeat. Some of them went to Syria

while others settled with the Jews of Khaybar.

Since there was no war, according to the command of Allāh (see Sūra 59, verses 6 to 10), all the wealth left by them became the personal property of the Prophet who, having consulted with the Ansār, distributed all movable property to poor Muhājirūn and three poor companions from the Ansār: Sahl ibn Hani, Abū Dajjanah and Zayd. He gave the immovable property to Ali ibn Abū Ṭālib عليه السلام who made it *waqf* (trust) for the descendants of Fāṭima.

The 59th Chapter of the Qur'ān (The Banishment) describes various aspects of Banū Nadir's expulsion as quoted above.

THE BATTLE OF KHANDAQ (627 A.D.)

On settling down at Khaibar, Banū Nadir decided to seek revenge against the Muslims. They contacted the Meccans, and 20 leaders from the Jews and 50 from Quraish made a covenant in the Ka`ba that as long as they lived, they would fight Muḥammed ﷺ. Then the Jews and Quraish contacted their allies and sent emissaries to a number of tribes. Banū Ghatfan, Banū Assad, Banū Aslam, Banū Ashja`, Banū Kinānah and Banū Fizarah readily responded. The Meccans, four thousand strong, including three hundred cavaliers and fifteen hundred camels, were joined by six thousand allies from among the Jews and the bedouin tribes. The three armies set out, ten thousand strong, under the command of Abū Sufyān in the beginning of the month of Shawwal, 5 A.H. (the end of February 627 A.D.) to attack Medīna.

When news of these preparations reached Medīna, the Prophet consulted his companions, as he always did during such situations. There was hardly sufficient time to make preparations for the war. He decided this time to remain within the city and fight back. The stone houses of the city were built adjacent to one another so as to make a high and continuous strong wall for a long distance except in the north-west where a wide open space could afford the enemy an easy entry. At this place, with the suggestion of Salmān al-Farisi, who was familiar with the mode of defending cities in other countries such as his (Persia), a trench, fifteen feet in width and

fifteen feet in depth, was dug. Muslims were divided into parties of 10 each, and each party was allotted 10 yards to dig. The Prophet himself participated in this task, carrying the excavated earth away. The *khandaq* (moat) was completed in nick of time: just 3 days before the host of the enemies reached Medīna. The houses outside the city were evacuated, and the women and children were accommodated for safety on the tops of the double-storied houses at the entrenchment. Muslims could muster only three thousand men to face this huge army, and they immediately took cover behind the ditch. The Propeht camped in the center of the entrenchment in a tent of red leather on a space shaped like a crescent. The camp had the rising ground of Silaon its rear and the trench in the front.

Huyaiy ibn Akhtab, head of Banū Nadir and the most antagonistic Jew, met secretly with Ka`b ibn Assad, head of Banū Quraizah, a Jewish tribe still in Medīna. Banū Quraizah, on his instigation, tore down the treaty which they had concluded with the Muslims. The Jews decided that they would assist the pagan Quraishites after ten days' preparations and would attack the rear of Muḥammed's army from the north-western side of the city that lay on the south-east side of their fortress and which was easily accessible to them.

Rumours reached the Prophet about the Jews' schemes, so he sent two chiefs, one from the Aws and one from the Khazraj, namely Sa`d ibn Mu`ath and Sa`d ibn `Abadah[1] respectively to ascertain the truth. Both men proceeded to meet the Jews. Having made searching inquiries and some scouting of their own, they returned to report to the Prophet that the temper of the Jews was even worse than had been feared. This news alarmed the Prophet. It was then necessary to take precautions against any surprise attack or treachery from the side of the Jews. The north-western part of the city, which lay on the side of the Jewish stronghold, was the weakest of all defences. In order to prtoect the families of his followers throughout the city, the Prophet, as a meager measure of safeguard, had no choice except to send a considerable number of his men from his already small army

[1]The reader may remember this same Sa`d ibn `Abādah in a chapter of Volume One of this book where I discussed the jinns.

of three thousand to afford them such a protection. His men's supplies were hardly adequate due to the length of the entrenchment that formed his defense line. Still, he had no choice except to detach two parties, one of three hundred men under the command of Zayd ibn Hārithah, his freed slave and adopted son, and another of two hundred men under the command of a chieftain from Medīna. Their job was to patrol the streets and the alleys of the city night and day.

This treachery and danger from inside Medīna, when Muslims were surrounded by the combined armies of pagans and Jews of all of Arabia on the outside, had a telling effect on the Muslims. The enemy was astonished to see the moat because it was a novel military tactic for the Arabs. They camped on the outside for 27 (or 24) days. Their number increased day by day, and many Muslims were extremely terrified, as the Qur'ān portrays for us. Sūrat al-Ahzab describes various aspects of this siege. For example, read the following verses:

﴿ إِذْ جَاءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتْ الأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونَا ۞ هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالا شَدِيدًا ﴾

When they came on you from above you and from below you, and when the eyes turned dull, and the hearts rose up to the throats, you began to think diverse thoughts about Allāh. There, the believers were tried, and they wee shaken a tremendous shaking. (Qur'ān, 33:10-11)

At that time, many hypocrites, and even some Muslims, asked permission to leave the ranks of the Muslims and to go home:

﴿ وَإِذْ قَالَت طَّائِفَةٌ مِّنْهُمْ يَا أَهْلَ يَثْرِبَ لا مُقَامَ لَكُمْ فَارْجِعُوا وَيَسْتَأْذِنُ فَرِيقٌ مِّنْهُمُ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِن يُرِيدُونَ إِلاَّ فِرَارًا ﴾

And when a party of them said: O people of Yathrib! There is no place for you to stand, and a party of them asked permission of the Prophet saying: Verily our houses are exposed, and they were not exposed; they only described to flee away.(Qur'ān, 33:13)

The bulk of the army, however, steadfastly withstood the hardship of inclement weather and rapidly depleting provisions. The coalition's

army hurled arrows and stones at the Muslims.

Finally, a few of Quraish's more valiant warriors, `Amr ibn Abdwadd, Nawfal ibn Abdullāh ibn Mughīrah, Dhirar ibn al-Khaṭṭāb, Hubairah ibn Abū Wahab, `Ikrimah ibn Abū Jahl and Mirdas al-Fahri, succeeded in crossing the moat.

`Amr called for battle; nobody responded; he was considered equal to one thousand warriors. History accounts state that all the Muslims were as though birds were sitting on their heads: they were too afraid to raise their heads.

Three times did the Prophet exhort the Muslims to battle `Amr. Three times it was only Ali عليه السلام who stood up. In the third time, the Prophet allowed Ali عليه السلام to go. When Ali عليه السلام was going to the battlefield, the Prophet said: "The whole faith is going to fight the whole infidelity; the embodiment of the former bounds is to crush the entirety of the latter. The Prophet put his own turban on Ali's head, his own coat of mail over Ali's body, and he armed Ali عليه السلام with his own sword, Dhul-Fiqar, then he sent him to meet his opponent. Then the Prophet raised his hands to supplicate thus: "O Allāh! `Obaydah, my cousin, was taken away from me in the Battle of Badr, Ḥamzah, my uncle, in Uhud. Be Merciful, O Lord, not to leave me alone and undefended. Spare Ali عليه السلام to defend me. You are the best of defenders.

Ali عليه السلام invited `Amr to accept Islam or to return to Mecca, or to come down from his horse since Ali عليه السلام had no horse and was on foot.

"Nephew, said `Amr to Ali عليه السلام, being a friend of Ali's father Abū Ṭālib, "By God I do not like to kill you. Ali عليه السلام replied, "By God, I am here to kill you! `Amr, now enraged at this reply, alighted from his horse. Having hamstrung his horse, a token of his resolve never to run away from the battlefield but either to conquer or to perish, he advanced towards Ali عليه السلام. They were immediately engaged in a duel, turning the ground underneath them into a cloud of dust, so

much so that for a good while, only the strokes of their swords could be heard while they themseles could not be seen. Once `Amr succeeded in inflicting a serious cut on Ali's head. At last, Ali's voice was heard shouting, "*Allāhu Akbar! Allāhu Akbar!* That was his cry of victory. It always is Muslims' cry of victory. Seeing how the most brave among them has been killed by Ali عليه السلام, the other pagans who crossed the moat now took to their heels with the exception of Nawfal whose horse failed to leap; it fell into the moat. As the Muslims showered him with a hail of stones, he cried out thus: "I rather die by the sword than by the stones! Hearing this, Ali عليه السلام leaped into the moat and fulfilled his last wish, dispatching him to hell!

Ali عليه السلام, contrary to the Arab custom then, did not, however, strip either men from their armour or clothes. When `Amr's sister came to her brother's corpse, she was struck with admiration at the noble behaviour of her slain brother's adversary and, finding out who he was, she felt proud of her brother having met his fate at the hands of the person who was known as the unique champion of spotless character. She said, as recorded in *Tārīkh al-Khamis*, "Had his conqueror been someone else other than the one who killed him, I would have mourned `Amr for the rest of my life. But his opponent was the unique spotless champion.

Ali عليه السلام, the "Lion of God, thus distinguished himself as on previous occasions: in the battles of Badr and of Uhud. About this battle, the Prophet said:

Verily, one attack of Ali عليه السلام in the Battle of Khandaq is better than the worship of all human beings and jinns up to the Day of Resurrection.

No further activity was atempted by the enemy that day, but great preparations were undertaken during the night. Khālid ibn al-Walīd, with a party of cavaliers, attempted during the night to clear the ditch for crossing the next day. The next morning, the Muslims found the entire enemy force arrayed in fighting formations along their line of entrenchment. The enemies tried to overrun the Muslim side of the trench but were repelled at every point. The ditch served

its purpose; it could not be crossed. During the entire military campaign, by the way, only five Muslims were martyred. The Muslims' vigilance paralyzed the enemies despite their nOmaric superiority. NOmaric superiority is not always a prerequisite for victory. The Almighty grants victory to whosoever He pleases.

But the Muslims were running out of provisions. The Prophet had to tie a stone on his stomach in order to minimize the pangs of hunger. Abū Sa`eed al-Khudri said: "Our hearts had reached our throats in fear and in desperation. On the other hand, the besieging army was getting restive, too; it could not put up any further with the rain and cold; its horses were perishing daily and provisions nearing depletion. The Prophet went to the place where the Mosque of Victory (Masjidul-Fath) now stands and prayed to Allāh. Said the Prophet, "O Lord! Revealer of the Sacred Book, the One Who is swift in taking account, turn the confederate host away! Turn them to flight, O Lord, and make the earth underndeath them quake!

A fierce storm raged, uprooting the tents of the enemies; their pots and belongings went flying in all directions; it blew dust in their faces, extinguished their fires, and their horses were running around as though they were possessed. An unbearable terror was cast in their hearts. In the fourth night, after having finished his prayers, Muḥammed ﷺ asked Abū Bakr if he would go to the enemy's camp to discern and report their activities. He replied saying, "I ask pardon of Allāh and of His Messenger. The Prophet promised Paradise to be the reward of anyone who would venture out for that purpose, then asked `Omar ibn al-Khaṭṭāb if he would do it. `Omar's answer was similar to that of Abū Bakr. The Prophet's request is actually an order, a divine one, since it is coming from one who does not say anything or do anything without the Will of the Almighty. These facts are recorded in *Tafsir al-Durr al-Manthur, al-Sira al-Muḥammediyya, al-Sira al-Ḥalabiyya, Tārīkh al-Khamis,* and *Rawdat al-Ahbab* for all to review. The third person the Prophet asked was Huthayfah al-Yemani who readily responded to the request and proceeded to the enemy camp in the darkness of the night where he saw the devastation wrought by the storm. He saw Abū Sufyān looking very depressed. When he came back to his

camp and reported in detail to the Prophet what he had seen, the Prophet was delighted to find out that his plea to Allāh was answered.

Either feeling the pain of the severity of the weather or struck with terror at that storm which was interpreted as a manifestation of the Divine Wrath, Abū Sufyān decided to lift the siege and to march back at once. Summoning the chiefs of his allies, he announced his decision to them, issuing orders to dismantle the camp. He and all the Meccans with him, as well as the pagan tribes that allied themselves under his command, fled away. The first to flee was Abū Sufyān himself who was so upset that he tried to ride his camel without first untying its rope. Khālid ibn al-Walīd guarded the rear of the armies with two hundred cavaliers against a pursuit. The Ghatfan tribesmen and the bedouin allies returned to their deserts; not a single person remained on the battlefield in the morning. It was with great joy that in the morning the Muslims discovered the sudden disappearance of the enemy, finding themselves unexpectedly relieved. The siege lasted for twenty-four long days ending in March of 627 A.D.

This incident is referred to in the Qur'ān in this *āyat*:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴾

O ye who believe! Remember the bounty of Allāh to you when came on you the hosts, so We sent against them a strong wind and hosts that ye saw not, and Allāh sees all what you do. (Qur'ān, 33:9)

And also in *āyat* 25 which says:

﴿ وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ وَكَانَ اللَّهُ قَوِيًّا عَزِيزًا ﴾

And God turned back the unbelievers in their rage; they did not achieve any advantage, and Allāh sufficed for the believers in fighting, and Allāh is

Strong, Mighty. (Qur'ān, 33:25)

Abdullāh ibn Mas`ud was interpreting this thus: "And God sufficed the believers (through Ali ibn Abū Ṭālib عليه السلام) in their fight, as we read in *Tafsir al-Durr al-Manthur*.

As a direct result of this defeat of the infidels' combined forces in the Battle of Khandaq (moat, or the Battle of Ahzab, coalitions), Quraish's influence waned, and those tribes who were till then hesitating to accept Islam out of fear of Quraish began to send deputations to the Prophet. The first deputation came from the tribe of Mazinah, and it consisted of four hundred persons. They not only accepted Islam but were ready to settle down in Medīna. The Prophet, however, advised them to return to their homes.

Likewise, a deputation of a hundred persons came from the Ashjaand embraced Islam. The tribe of Juhainah lived near them, so they were influenced by their conversion. One thousand of the latter's men came to Medīna to join the fraternity.

STORY OF ABU LUBABAH

This chapter has a story of its own, folks!

Last month, i.e. May of 2013, the Almighty enabled me and my wife to perform the lesster pilgrimage, *`umra*. Performing it convinced me that tourism in general in Iraq and religious tourism in particular have never been so good in the shade of the new freedom which my people, the Iraqis, have tasted following the toppling of the dictatorial and reckless sectarian regime of Saddam Hussein. We performed the *`umra* as part of a group tour organized by a local company in our home town which deserves to be mentioned here due to its excellent services and accommodations; it is

شركة الحطيم للحج و العمرة و السياحة الدينية

The Hateem Company for Ḥajj, `Umra and Religious Tourism

Part of the tour's package was providing us with a religious guide to instruct us on how to perform the *`umra* rituals properly. *Alḥamdu-*

Lillāh, we have been quite fortunate to benefit from the vast knowledge of our guide who happens to be a young student of Najaf's Hawza, religious seminary, namelu His Eminence Sheikh Usāmah Muḥammed Badr al-Aboudi سماحة الشيخ أسامه محمد بدر العبودي who was born in Baghdad in 1974 and who started his *hawza* studies on March 1, 1998 where he is currently enrolled.

His Eminence Sheikh al-Aboudi has benefitted me personally in researching two items for this book: 1) this story of Abu Lubābah which the reader will most likely enjoy, and 2) a forthcoming chapter which will deal with the Prophet's Covenant to Najrān's Christians and, by implication, to all the Christians of the world till the Judgment Day, since his *halal* and *haram* remain to be as such till the end of time. Both of these incidents shed light on a very important subject: the relationship between Muslims and non-Muslims, particularly with the People of the Book, i.e. Christians and Jews. This subject, in the present hostilities which extremism is fueling between the Muslims of the world and non-Muslims, is very, very important. I have felt indebted to Mawlana Sheikh al-Aboudi, who has been kind to research and authenticate the information I am now relaying to the reader; therefore, giving him credit here is the least I can do to express my gratitude not only as a pilgrim in his group but as a writer and researcher who works hard to verify the information he presents to his readers. May Allāh reward Mawlāna al-Aboudi on my behalf and on behalf of all readers who will benefit from this precious information, *Allāhomma Āmeen*.

During the negotions between the Muslims and the Banū Quraizah Jews (see next chapter), the latter sent a message to the Messenger of Allāh requesting him to send them Abu Lubabah ibn (son of) Abd al-Munthir of the tribe of Banū `Amr ibn Awf, allies of the Aws tribe, in order to seek his advice.

The Prophet dispatched Abu Lubābah to those Jews. Seeing him, the men stood up to him as the women and children burst in his face weeping and wailing, so he felt pity for them. They said to him, "O Abu Lubabāh! Should we accept Muḥammed's judgment?" He said, "Yes," pointing as he said it to his throat, implying that the

alternative would be their slaughter. Abu Lubabah later said, "By Allāh, my feet did not move from their place before I had realized that I had betrayed Allāh and His Messenger." Feeling remorseful for the sign which he made with his hand and which he was never authorized by the Prophet to do, Abu Lubābah set out aimlessly instead of returning to the Prophet to report to him. He tied himself to one of the columns on which the roof of the Prophet's Mosque was erected and said, "I shall not leave my place unless Allāh accepts my repentance for what I have done." He made this pledge to the Almighty: "I shall never set foot on the lands of Banū Quraizah, nor should I ever be seen in an area where I betrayed Allāh and His Messenger."

In his Seera, Ibn Hisham, who narrates this incident on p. 397 of the edition I have, says that the following verse was revealed about Abu Lubabah according to the testimony of Sufyan ibn `Uyaynah:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ تَخُونُواْ اللَّهَ وَالرَّسُولَ وَتَخُونُواْ أَمَانَاتِكُمْ وَأَنتُمْ تَعْلَمُونَ ﴾

O you who believe! Do not betray the trust of Allāh and of the Messenger, nor should you knowingly misappropriate things entrusted to you. (Qur'ān, 8:27)

The Messenger of Allāh kept wondering why it took Abu Lubābah so long to return to him with his report. When he came to know how Abu Lubābah tied himself to one of the Mosque's columns, he said, "Had he come to me, I would have sought Allāh's forgiveness for him. But since he now has done what he has done, I shall not be the one to release him from his place unless Allāh accepts his repentance."

It was shortly before daybreak when Umm Salamah, in whose chamber the Prophet, her husband, was, noticed that the Prophet's holy face was glowing with a smile. "What causes you to smile like that, O Messenger of Allāh, may Allāh always cause you to smile?!" He said, "Abu Lubābah's repentance has been accepted by Allāh." "Shall I go and tell him the good news, O Messenger of Allāh?," she said. That was before a verse later was revealed prohibiting the

Prophet's wives from meeting strangers. She went and coveyed the good news to poor Abu Lubābah, and soon the news spread like wild fires, so much so that people set out to release him. But Abu Lubābah said, "No, by Allāh, unless the Messenger of Allāh is the one who releases me with his own hands." When the Prophet went out to the Mosque to perform the morning prayer ritual, he passed by Abu Lubābah and released him.

Ibn Hisham says that Abu Lubābah remained tied to the palm tree trunk that acted as a column supporting the Mosque's roof for six nights. His wife used to go to him at prayer times so he would perform the prayers, then she would tie him back. The author further adds saying that the verse that reflects the Almighty's acceptance of Abu Lubabah's repentance is this:

﴿ وَآخَرُونَ اعْتَرَفُواْ بِذُنُوبِهِمْ خَلَطُواْ عَمَلاً صَالِحًا وَآخَرَ سَيِّئًا عَسَى اللَّهُ أَن يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴾

(There are) others (who) have acknowledged their wrong-doings: They have mixed an act that was good with another that was evil. Perhaps Allāh will turn to them (mercifully), for Allāh is oft-Forgiving, the Most Merciful. (Qur'ān, 9:102)

You can find this story not only in Ibn Hisham's *Seera* but also on p. 274, Vol. 20; p. 36, Vol. 22 and p. 93, Vol. 22 of al-Majlisi's *Biḥār al-Anwār*.

BANŪ QURAIZAH EXPELLED (627 A.D.)

The Jews of Banū Quraizah had migrated from Yemen to Medina fo two reasons: 1) the freedom to practice their religion as they pleased, and 2) the opportunity to engage in trade in a thriving city. Another reason is provided by the Qur'ān saying that those Jews knew that soon a new Prophet would rise, so they wanted to be the first to believe in him, something which they never did but, rather, did the opposite, and they still do. According to the terms of the treaty which Banū Quraizah had contracted with the Muslims, they were bound to assist the Muslims against outside aggression. But, not to speak of assisting the Muslims or even remaining neutral, they had

sided with the Meccans and joined the besieging foe. What was worse, they had tried to attack the fortress where Muslim women and children had been lodged for safety. Living in such a close proximity to Medīna, they had become a serious menace.

Having put aside his armour after his return from the site of the Battle of Khandaq, the Prophet, on the same day when the battle had come to a close, was washing his hands and face at the house of his beloved daughter Fāṭima whom he used to visit before proceeding to his own house and whenever he returned from an expedition or an expedition. It was then and there that arch-angel Gabriel brought him the divine command to proceed immediately against the Jews of Quraizah. He instantly sent Ali عليه السلام with his standard, then he followed in person with his army and laid the siege of their fortress, a siege which the enemy had not expected, thinking that the Muslims were already worn out following one of their most exhausting battles.

First, Quraizah Jews resisted, but the siege of twenty-five days sufficed to bring them to their knees and prepare them to pay for their treachery. They ultimately opened the gates of their fortresses on the condition that their fate should be decided by Sa`d ibn Mu`ath, chief of the Aws, a long time friend and ally of the Jews. Sa`d had been wounded during the battle of the moat and was still under treatment when he was brought to decide the fate of Banū Qurayzah. He came riding a mule and looking quite weak. He could not walk, so he was supported by some of his friends. He was surrounded by men of his tribe who were all urging him to be lenient towards Jewish prisoners, reminding him of their services to the Aws when the war of Bu`ath was raging. Basing his Judgment on the verses of the Old Testament itself, Sa`d ruled that the fighting men, six hundred in number according to some accounts, should be killed, the women and children be taken captive, and their possessions be confiscated and divided among the besieging troops. The sentence was carried out.

Ibn Abbās narrates the following with reference to the Prophet's conquest over Banū Qurayzah:

"When the Messenger of Allāh ﷺ called Ka`b ibn Assad so that he would be beheaded, he said to him, 'O Ka`b! Did you avail yourself of the advice of Ibn Ḥawash who came from Syria?' He (Ibn Hawash) said, "I have left wine and all intoxicants and came to misery and dates for the same of a Prophet to be delegated. His advent will be in Mecca, and this (Medīna) is the place to which he will migrate. He is the one who smiles quite often, and who quite often kills. A bit of bread and a few dates suffice him. He rides the donkey without a saddle. In his eyes there is redness. He puts the sword on his shoulder and does not care who faces him. His domain will reach so far that nobody can go beyond it.' Ka`b said, "Yes, all of this is true, O Muḥammed! Had the Jews not taunted me of being too coward to fight you, I would have believed in you and followed you, but I am a follower of Judaism; a Jew do I live, and a Jew shall I die. The Messenger of Allāh ﷺ then said, "Bring him forward and strike his neck, and so it was."[1]

It was in reference to this conquest that the following *āyats* were revealed:

﴿ وَأَنزَلَ الَّذِينَ ظَاهَرُوهُم مِّنْ أَهْلِ الْكِتَابِ مِن صَيَاصِيهِمْ وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا ۞ وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَّمْ تَطَؤُوهَا وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا ﴾

And He drove down those of the people of the Book who backed them from their fortresses, and He cast awe into their hearts: some you killed and some you took captive. and He made you inherit their land their dwellings and their possessions, and (to) a land which ye have not yet trodden, and God has power over all things. (Qur'ān, 33:26-27)

Some critics had described this punishment as harsh. But what other punishment could be meted out to them? They had violated the pact and, instead of helping the Muslims, they joined the forces of their enemies and had actually besieged the Muslims. There were no prisons where prisoners of war could be detained nor any

[1]al-Majlisi, *Bihār al-Anwār*, Vol. 15, p. 206.

concentration camps where they could be put to forced labor, and the capture of women and children, though allaying to the notions of the present age, was probably the only method known in those days to provide sustenance to them when the earning members of their families had lost their lives. At any rate, this was the customary aftermath of a war.

One of the greatest losses suffered by the Muslims in the Battle of Khandaq (Moat) is the death of Sa`d ibn Mu`ath one month after the end of the battle under the weight of his wounds. That was in 5 A.H./626 A.D. Ubayy has narrated saying that Sa`d ibn Abdullāh quotes Ibrāhīm ibn Hāshim quoting al-Hussain ibn Yazid al-Nawfali quoting Ziyad al-Sukuni quoting Imām Ja`far ibn Muḥammed as-Sādiq who in turn quotes his father Imām Muḥammed al-Baqir saying that the Prophet performed the funeral prayers for Sa`d ibn Mu`ath then said,

Ninety thousand angels, including Gabriel, have attended the funeral of Sa`d ibn Mu`ath today to bless him and pray for him. I asked Gabriel, "What did he do to deserve your prayers, all of you, today?! Gabriel said, "He used to recite Sūrat al-Ikhlas (Ch. 112 of the Holy Qur'ān) standing, sitting, riding, walking, going or coming.[1]

May Allāh have mercy on Sa`d ibn Mu`ath.

JEWS OF BANū MOSTALIQ (627 A.D.)

The Jews of Banū Mostaliq were neighbours of Banū Qurayzah. Although they saw what had happened to the latter, they did not learn a lesson from it and started making preparations to invade the part of Medīna where the Muslims were residing. Having come to know of their designs, Prophet Muḥammed ﷺ sent them Buraydah ibn al-Ḥasib in order to verify the reports that had reached him. On his return, Buraydah confirmed the truth of what the Prophet had heard. A pre-emptive war was imminent. With Ali عليه السلام as the standard bearer, the Prophet led his troops on Sha`ban 2, 5

[1]Shaikh Abū Ja`far Muhammed ibn Ali ibn al-Hussain ibn Babawayh al-Qummi al-Saduq, al-*Amali* (or al-*Majalis*), pp. 323-324.

A.H./December 30, 626 A.D. to battle the Banū Mostaliq Jews. The fighting broke out, and ten Jews were killed, including the leader of Banū Mostaliq, namely al-Hārith ibn Abū Zarar. Having seen their leader being killed, the Jews took to flight but not before the Muslims captured two hundred of them along with one thousand camels and five hundred sheep. Juwayriyya, daughter of the slain Jewish chief, was among the captives. Before the fight began, as if predicting its outcome, her father had already pleaded to the Prophet that if she fell in captivity, he should not allow her to be sold in the slave market as was usually done in those days. Captives who could not buy their ransom or get someone to pay it on their behalf used to be auctioned at the slave market. Juwayriyya embraced Islam and was married to the Prophet who safeguarded her dignity and treated her like a queen. In order to please her even more, Muḥammed ﷺ set all her relatives free.

TREATY OF HUDAYBIYA (627 A.D.)

On the first day of the month of Dhul-Qi`dah, of the same year, 5 A.H./March 27, 627 A.D., a month in which no fighting was to take place according to the ancient Arabian custom, the Prophet saw in a dream that he and his followers were circling the Ka`ba and performing all the rituals of the pilgrimage. The next morning, he communicated his dream to his followers who were very glad to have such good news. Particularly happy were the Muhājirūn who had not forgotten about their families and relatives whom they had left behind in Mecca and whom they very much longed to see. Almost six years had passed since they had seen the Ka`ba and their families, relatives and friends.

The Prophet decided to perform the *`Omrah* (the lesser pilgrimage) to the Ka`ba which had been till then denied to the Muslims due to the hostility of the Meccans. About fourteen hundred Muhājirūn and Ansār expressed their readiness to go with him. Lest there should be any misgivings in any quarter about his intentions, he directed the Muslims not to carry any arms other than travellers' sheathed swords, and he himself put on the robes of *ihram* and took his wife Umm Salamah with him. He also took seventy camels to sacrifice. On the way, they halted at Thul Holayfa. Then the Muslims reached

Hudaybiya, ten miles from Mecca, where the Prophet's she-camel Qaswa stopped on her own, knelt down and refused to go any further. Some people said that she was exhasuted, but the Prophet interpreted it as a Divine sign that he should not proceed any further. He, therefore, camped at Hudaybiya.

There was no water available in the place where they had camped. There were some wells there, but they were all filled up with sands. Taking an arrow from his quiver, the Prophet planted it in one of those wells. Immediately water came out to the great relief of everybody.

An envoy was sent to the Meccans to obtain their permission to visit the Ka`ba but it was rejected. Instead, the Meccans collected a force of 200 cavaliers under the command of Khālid ibn al-Walīd and `Ikrimah son of the infamous Abū Jahl to prevent the Muslims from entering Mecca. Soon the Prophet and his companions were face to face with this force. The Quraishites sent Budayl ibn Warqa' al-Kuza`i with a number of men from his tribe Khuzā`ah to tell the Prophet that he was not allowed to visit the Ka`ba. "I have left behind me, said Budayl, "Ka`b ibn Lu'ayy and `Amir ibn Lu`ayy, accompanied by a powerful host, and they shall fight you and prohibit you from reaching the sanctuary. The Prophet said, "We did not come here to fight anyone; rather, we came to perform the *`umra.* War has exhausted and harmed Quraish. If they wish, we can agree on a period of truce so that they may leave me and the people alone. If they wish to embrace what other people have embraced, they may do so; otherwise, I swear by the One Who holds my life in His grip, I shall fight them in defence of my mission till I perish or Allāh carries out His command. Budayl said, "I shall convey to them what you have just said.

Quraish deputed `Orwah ibn Mas`ud al-Thaqafi to have a talk with the Prophet, but nothing came out of it. The Prophet then sent Karrash ibn Umayyah to Quraish to assure them that they had no hostile intentions at all, only to perform the *`Omra*. He rode his own camel Tha`lab, but he was mistreated and his camel maimed, and it was only with difficulty that he was able to escape with his life. He

could have been killed had no Ethiopians interferred and assisted his escape. At that juncture, the Prophet thought that the best person to speak to the haughty Quraishites would be `Omar ibn al-Khaṭṭāb, so he asked him to be his emissary to those who used to be his bosom friends, but `Omar asked to be excused saying that he was not on good terms with Quraish and suggested that his friend `Othmān ibn `Affān would be a more suitable envoy. `Othmān, who belonged to the same clan to which Abū Sufyān belonged, was sent to persuade Quraish to allow the Muslims to visit the Ka`ba. He told the riders that Muḥammed ﷺ had come only to visit the sacred sanctuary and that after slaying the sacrificial camels, he and his followers would all return. But the Quraishites replied that they had sworn not to allow Muḥammed ﷺ to enter the city that year and that if he, `Othmān, wished to visit the Ka`ba himself, he could do so. `Othmān declined their offer saying that he could not do so without the Prophet first performing the rites of the lesser pilgrimage. He then returned to the camp. Since it took so long for `Othmān to return, rumour was in the Muslim camp that he had been murdered by the Meccans, and the Prophet was quite upset.

The vanguard of Quraish, only eight in number, but some accounts say forty, attacked the Muslims from the direction of the Tan`eem mountain with the intention to massacre them as they were performing the early morning prayers, but the attackers were captured. The Prophet demonstrated great clemency and generosity, setting them all free. The Muslims took a pledge on the hands of the Prophet, known as "Bay`at al-Ridwan, to stand by him to the last. Referring to this pledge, the Qur'ān says:

﴿ لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ، فَعَلِمَ مَا فِي قُلُوبِهِمْ، فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ، وَأَثَابَهُمْ فَتْحًا قَرِيبًا ﴾

Indeed God was well pleased with the believers when they swore allegiance to thee under the tree, and He knew what was in their hearts, so He sent down tranquility on them and rewarded them with a near victory. (Qur'ān, 48:18)

Those who study the Islamic history impartially will conclude that

there were many who swore the pledge of "Bay`at al-Ridwan and who forgot it or claimed to have forgotten it as soon as the Prophet died... Surely these will be called to account before the Almighty on the Day of Judgment and to answer to the deviation they caused in the march of Islam, reverting to the *jahiliyya*, the pre-Islamic era, following their own inclinations and seeking their own vested interests rather than implementing the Sunnah of the Messenger of Allāh ﷺ... Abdullāh ibn Mughaffal, an eye witness to Bay`at al-Ridwan, said that the Prophet took a pledge from them not to flee from the battle again, since some of them had done just that before, leaving him an easy target to the mischief of his foes and the foes of his Lord.

It came to be known later that the news of `Othmān's murder was not true. After considerable difficulty, a treaty was ultimately signed with Suhayl ibn `Amr, Quraish's envoy, on the following terms reproduced in almost all the Arab Chronicles:

(1) The Muslims should return to Medīna that year without performing the pilgrimage.
(2) They could return the next year but their stay should not exceed three days.
(3) The Muslims should not bring any arms with them except sheathed swords.
(4) There would be no war between Quraish and the Muslims for ten years.
(5) Muslims residing in Mecca would not be allowed to migrate to Medīna, but if any Muslim wanted to settle in Mecca, he should not be prevented from doing so.
(6) Any idolater or Meccan Muslim migrating to Medīna without the permission of his clan will be sent back to Mecca, but a Muslim of Medīna going back to Mecca without permission will not be allowed to return.
(7) Any tribe in Arabia will be free to join any of the parties to the pact, and the allies will also be bound by this treaty.

Although these terms were apparently disadvantageous to the Muslims, the Prophet accepted them.

Ali عليه السلام wrote the peace treaty himself, and it was witnessed by a number of the most prominent companions of the Prophet (*sahaba*) despite the fact that they had their own reservations in its regard, considering it a most unfavorable and humiliating one.

Some Muslims were unhappy about this treaty. `Omar ibn al-Khaṭṭāb talked very rudely to the Prophet. "Are you not a true Prophet of Allāh?, `Omar asked the Prophet. "I am, no doubt, answered the Prophet. "Are we not right and the adversaries are wrong? he asked the Prophet again. Muḥammed ﷺ answered him in the affirmative, whereupon he went on to ask one more time, "Why should we, then, obliterate our faith and bear the brunt of humiliation? The Prophet answered, "I am only a messenger of Allāh, and I can do nothing against His will; He will help me. `Omar, however, was not satisfied with the Prophet's answers. Ibn Hishām, the renown historian, goes on to record the dialogue between `Omar and his friend Abū Bakr wherein the former exclaimed: "Is not Muḥammed ﷺ the Messenger of Allāh? Are we not Muslims? Are they not infidels? Why, then, should our divine religion be thus humiliated? al-Waqidi, who also researched this topic, cites `Omar adding, "Had these terms been fixed by anyone other than Muḥammed ﷺ himself, even by a commander whom I appoint, I would have scorned to listen to them. Afterwards, he used to say: "Never did I have doubt (about the truth of Islam) since my acceptance of Islam except on that day (of Hudaybiya). A copy of the agreement was given to Suhail, whereas the original remained with the Prophet.

No sooner had the terms been agreed on than a critical occasion arose. Abū Jundal son of Suhail had been imprisoned by his father for having accepted Islam and was being severely mistreated. He managed to escape and, with his fetters on, reached Hudaybiya just before the treaty was signed. His father, Suhail ibn `Amr, the emissary of the Meccans, demanded his return according to the terms of the treaty. The Muslims said that the treaty had by then not signed yet. Suhail said that if his son was not returned to him, there would be no treaty at all. Abū Jundal pleaded with the Muslims in

the name of mercy not to throw him back to the tyranny of the Meccans and showed them the injuries they had inflicted on him. The Muslims were moved to plead his cause and `Omar made an impassioned appeal, but the Prophet silenced them by declaring that he could not break a treaty. He consoled Abū Jundal by saying that God would create some way for his deliverance. `Omar Leaped to comfort the young man thus: “These infidels' blood is no better than the dogs' blood, encouraging him to kill his father so that the whole peace treaty would amount to nothing... Abū Jundal, however, did not consent to undo what the Messenger of Allāh ﷺ had just done; the peace treaty has to be respected.

Having concluded the Hudaybiya peace treaty, the Prophet ﷺ wanted to perform as many of the rituals relevant to the lesser pilgrimage as possible. He ordered his *sahaba* to slaughter their sacrificial animals and to shave their heads, but he was sorely grieved to see that nobody paid heed to his command. It grieved him so much that he mentioned it to his wife Umm Salamah. But when he sacrificed his animals and shaved his head, removing the robes of *ihram*, they, too, did likewise, though reluctantly.

After three days' stay at Hudaybiya, the Muslims returned to Medīna. On the way back, Sūrah 48 titled “Victory was revealed describing the treaty as an open victory for the Muslims. Later events confirmed that it was really a great victory for them. The first six of its 29 verses are:

بسم الله الرحمن الرحيم

﴿ إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا ۞ لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِن ذَنبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُّسْتَقِيمًا ۞ وَيَنصُرَكَ اللَّهُ نَصْرًا عَزِيزًا ۞ هُوَ الَّذِي أَنزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَّعَ إِيمَانِهِمْ وَلِلَّهِ جُنُودُ السَّمَاوَاتِ وَالأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ۞ لِيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الأَنْهَارُ خَالِدِينَ فِيهَا وَيُكَفِّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَكَانَ ذَلِكَ عِندَ اللَّهِ فَوْزًا عَظِيمًا ۞ وَيُعَذِّبَ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّانِّينَ بِاللَّهِ ظَنَّ السَّوْءِ عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴾

In the Name of Allāh, the most Beneficent, the most Merciful

Surely We have bestowed on you a clear victory so that Allāh may forgive your past faults and those to follow and complete His favor on you and keep you on a right course. and so that Allāh may help you with a mighty victory. He it is Who sent down tranquility into the hearts of the believers so that they may have more faith added to their faith, and Allāh's are the hosts of the heavens and the earth, and Allāh is Knowing, Wise, so that He may cause the believing men and the believing women to enter gardens beneath which rivers flow to abide therein (forever) and to wipe out their sins, and that is a grand achievement with Allāh. and so that He may punish the hypocritical men and the hypocritical women, and the polytheistic men and the polytheistic women, those who entertain evil thoughts about Allāh. On them is the evil turned, and Allāh condemns them and has cursed them and prepared hell for them, and evil is its resort. (Qur'ān, 48:1-6)

There were, unfortunately, a number of hypocritical men with the Prophet at Hudaybiya, those opportunists who pretended to be more zealous about Islam than they really were, and their future actions proved so.

Till then, idolaters and Muslims had not been mixing with each other. By virtue of this treaty, they started doing so freely. Muslims, now more than ever before, openly declared their faith and invited others to embrace it. The enemies of Islam were silenced; they could not freely persecute the Muslims. On account of their family ties and trade connections, the Meccans started visiting Medīna, and many of them stayed there for months. Peace withcame a reality, and both parties started enjoying its fruits. Non-Muslims were getting acquainted with the teachings of Islam and were deeply impressed by the righteous conduct and moral integrity of the Muslims. The Muslims of Medīna who were visiting Mecca left behind them similar impressions. The result was that the Meccans were themselves attracted to Islam and many of them embraced the new religion. It is recorded that during two years after this treaty, more people accepted Islam than all those who did so during the nineteen years since the inception of the mission put together. A clear proof is found in the fact that while only 1,400 Muslims had accompanied the Prophet for the lesser pilgrimage when the treaty of Hudaybiya was concluded, two years later, that is, when Mecca fell in the hands

of the Muslims, he was accompanied by at least 10,000 Muslims.

Immediately after the signing of the treaty, Banū Khuzā`ah, who for a long time were inclined to the new faith, openly embraced it, entering further into an alliance with the Prophet in 629 A.D. This, in fact, was the first practical benefit of the treaty.

INVITING RULERS OF NEIGHBORING STATES (628 A.D.)

The tranquility afforded by the Hudaybiya peace treaty gave an opportunity to the Prophet to propagate Islam throughout Arabia and to enable Islam to embark on its attempt to embrace all humanity. He sent ambassadors with his letters to Heraclius, the Byzantine emperor, to Khosrow Parviz II, the Kisra of Persia[1], to the kings of Egypt and Abyssinia, and to the chiefs of Yemen and Syria. These letters have been preserved and reproduced by Arab chroniclers.

The Byzantine emperor Heraclius (575 - 641 A.D.) woke up one `day looking very distressed. His patriarchs immediately knew what was wrong with him. They said to him, “Yes! Last night, you saw in a vision that the King of the circumcized people has now attained power and authority. But we do not know any nation that circumcizes its sons other than the Jews, and they are already under your authority. Perhaps you should kill them all and set your mind to ease. As they were thus involved in their discussion, the emperor's governor over Bostra brought to the court an Arab. “This man, O King, said the governor, “is an Arab who is telling a very serious tale. Through an interpreter, Heraclius ordered the man to narrate the tale of what has happened in Arabia. The Arab said, “A man from among us has put forth a claim to Prophethood. Some people have followed him and some have not, and wars have been raging between both parties. Thus did I leave them behind. Heraclius ordered the man to be stripped. Once they stripped him, they found him circumcized. “This, by God, is what I saw in my vision, said Heraclius who ordered them to give him his clothes back. Then he called into his presence the chief of his police force and said to him, “Look everywhere throughout Syria and find me one of the people

[1]He was the late Sasanian king of Persia under whom the empire achieved its greatest expansion. He ascended the throne in 590 A.D. following the assassination of his father Hormizd IV and remained the emperor till his death in 628 A.D. His wife was an Armenian Christian nAhmed Shirin. He received Prophet Muhammed's letter shortly before his death.

(Quraishites) of this man (meaning Muḥammed ﷺ).[1]

Abū Sufyān narrates saying that he had come out in a trade caravan when they were intercepted by the chief of police of Heraclius who asked his group, "Are you from the people of Muḥammed? The answer came in the affirmative. Abū Sufyān and his men were taken to the court of Heraclius who had already received a letter from the Prophet inviting him to accept Islam.

That letter to Heraclius[2] was carried by Duhayyah ibn Khalifah al-Kalbi, a famous Meccan businessman who had already accepted Islam, and it read as follows:

In the name of God, the most Beneficent, the most Merciful. From Muḥammed, the servant and Messenger of Allāh, to Heraclius, the emperor of Rome. Peace with him who follows the guidance. After this, I invite you to accept Islam. Accept Islam and you will prosper and Allāh will give you double rewards. But if you refuse, the sin of your people also will fall on your shoulders. O People of the Book! Come to a word common between us and you: that we shall not worship anything save Allāh, and that we shall not associate anything with Him, nor shall some of us take others for lords besides Allāh. But if they turn back, then say: Bear witness that we are Muslims.

Duhayyah has said, "As soon as I delivered the Prophet's letter to (emperor) Heraclius, he ordered the patriarch of his empire to be

[1]al-Majlisi, *Bihār al-Anwār*, Vol. 20, p. 384.

[2]Heraclius ruled the Eastern Roman Empire and laid the foundations of the medieval Byzantine state. He lived from 575 to 641 A.D. When Prophet Muhammed's letter reached him, his seat of government was at Constantinople; before that, he was at (now Turkish) Cappadocia. From 622 to 627, his army was fighting the Persians. He was defeated at the hands of the Muslims in 636 A.D. Thus, he lost both Egypt and Syria to the Muslims. His victory over the Persians in 627 then his defeat at the hands of the Muslims in 636 are referred to in Chapter 30 of the Holy Qur'ān (*Al-Room*, The Romans), that is, Byzantine (Eastern) Romans ruled by this Heraclius.

brought to him. When the patriarch came, Heraclius showed him the Prophet's letter. Having read it, the patriarch said, `This is the Prophet whose advent we have been expecting! Jesus son of Mary had given us the glad tidings about him.' Then the patriarch added saying, `As far as I am concerned, I believe in him, and I follow him.' Heraclius said, `As far as I am concerned, if I do the same, I shall lose my kingdom.' After a while, Heraclius said, `Find me some of his own people who are here so that I may ask them about him.' Abū Sufyān and a group of businessmen from Quraish happened to be in Greater Syria at the time. Those businessmen were brought to Heraclius who said to them, `Let the one closest in kinship to him come forward to talk to me.' Abū Sufyān came forward.

Let us stop here for a minute to introduce the kind reader to this great man, Duhayyah ibn Khalifah al-Kalbi.

Duhayyah was a successful businessman. Before accepting Islam, he came one day, as usual, to Medīna's bazar (near the Prophet's Mosque) and beat his drum to announce his arrival and the presence of his merchandise for prospective buyers as was the custom in those days. Soon a large number of people surrounded him. He asked them where they had been and was told that they were at the mosque praying with Muḥammed, the Messenger of God ﷺ. “Do you mean to tell me that you came here to buy something, leaving your Prophet behind?! When their answer came in the affirmative, Duhayyah rebuked them thus:, “Fie on you, folks! Do you have any sense of shame at all for doing that?! Get away from me! I am not selling you a thing. He immediately packed his wares and left the bazar. The Almighty appreciated what Duhayyah had done out of respect for His Prophet notwithstanding the fact that Duhyyah had not yet believed in Muḥammed ﷺ and in his message. Duhayyah later accepted Islam. As a token of appreciation from the Almighty to him, the arch-angel of revelation, Gabriel, used to go to Prophet Muḥammed ﷺ looking like Duhayyah who was one of the most handsome businessmen in Mecca and Medīna. Here is a proof testifying to Gabriel impersonating Duhayyah:

Ibn Abbās narrates in a consecutively narrated tradition transmitted by a chain of reliable narrators saying that the Messenger of Allāh ﷺ used to love to see Ali عليه السلام as the first person to visit him every day in the late morning. The Prophet was in his house's courtyard one morning, resting his head on the lap of Duhayyah ibn Khalifah al-Kalbi, napping, when Ali عليه السلام arrived. Ali عليه السلام addressed Duhayyah thus, "*Assalamo Alaik!* How is the Messenger of Allāh doing?" Duhayyah said, "Very well, O Brother of the Messenger of Allāh!" Ali عليه السلام said, "May Allāh reward you on our behalf, we Ahl al-Bayt, with good rewards." Duhayyah responded to this by saying, "I love you, and I would like to express a compliment to you as a gift from me to you. Here it is: You are the Commander of the Faithful (*Ameerul-Mo'mineen*), leader of the victorious hosts, and the master of all the descendants of Adam on the Day of Judgment with the exception of the prophets and the messengers. The standard of praise shall be in your hand on the Day of Judgment. You shall be escorted, you and your supporters (Shi`as), in the company of Muḥammed ﷺ and his party to the Gardens. Successful is he who accepts you as his *wali*; a disappointed loser is he who abandons you. Due to Muḥammed's love for you did they love you, hating whatever Muḥammed ﷺ hated. Those who hate you shall never receive any intercession from Muḥammed ﷺ. Those who love you are the choicest of Allāh's people." Then Duhayyah tried to adjust the Prophet's head in his lap when the Prophet woke up and inquired about that whispering. Ali عليه السلام told the Prophet ﷺ that he was talking with Duhayyah, whereupon the Prophet ﷺ said, "That was not Duhayyah! That was Gabriel! Gabriel called you by the name whereby Allāh, the most Ealted One, calls you, and it is He Who cast love for you in the hearts of the *mu'mins*, casting fear of you in the hearts of the *kafirs*."[1]

Now let us return to what went on between Heraclius and Abū Sufyān.

The conversation that took place between Heraclius and Abū Sufyān

[1] al-Majlisi, *Bihār al-Anwār*, Vol. 18, pp. 267-268.

is preserved in the books of traditions thus:

Heraclius: Is the family of the person claiming prophethood a noble one?
Abū Sufyān: It is a noble family.
Heraclius: Has anyone else in this family claimed prophethood?
Abū Sufyān: No.
Heraclius: Has there been any king in this family?
Abū Sufyān: No.
Heraclius: Are the people who have accepted this religion weak or influential?
Abū Sufyān: They are weak people.
Heraclius: Are his followers increasing in number or decreasing?
Abū Sufyān: Their number is on the increase.
Heraclius: Have you ever known him to tell lies?
Abū Sufyān: No.
Heraclius: Does he ever commit a breach of any pact?
Abū Sufyān: He has not done it so far, but we would like to see if he keeps up a new peace treaty that we have recently negotiated with him.
Heraclius: Have you ever fought against him?
Abū Sufyān: Yes.
Heraclius: What was the result?
Abū Sufyān: Sometimes we won and sometimes he.
Heraclius: What does he teach?
Abū Sufyān: He bids people to worship one God and not to associate any partners with Him, to offer prayers, to be truthful and chaste, and to bestow alms.

Heraclius then summed up the conversation thus:

"You say that this man belongs to a noble family. Prophets always come from noble families. You say that no one else in the family ever before claimed prophethood. Had it been so, I would have thought that he was influenced by family traditions. You say that none of his predecessors was a king. Had it been so, I would have thought that he was aspiring to attain kingship. You admit that he never tells lies. A person who does not tell a lie to a man cannot tell a lie about God. You say that poor people are the

adherents of his creed. The first followers of prophets always come from this class. You say that his religion is expanding. This is characteristic of a true religion. You say that he does not deceive. Prophets do not deceive anyone. You say that he bids you to offer prayers and to observe purity and chastity. If all this is true, his realm will come right up to my domain. I had thought that a prophet might be coming, but I did not think that he would be born in Arabia. If I could go there, I would have paid homage to him."

Abū Sufyān used to say that he had to give true answers to the emperor, as he was afraid of being contradicted by one or more caravan companion if he gave any false reply.

Heraclius wanted to know more about Muḥammed's religion. He, therefore, sent a man from the tribe of Ghassān with these instructions: "Report to me three observations: 1) see on what he sits; 2) see who sits on his right side; and 3) if possible, try to find out what his seal says. The man came to the Prophet and found him sitting on the ground treating his feet with warm water. Ali عليه السلام was sitting on his right side. "Who is this man?, he asked. " Ali عليه السلام, the Prophet's cousin, he was told. He wrote down his observations, forgetting the third instruction. The Messenger, seeing how the man was trying to remember what he had forgotten, instantly said to him, "Come and take a look at what your fellow (Heraclius) had instructed you to try to see, showing him his seal. The man returned to Heraclius and reported to him all what he had seen. "This is the one foretold by Jesus son of Mary! He rides the camel; so, you should follow him and believe in him. Then he said to his messenger, "Go and invite my brother (to Islam), for he is my partner in the kingdom. The messenger went back to report to Heraclius that his brother was not receptive to the idea at all, fearing the loss of his kingdom.[1]

The letter which Prophet Muḥammed صلى الله عليه وآله وسلم sent to Khosrow II Parviz son of Hormizd IV, the Sasanian Kisra of Persia, was carried by Abdullāh ibn Huthafah. It stated the following as recorded by the historian al-Ya`qubi:

[1]al-Majlisi, *Bihār al-Anwār*, Vol. 20, p. 378.

In the Name of Allāh, the most Gracious, the most Merciful
From Muḥammed, the Messenger of Allāh, to Khosrow son of Hormizd. Accept Islam, so you will be safe (from Allāh's wrath); otherwise, be forewarned of a war from Allāh and His Messenger, and peace with whoever follows the right guidance.

Khosrow Parviz[1] was enraged at the very idea of an "ordinary person addressing him, the great Kisra that he was, on terms of equality, and even starting with his own name before that of his; so, he tore the letter to pieces. In his rage, he said, "Who is this person who invites me to accept his religion and starts his letter with his name before mine?! As a token of his ridicule, Khosrow Parviz sent the Prophet some of his country's soil. When the Prophet was informed that Khosrow had torn his letter to pieces, he said, "May Allāh tear his domain to pieces just as he tore my letter. For sure, his domain shall be torn apart. He sent me soil... For sure, you will come to possess his land. and so it was.

Khosrow Parviz, further directed his governor over Yemen Firoz al-Daylami, nicknamed "Abū Mahran, who used to be one of the ministers of Sayf ibn Thee Yazun[2], to arrest the person claiming to be a prophet and to send him to his court. The governor's messengers arrived at Medīna and asked the prophet to comply with Kisra's

[1]Students of Islamic history recall that one of this arrogant emperor's granddaughters later on condemned him for tearing the Prophet's letter and for refusing to accept Islam. Her father, the last Sasanian king Yazdegerd (Jazdagird) III, was the son of Shahryar and grandson of this same Khusrow (or Khosrow) II. Yazdegerd III lost the Battle of Qadisiyya to the Muslim forces in 636, thus ending the rule of the Sasanians for good. Having been defeated, he fled for Media in northwestern Persia and from there to Merv where he was killed by a miller. Refer to the chapter on Khadīja in this book for more details.

[2]Sayf ibn Thee Yazun (or Thee Yazin or Thee Yazan) (d. 574 A.D.) was one of Himyar's kings who kicked the Ethiopians out of Yemen assisted by the just Sasanian Persian emperor Kisra Anushirwan, better known as Khosrow I (d. 579 A.D.). Sayf is praised in a poem by Umayyah ibn Abū al-Salt.

orders on pain of his country's destruction, giving him one night to do so. The Prophet replied, "My God informed me that your lord was killed last night; God sent on him his son Sheroe[1] after seven hours of the night had passed; so, wait till this news reaches you.[2]

As the reader knows, all the above events took place in 628 A.D. In order to verify the accuracy of the date of death of Khosrow Parviz, I consulted the Micropedia of the Encylopedia Britannica III, and I found this same date, 628 A.D., recorded as the date of death of this Persian Kisra. The reader can see the same for himself on p. 793 of Vol. 5 of the said Encylopedia. Surely Allāh and His Messenger always say the truth! *Allāhu Akbar!*

It also gives me pleasure to assure the discreet reader that I went to extremes verifying the dates (Hijri and Gregorian) contained in this book, spending a great deal of time comparing one reference with another, consulting both Arabic and English references so that each and every date is accurate or at least closest to accuracy. Only Allāh knows the extent and the pain of my frustration whenever I came across so many discrepencies relevant to historical data in print especially in classic Arabic references. Having verified all these dates in classic books, I further consulted a computer program for final verification. The reader can now rely on these dates as much I, the author, can, and surely Allāh knows best. All Praise is due to Allāh, and only to Him, the One Who has enabled me to write this book and other books that I have also written, translated or edited; I humbly thank Him for it and pray that He may accept my endeavour as a mere token of appreciation of all what He has done for me although the favor of writing it is most surely His, not mine. We all are tools in the hands of the Almighty and nothing more. The will of Allāh be done.

It is interesting to state here that Prophet Muḥammed ﷺ used a seal for the very first time in this same year after being told that the

[1]Sheroe is also known in Persian history as Qobad II. He was Khosrow's eldest son. He assassinated his father in Khorasan.

[2]al-Majlisi, *Bihār al-Anwār*, Vol. 20, p. 382.

monarchs ruling the domains beyond Arabia would not honor any letter unless it was sealed.

The Prophet's letter to al-Hārith ibn Abū Shimr al-Ghassāni, chief of the Ghassān[1] tribe ruling western Syria, was carried by Shujaibn Wahab, who was put to death by al-Hārith. This eventually became the cause of a conflict with the Christians (then the dominant power over Syria) which resulted in the Battle of Mu'tah in 629 A.D. and the Expedition of Tabuk in 630 A.D.

The Prophet sent an epistle to al-Mundhir ibn Sawa, the then King of Bahrain appointed by the Persian emperor, was delivered by al-`Ala ibn al-Ḥadrami. It read as follows:

In the Name of Allāh, the most Beneficent, the most Merciful. From Muḥammed, the Messenger of Allāh, to al-Mundhir son of Sawa. Peace on him. Praise be to Allāh besides Whom there is no other god. and I bear witness that there is no god except Allāh and that Muḥammed ﷺ is His servant and messenger. and now I remind you of Allāh, the Mighty and the Glorious. Whoever receives admonition receives it for his own good, and whoever obeys my envoys and follows their instructions obeys me. Whoever is sincere to them is sincere to me. My envoys have spoken well of you. I have accepted your intercession on behalf of the people of Bahrain. Leave to the Muslims all they owned before accepting Islam. While I hereby grant indemnity to the wrongdoers, you should also forgive them. You shall not be deposed so long as you conduct yourself well. and whosoever continues following his (religion of) Judaism shall be liable to pay the *jizya (*protection tax*).*

The letter sent earlier to Negus, the king of Abyssinia, which was carried by `Amr ibn Umayyah al-Damri, stated the following:

In the Name of Allāh, the most Beneficent, the most Merciful. From Muḥammed, the Messenger of Allāh, to Negus, the king of Abyssinia. Peace with on him who follows the path of Guidance. Praise be to Allāh besides Whom there is no other god, the Sovereign, the Holy One, the

[1]The Ghassān tribe was an Arab tribe that inhabited the Western side of the Syrian desert during the Prophet's time.

Preserver of Peace, the Keeper of the Faithful, the Guardian. I bear witness that Jesus son of Mary is indeed a spirit of God and His word which He conveyed to the chaste Virgin Mary. He created Jesus through His word just as he created Adam with His hands. and now I call you to Allāh Who is One and has no partner, and to friendship in His obedience. Follow me and believe in what has been revealed to me, for I am the Messenger of Allāh. I invite you and your people to Allāh, the Mighty, the Glorious. I have conveyed the message, and it is up to you to accept it. Once again, peace on him who follows the path of guidance.

Another epistle sent to Muqawqis, the then Roman Viceroy over Egypt, was carried by Ḥatib ibn Balta`ah and it said:

In the Name of Allāh, the most Beneficent, the most Merciful. From Muḥammed, the servant and Messenger of Allāh, to Muqawqis, Chief of the Copts. Peace with on him who follows the path of guidance. I invite you to accept the message of Islam. Accept it and you shall prosper. But if you turn away, then on you shall also fall the sin (of misleading by your example) the Copts. O people of the Book! Come to a word common between us and you: that we shall worship none but Allāh and that we shall ascribe no partners to Him and that none of us shall regard anyone as lord besides God. and if they turn away, then say: Bear witness that we are Muslims.

According to a number of books of history, the Prophet also sent Saleet ibn `Amr al-`Amiri with two of his letters to both kings ruling Yemen then: Thumal ibn Athal and Ḥawthah ibn Ali who belonged to the tribe of Banū Ḥaneef. I very much wished to research the text of those letters and the response to them, but I could not do so due to the deadline which I had to meet before sending this book's manuscript to the press. I seek forgiveness of Allāh, of His Prophet and of the kind reader. Deadlines are one of the inconveniences writers have to tolerate.

THE BATTLE OF KHAYBAR (628 A.D.)

The banishment of the Jewish tribes of Banū Nadir and Qinaqafrom Medīna had intensified the animosity of the Jews towards the Muslims. These tribes were instigating other tribes, Jewish and pagan, to join them in a conclusive assault on the Muslims. Two years ago, they instigated a number of powerful bedouin tribes, with

whom they entered into alliances, as well as the Quraishites of Mecca, to raid and besiege Medīna, but their attempts failed. Their chief, Ibn Abul-Ḥaqiq, who enjoyed security at the fort of Qamus, instigated the tribe of Banū Fizarah and other bedouins to raid Medīna. In fact, the Battle of Ahzab, or of Khandaq (moat), was the first attempt in which the Jews had actually participated in besieging the Muslims. Ibn Abul-Ḥaqiq in particular had played an active role in that siege.

These Jewish tribes had settled down in Khaybar at a distance of about 80 miles (or 96 Arabian miles or 8 stages) north-east of Medīna. "Khai-Bar means: "fortified place. The valley of Khaybar was studded with fortresses strongly situated on rocky hills numbering ten. The more fortified ones were seven: Naim, Qamus (on a hill of the same name), Katiba, Shiqu, Natat, Watih and Sulalim, of which Qamus (where Ibn Abul-Ḥaqiq resided) was the most fortified. It was the one that proved to be a formidable challenge to the Muslims.

Past reverses they suffered did not deter them. Usir ibn Razam, another prominent Jew of Khaybar, rallied behind him all the Jewish tribes then solicited the aid of Ghatfan for a final showdown. To demonstrate their strength, Ghatfan sent a posse headed by none other than `Oyaynah, chief of the tribe of Banū Fizarah, that captured twenty camels belonging to the Prophet after killing their herdsman and capturing his wife. This incident took place in RabiI of that year 7 A.H./July 628 A.D.. In the next month (Rabi II), the Banū Ghatfan tribe, an ally of the Jews, with the instigation of the latter, made a similar attempt, sending Muḥammed ibn Maslamah with ten men. All those ten men were killed by the Muslims, and the leader of the scheme was seriously wounded. He was mistaken as having been killed, so his body was put together with the corpses of the other ten men. Finding an opportunity, however, he fled. In the same year, OIb died and was succeeded by `Osayr ibn Zarim who renewed his attempts to hatch plots against the Muslims with the tribe of Banū Ghatfan. News reached the Prophet of their schemes.

The news of the preparation of the Jews was reaching the Prophet in

Medīna frequently. At last, the Prophet decided to crush them once and for all before they could destroy the Muslims. It was the “near victory foretold in the Sūra of “Victory revealed just after the truce of Hudaybiya:

﴿ قَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا ﴾

Indeed God was well-pleased with the Believers when they swore allegiance to thee under the tree, and He knew what was in their hearts, so He sent down tranquility on them and rewarded them with a near victory. (Qur’ān, 48:18)

By the middle of Muharram, 7 A.H./May 28, 628 A.D., the Prophet marched on Khaybar with 1,400 (or 1600 according to some accounts) strong. In order to surprise the enemy, the Prophet's troops marched during the night and halted during the day. A road guide had to be hired to show the army the way. The Jews had made a maze of roads surrounding their fortresses.

In about seven days, six of the Jewish fortresses were overrun by the Muslims. Then Qamus was besieged. As the Muslims were busy for one month attacking less fortified fortresses, the Jews were equally busy laying waste the country surrounding them with the intention to starve the Muslims. They destroyed even their own date trees growing around their fortresses. They successfully repulsed every attempt of the Muslims to advance.

Abul-Fidā' says the following in his *Tārīkh,* book of history:

"In those days, the Prophet sometimes used to suffer from partial headaches. As a matter of chance, on the day he reached Khaybar, he suffered from the same. Abū Bakr, therefore, took the standard and went out to fight but returned unsuccessful. Then `Omar took the standard and fought hard, more than his predecessor, but returned equally unsuccessful. When the Prophet came to know of these reversals, he said, “By Allāh, tomorrow I will give the standard to a man who loves Allāh and His Messenger and whom Allāh and His Messenger love, one who is constant in onslaught and does not flee, one who will stand firm and will not return

till victory is achieved. Having heard this, both the Immigrants and the Helpers aspired for the flag. When the day dawned, having said the morning prayer, the Prophet came and stood among his companions. Then he called for the standard. At that moment, every companion was engrossed in the hope and desire of getting the flag, while the Prophet called for Ali عليه السلام who was suffering from sore eyes. The Prophet took some of his own saliva on his finger and applied it to Ali's eyes. The eyes were at once cured and the Prophet handed over the standard to him."

Madarijun-Nubuwwah proceeds to state the following: "Then Ali عليه السلام started with the flag in his hand, reaching under the fort of Qamus, planted the standard on a rock. A rabbi who was watching from the fort asked, `O standard-bearer! Who are you?' Ali عليه السلام replied, `I am Ali son of Abū Ṭālib عليه السلام.' The rabbi called to his people, `By the Torah, you will be defeated! This man will not go back without winning the battle.' Shaikh Abdul-Haqq, the Dehlavi *muhaddith* (traditionist), author of *Madarijun-Nubuwwah,* states the following: "Perhaps that Jew was well informed of Ali's valour and had seen his praises in the Torah.

He further states the following in his afore-mentioned book:

"Al-Hārith, brother of Marhab (the most courageous Jewish warrior), first sallied forth from the fort with a huge spear whose point weighed about 3 mounds[1]. In his immediate attack, he killed a number of Muslim veterans. Then Ali عليه السلام proceeded towards him and killed him in one stroke. When Marhab was informed of his brother's plight, he rushed out of the fort accompanied by some of the bravest soldiers from the Khaybar garrison to avenge his brother's death. It is said that Marhab was the strongest, tallest, and the most fierce among the warriors of Khaybar and that none equalled him in his might. That day, he was armed twice over, wearing double armour with two swords dangling by his sides. He was also wearing two turbans with a helmet over and above. He marched ahead in the battlefield singing about his own valour.

[1]A mound is a measure of weight varying from a few pounds to 84 pounds according to the custom of the area.

Nobody among the Muslims dared to fight him in the battlefield. Ali ﷺ, therefore, darted out, reciting about his own valiance in response to Marhab's. Taking the initiative, Marhab attacked Ali ﷺ with his sword. But Ali ﷺ dodged the blow and rendered with Dhul-Fiqar such a forceful blow on Marhab's head that it cut through the latter's helmet, the double turban, the head, till it reached the man's throat. According to some narratives, Marhab was cut up to his thigh, in others that it tore him into two parts on the saddle. Marhab took his way to the hereafter in two pieces. Then the Muslims under the command of Ali ﷺ began fighting the Jews. Ali ﷺ himself killed seven generals of the Jewish forces everyone of whom was considered to be most valiant. After these had been killed, the remnants of the Jewish troops ran helter-skelter towards their fort. Ali ﷺ followed them in hot pursuit. In this rush, one Jew delivered a blow to Ali's hand wherein he carried his shield. The shield fell down. Another Jew picked it up and made good with his booty. This infuriated Ali ﷺ and who was now strengthened with such a spiritual force and divine strength that he jumped across the moat and came straight to the door of the iron gate. He dislodged it from its hinges, held it up as a shield and resumed fighting."

According to Ibn Hishām's *Sirat*, and according to al-*Tārīkh al-Kamil* and Abul-Fidā's *Tārīkh*, Abū Rafiis cited saying, “When the Prophet gave the flag to Ali ﷺ and bade him fight the forces of Khaybar, we, too, accompanied him. When Ali ﷺ was a short distance from the fort, fighting all along, a Jew struck a blow on his hand with such a force that the shield Ali ﷺ was holding fell down. Ali ﷺ at once pulled out a part of the gate of Khaybar, held it up as a shield and fought till Allāh granted him a clear victory. Once the fighting was over, he threw it away. It was so heavy that eight men from among us could hardly turn it over from one side to the other."

An agreement was reached with the Jews of Khaybar. Their lands and movable property were left in their hands. They were allowed to practice their religion freely. In return for the protection they would receive, they were required to pay the Muslims half the produce of their lands. The Prophet maintained the right to turn them out of

their lands whenever he so decided. The battle of Khaybar is important as it put an end to the Jewish resistance and, for the first time, a non-Muslim people were made "Protected Persons of the Muslim commonwealth.

On the same day, Ja`far ibn Abū Ṭālib returned from Ethiopia. The Prophet said: "I do not know on which blessing of Allāh I should thank Him more: on the victory of Khaybar or on the return of Ja`far?!

SAFIYYA THE JEWESS

Safiyya daughter of Huyay ibn al-Akhtab, the Jewish arch-enemy of the Prophet of Islam, was the wife of Kinānah ibn al-Rabee` ibn Abul-Ḥaqiq (or al-Huqaiq), a prominent Jewish chief. She secretly embraced Islam during those days. She had seen in a vision the moon falling from the heavens into her lap. Her husband, having listened to her narrate her vision, violently slapped her, hurting her eye. He taunted her of having desired the domain of Hijāz under Muḥammed's control. When she fell in captivity, she managed to reach the Prophet ﷺ. She was wearing the mark of a bruise on her eyelid caused by Kinānah striking her only on account of narrating that dream. Muḥammed ﷺ welcomed her into the folds of his nation and offered to marry her. She welcomed his offer and the marriage was soon solemnized.

A JEWESS TRIES TO POISON MUHAMMED ﷺ

While the Prophet was still in Khaybar, a Jewess presented him with a dressed and grilled lamb just when he was about to be served his dinner. Expressing his gratitude for the present, the Prophet took the shoulder, his favorite part, to eat, giving the man sitting next to him, namely Bishr son of al-Barā' ibn Ma`rūr al-Khazraji al-Anṣari who had courageously participated in the battles at Badr and Uḥud, another piece and passing pieces to other *ṣaḥāba* who were present there and then as was always his habit. As soon as the Prophet tasted the lamb, he realized that it did not taste right. Rather than swallowing it, he spat it out. Meanwhile, Bishr had already swallowed some of the meat. He collapsed and died instantly. Conducting an intensive inquiry, the companions of the Prophet

came to know that that lamb had been prepared by a Jewish captive who was summoned and interrogated. She defended herself by saying that that was her revenge for the loss of her father, brother, husband other relatives, for the devestation wrought by the Muslims on her people and country. She added saying that if Muḥammed were a true Prophet, he would discover the mischief before any harm afflicted him; but if he were a pretender, he would fall a victim to her scheme and the Jews would be saved from "his tyranny".

There are two different stories as to what happened to that Jewess. One says that she was put to death there and then. Another tells quite a different story. Following is the narration of the same incident by a grandson of the Prophet ﷺ, namely Imām Ali ibn Muḥammed عليه السلام:

"When the Messenger of Allāh ﷺ returned from Khaybar to Medīna, after having won a great victory (over the Jews), a Jewess who had pretended to have accepted Islam took a lamb's shoulder and cooked it. Putting it before the Prophet, she said, "O Messenger of Allāh! May both my parents be sacrificed for your sake! I was very much concerned about you when you came out to meet the hosts at Khaybar, for I know that they are very tough people. I know that the shoulder is your favorite, and grilling is your favorite method of cooking, so I made a vow (*nathr*) that if Allāh saved you from them, I would slaughter a lamb for you and feed you from its grilled shoulder. Now Allāh has saved you from them and granted you victory over them, I have brought you my *nathr*." In the company of the Prophet there were men such as Bishr ibn al-Barā' ibn Ma`rūr and Ali ibn Abū Ṭālib عليه السلام. The Messenger of Allāh ﷺ said, "Bring me some bread." Once the bread was brought, Bishr stretched his hand took a morsel of the meat and put it in his mouth. Ali ibn Abū Ṭālib عليه السلام, said to him, "O Bishr! You should not do anything ahead of the Prophet. Bishr was a bedouin. He said to Ali عليه السلام, "O Ali عليه السلام! It seems as if you are calling the Messenger of Allāh ﷺ miser!" Ali عليه السلام said, "I never make such an implication about the Messenger of Allāh ﷺ; on the contrary, I respect and revere him. Neither I, nor you, nor any of Allāh's creation should say something or do something or eat or drink before the Messenger of Allāh ﷺ does so." "I never imply that the Messenger of Allāh ﷺ

is miser, either," Bishr said. Ali عليه السلام said, “This is not why I said what I said. But this woman who used to be Jewish has come here and we do not know her very well. If you eat of it according to the order of the Messenger of Allāh, peace and blessings of Allāh with him and his progeny, he will be the one to guarantee your safety. But if you eat of it without an order from the Messenger of Allāh, peace and blessings of Allāh with him and his progeny, you will be on your own." Ali عليه السلام continues to narrate this story saying that meanwhile, Bishr was already chewing his morsel. It is then that the shoulder spoke out and said, “O Messenger of Allāh! Do not eat of me, for I am poisoned!" Bishr fell a victim to the swoon of death. He was not lifted from the ground except to be buried. The Messenger of Allāh ﷺ said, “Bring me that woman." She was brought to him. “What made you do what you did?," the Prophet ﷺ asked her. She said, “You have caused me a great disaster, indeed. You have killed my father, my uncle, my husband, my brother, and my son, so I did what I did saying to myself, `If he were a king, I would seek revenge against him, but if he were a prophet, as he claims, having promised to conquer Mecca and to bring victory, Allāh will protect him from it (from the poison), and it will not harm him." The Messenger of Allāh ﷺ said, “O woman, you have said the truth." Then he added, “Do not be fooled by the death of Bishr son of al-Barā' ibn Ma`rūr, for Allāh caused him to fall into a trial and tribulation on account of his doing something ahead of the Messenger of Allāh. Had he eaten of it with the permission of the Messenger of Allāh, it would not have harmed him, nor would it have poisoned him." Then the Prophet ﷺ ordered a number of his companions to be brought to him including Salmān, Miqdād, Abū Dharr, `Ammār, Suhayb, Bilal, and other *ṣaḥāba* totalling ten in number in addition to Ali عليه السلام. Once they were all present, the Prophet told them to sit down around the food like a circle. Then the Prophet put his hand on the poisoned shoulder, blew of his breath over it, then said, “In the Name of Allāh *al-Shafî*, the Healer; in the Name of Allāh *al-Mu`afî*, the One Who grants good health; nothing at all can harm when His Name is invoked, nor any ailment, not in the earth, nor in the heavens, and He is the Hearing, the Knowing." Then he added, “Eat in the Name of Allāh." The Messenger of Allāh, peace and blessings of Allāh with him and his progeny, ate of it, and they, too, ate of it to their

fill. Then they drank water. The Prophet ordered the Jewess to be imprisoned."

On the next day, he ordered her brought to him. “Did you not see with your own eyes how these men ate of that poisoned food? Did you not see how Allāh protected His Messenger and His Messenger's *sahaba*?" The woman said, “Yes, I have, O Messenger of Allāh! Before now, I had entertained serious doubts about you being a Prophet, but now I am certain that you are, indeed, the Messenger of Allāh; therefore, I testify that: There is no god except Allāh, the One and Only God Who has no partner, and that you are His servant and Messenger." Her actions testified to the soundness of her conviction and belief in Islam.[1] Ibn Hishām briefly narrates this incident on p. 441, Vol. 1, of his *Seera*, and the edition I have is dated 1422 A.H./2001 and is published in Beirut, Lebanon, by Dār al-Kutub al-`Ilmiyya. On pp. 253-254, Vol. 1, of his *Usd al-Ghāba*, Ibn al-Athīr narrates a brief biography of Bishr, giving the date of his death in Khaybar by this poisoned food as 7 A.H./628 A.D. The edition of this important reference which I have is published by Dār al-Fikr of Beirut, Lebanon, in 1419 A.H./1998 A.D.

The name of that Jewess is given in al-Majlisi's *Bihār al-Anwār* as well as in Ibn Hishām’s *Seera* as Zainab daughter of al-Hārith and wife of Sallām ibn Mishkam, niece of the same Marhab referred to above. Ibn Hishām tells us that the Prophet said to the Jewess, "The bones of what you have brought me tell me that it is poisoned.” The Prophet ﷺ asked her what prompted her to do that, so she said to him, "I have suffered, and so have my people, that of which you are knowledgable, so I said to myself that if you were a king, we would thus be spared of your mischief, but if you are a Prophet, your Lord should tell you that the meat is poisoned.”

Then it was time to bury Bishr ibn al-Barā' ibn Ma`rūr. The Prophet ﷺ inquired about Ali عليه السلام and was told that he had gone on an errand for a Muslim man. Hearing that, the Prophet sat down. The *sahaba* asked him as to why he sat down instead of proceeding with

[1]al-Majlisi, *Bihār al-Anwār*, Vol. 17, pp. 318-319.

the funeral rituals. He said, "Allāh, the most Exalted and the most Great, ordered me to postpone the performance of the prayers for al-Barā' till Ali returns so that he would forgive him for what he had said in the presence of the Prophet, so that He may consider his death by this poison an atonement for his sins." Some of those who were present during the entire incident said to the Prophet, "O Messenger of Allāh! He was only jesting! He was simply teasing Ali! He was not serious at all; so, how can Allāh take him so seriously?" The Prophet said, "Had he been serious, Allāh would have wiped out all his good deeds even if he had spent what is between the earth and the `Arsh by way of charity in gold and silver, but he was, indeed, jesting, so he is excused. But the Messenger of Allāh does not desire any of you to think that Ali was angry with him. He, therefore, will renew in your presence his sentiments towards him, and so that he may seek Allāh's forgivenes for him. Allāh will then bring him (Barā') closer to Him and grant him a loftier status in His Paradise." Shortly thereafter Ali returned and stood before the coffin to say: "O Barā'! May Allāh have mercy on you. You used to fast and to stand for the prayers, and you have died in the way of Allāh." The Messenger of Allāh ﷺ then said, "Had any deceased person not needed the Messenger of Allāh to perform his funeral prayers, your fellow here (meaning Bishr) would have found such a supplication from Ali sufficient." Then he stood up, performed the funeral prayers for Bishr ibn al-Barā' ibn Ma`rūr and had him buried."[1]

By the way, "Zainab" was a common name before the advent of Islam. One of the most famous women who carried this name was the last pagan Arab queen of Tadmur, Palmyra, kingdom of Nabatean Arabs, till Roman emperor Aurelianus (Aurelian), who ruled Rome from 270 to 275 A.D., destroyed her kingdom in 273 A.D. She is known as Queen Zaynab or Zenobia (which is pronounced "Zennoobia", a bedouin corruption of "Zainab". Since the advent of Islam, no Jewess would be named "Zainab" and none ever will! If you make a tour around the world not in eighty but in eight hundred days, you will not find one Jewish female named

[1] *Ibid.*, Vol. 17, pp. 319-320.

"Zainab"!

Fāṭima (615 – 632 A.D.), mother of the Imāms عليهم السلام, is the daughter of the Messenger of Allāh ﷺ by his first wife, Khadija daughter of Khuwaylid, may the Almighty be pleased with her. Fāṭima was born in Mecca on a Friday, the 20th of Jumada II in the fifth year after the declaration of the Prophetic message which corresponds, according to the Christian calendar, to the year 615. She was only 18 and 75 days when she died in Medina few days only (some say 75) after the death of her revered father ﷺ: The Prophet ﷺ passed away on Safar 28/May 28 according to the Christian Gregorian calendar, or the 25th according to the Julian calendar, of the same year. Fāṭima passed away on the 14th of Jumada I of 11 A.H. which corresponded to August 7, 632 A.D. She was buried somewhere in the graveyard of Jannatul-Baqi` in Medina in an unmarked grave. According to her will, her husband, Imām Ali عليه السلام, did not leave any marks identifying her grave, and nobody knows where it is. According to Shi`ite Muslims, she was the only daughter of the Holy Prophet ﷺ.

Fāṭima has nine names/titles: Fāṭima **فاطمة**, al-Siddiqa **الصديقة**(the truthful one), al-Mubaraka **المباركة**(the blessed one), al-Tahira **الطاهرة** (the pure one), al-Zakiyya **الزكية**(the chaste one), al-Radiayya **الرضية** (the grateful one), al-Mardiyya **المرضية**(the one who shall be pleased [on Judgment Day]), al-Muhaddatha **المحدثة**(the one, other than the Prophet, to whom an angel speaks) and az-Zahrā' **الزهراء**(the splendid one, the lady of the shiny light).

The Prophet (ص) taught Fāṭima عليها السلام divine knowledge and endowed her with special intellectual brilliance, so much so that she realized the true meaning of faith, piety, and the reality of Islam. But Fāṭima عليها السلام also was a witness to sorrow and a life of anguish from the very beginning of her life. She constantly saw how her revered father was mistreated by the unbelievers and later how she herself fell a victim to the same abuse, only this time by some "Muslims".

A number of chronicles quote her mother, Khadija عليها السلام, narrating the

following about the birth of her revered daughter: "At the time of Fāṭima's birth, I sent for my neighboring Quraishite women to assist me. They flatly refused, saying that I had betrayed them by marrying and supporting Muḥammed. I was perturbed for a while when, to my great surprise, I saw four strange tall women with halos around their faces approaching me. Finding me dismayed, one of them addressed me thus, `O Khadija! I am Sarah, mother of Ishaq (Isaac). The other three are: Mary mother of Christ, Asiya daughter of Muzahim and Umm Kulthūm sister of Moses. We have all been commanded by God to put our nursing knowledge at your disposal.' Saying this, all of them sat around me and rendered the services of midwifery till my daughter Fāṭima was born."

The motherly blessings and affection received by Fāṭima عليها السلام were only for five years after which Khadija left for her heavenly home. The Holy Prophet (ص) brought her up thereafter.

The Holy Prophet said: "Whoever injures (bodily or otherwise) Fāṭima, he injures me; and whoever injures me injures Allāh; and whoever injures Allāh practices unbelief. O Fāṭima! If your wrath is incurred, it incurs the wrath of Allāh; and if you are pleased, it makes Allāh pleased, too."

M.H. Shakir, one of the translators of the Holy Qur'ān, a translation which the author of this book edited, writes the following: "Fāṭima عليها السلام, the only daughter of the Holy Prophet of Islam, was born in Mecca on 20th of Jumada ath-Thaniya 18 B.H. (Before Hijra). The good and noble lady Khadija (Allāh is pleased with her) and the Messenger of Allāh صلى الله عليه وآله وسلم bestowed all their natural love, care and devotion on their lovable and only child, Fāṭima عليها السلام, who in her turn was extremely fond of her parents. The Princess of the House of the Prophet was very intelligent, accomplished and cheerful. Her speeches, poems and sayings serve as an index to her strength of character and nobility of mind. Her virtues gained her the title `Our Lady of Light'. She was moderately tall, slender and endowed with great beauty which caused her to be called `az-Zahrā' (the Lady of Light)".

Fāṭima عليها السلام was called az-Zahrā' because her light used to shine among those in the heavens. After arriving in Medina, she was married to Ali عليه السلام in the first year of Hijra, and she gave birth to three sons. Her sons were: Hassan and Hussain عليهما السلام, Masters of the youths of Paradise, and Muhsin عليه السلام. Muhsin عليه السلام never saw the light because he was aborted as his mother stood behind her house door fending for herself while rogues were trying to break into it and force her husband to swear the oath of allegiance to Abū Bakr. The details of that incident can be reviewed in my translation of the *Tragedy of al-Zahrā'* book which was published by Imām Hussain Foundation. It is also available on the Internet: www.almujtaba.com. Fāṭima عليها السلام had two daughters: Zainab, the heroine of Kerbalā', and Umm Kulthūm. Her children are well-known for their piety, righteousness and generosity. Their strength of character and actions have changed the course of history and will continue to do so forever.

The Holy Prophet said **فاطمة بضعة مني**, " Fāṭima is part of me". He would go out to receive his daughter whenever she came from her husband's house. Every morning on his way to the Mosque, he would pass by Fāṭima's house and say, *"As-Salamu `alaykum ya Ahla Bayt annnubuwwah wa ma`din ar-risala"* (Peace be with you, O Ahl al-Bayt عليهم السلام (immediate family of the Prophet) and the Substance of the Message).

Fāṭima عليها السلام is famous and acknowledged as "Sayyidatu nisa'i1-`Alamin" (Leader of all the women of the world for all times) because the Prophethood of Muḥammed صلى الله عليه وآله would not have been everlasting without her. The Prophet صلى الله عليه وآله is the perfect example for men, but could not be so for women. For all the verses revealed in the Holy Qur'ān for women, Fāṭima عليها السلام is the perfect role model who translated every verse into action. In her lifetime, she was a perfect woman, being daughter, wife and mother at the same time.

Fāṭima عليها السلام inherited the genius and wisdom, the determination and will power, piety and sanctity, generosity and benevolence, devotion and worship of Allāh, self-sacrifice and hospitality, forbearance and

patience, knowledge and nobility of disposition of her illustrious father, both in words and in actions. "I often witnessed my mother," says Imām Hussain, "absorbed in prayer from dusk to dawn." Her generosity and compassion for the poor was such that no destitute or beggar ever returned from her door empty-handed. She عليها السلام worked, dressed, ate and lived very simply. She was very generous; and none who came to her door ever went away empty handed. Many times she gave away all the food she had had, staying without any food at all. As a daughter, she عليها السلام loved her parents so much that she won their love and regard to such an extent that the Holy Prophet (ص) used to stand up whenever she came to him.

Marriage: When Fāṭima عليها السلام came of age, a number of hopefuls sought her hand in marriage. The Holy Prophet was awaiting the Divine order in this respect until Imām `Ali عليه السلام approached him and asked for her hand in marriage. The Holy Prophet came to Fāṭima عليها السلام and asked, "My daughter! Do you consent to be wedded to Ali, as I am so commanded by Allāh?" Fāṭima عليها السلام thereupon bowed her head in modesty. Umm Salamah (Allāh is pleased with her) narrates the following: "Fāṭima's face shone and her silence was so suggestive and conspicuous that the Holy Prophet stood up to shout: *Allāhu Akbar'* (Allāh is great)! Fāṭima's silence is her acceptance." On Friday, Thul Hijja 1, 2 A.H., which corresponded to May 25, 624 A.D. according to the Julian Christian calendar or to the 28th of May of the same year according to the Gregorian Christian calendar which is widely used in the text of this book, the marriage ceremony took place. All the Muhajirun (emigrants) and Anṣār (supporters) of Medina assembled in the mosque while Imām `Ali عليه السلام was seated before the Holy Prophet with all the ceremonious modesty of a bridegroom. The Holy Prophet first recited an eloquent sermon then declared: "I have been commanded by Allāh to get Fāṭima عليها السلام wedded to `Ali عليه السلام, and so I do hereby solemnize the matrimony between `Ali عليه السلام and Fāṭima عليها السلام on a dower of four hundred *mithqal* of silver." Then he asked Imām Ali عليه السلام, "Do you consent to it, O Ali? " "Yes, I do, O Holy Prophet of Allāh!" replied Ali عليه السلام. Then the Holy Prophet (ص) raised his hands and supplicated thus: "O Lord! Bless both of them, sanctify their progeny and grant them

the keys of Your beneficence, Your treasures of wisdom and genius, and let them be a source of blessing and peace to my *umma.*" Her children, Imām Hassan, Imām Hussain, Zainab and Umm Kulthūm عليهم السلام, are well-known for their piety, righteousness and generosity. Their strength of character and actions changed the course of history and fortified Islam which otherwise would have been lost to mankind.

As a wife, she was very devoted. She never asked Ali عليه السلام for anything in her entire life. As a mother, she cared for and brought up wonderful children; they have left their marks on the pages of world history which time and the plots of enemies of Ahl al-Bayt عليهم السلام will never be able to erase.

AFTER KHAYBAR, WADĪ AL-QURA AND TAIMā' (629 A.D.)

Following the conquest of Khaybar, the Prophet proceeded to besiege the Jews residing in Wadī al-Qura. These Jews resisted for only two days during which eleven of their men were killed. After their capitulation, the Jews of Taimā' surrendered, too. Thus, the Prophet extended his control to all the Jews who resided north of Medīna and who remained for years a constant threat to Islam and to the Muslims.

On his return to Medīna, the Prophet, in the month of Jumadi II, 7 A.H./October 628 A.D., married Umm Habība daughter of his arch-enemy Abū Sufyān. She had been for some time an adherent to the Islamic faith and had participated in the migration to Ethiopia. While she was there, the Prophet wrote Ethiopia's Negus a letter requesting him to contract his marriage with Umm Habība for the dower of four hundred dinars, which he did. She was then more than thirty years old.

PROPHET VISITS MECCA (629 A.D.)

Having returned victoriously to Medīna from Khaybar and the other Jewish strongholds, the Prophet spent four or five months in Medīna. According to the terms of the treaty with the Meccans, the

Muslims could now visit Mecca. In the month of Dhul-Qi`da, towards the end of the seventh year of Hijra (March 629 A.D.), the Prophet, accompanied by about two thousand Muslims, proceeded to Mecca to make the lesser pilgrimage (the *`Omrah* or *Umra*). Quraish left their houses and watched the Muslims from their tents pitched on the heights of the surrounding hills.

The Prophet ordered Bilāl ibn Rabāh, the Ethiopian caller to prayers, to ascend the holy place to call the believers to midday prayers. That was the very first time such call was ever made, and that was the very first time the Muslims congregated publicly in such a large number around the Ka`ba to perform the prayers led by the Messenger of Allāh ﷺ. Surely that was history making, a milestone.

The Prophet and his companions remained in Mecca for three days. After these three days' sojourn, the Muslims retired strictly in accordance with the terms of the treaty. During those days, Maimūna daughter of al-Hārith al-Hilāli (578 - 671 A.D.), a widow 51 years old, was married to the Prophet according to the suggestion of `Abbās, the Prophet's uncle. She was living with her sister Umm al-Fadl, wife of `Abbās. Another sister of hers, Asmā' daughter of `Omays, was married to Ja`far ibn Abū Ṭālib, Ali's brother. A third sister named Selma had already been married to Ḥamzah, another uncle of the Prophet, as the reader recalls. Three sisters were married into the same family!

On the fourth day, the Prophet left Mecca and halted at Sarif, about eight miles from Mecca, for the evening. It was there that the wedding actually took place.

KHALID IBN AL-WALID AND `OMAR IBN AL-`ĀS ACCEPT ISLAM (629 A.D.)

Another sister of Maimūna, now wife of the Prophet, was married to al-Walīd ibn al-Mughīrah, father of Khālid ibn al-Walīd and the wealthy Meccan who was condemned in the Holy Qur'ān in Sūrat al-Muddathir (Chapter 74), as narrated above. His son, Khālid, was a cousin of this same Mimūna, and he accepted Islam in 8 A.H (629

A.D.), and so did `Omar ibn al-`Ās. The latter was a poet who used to employ his poetry in attacking the Prophet of Islam and ridiculing his creed, instigating the pagans to fight him. Both of these men played important roles in Islamic history following their conversion.

In the same year, the Prophet, and for the first time, had a three-step pulpit to sit on in order to preach to the faithful. He was growing old (now 61), yet he never asked anyone to make a pulpit for him, but when a Muslim carpenter suggested to him to do so, he welcomed the idea.

THE BATTLE OF MU'TA (629 A.D.)

It has already been mentioned that the envoy sent by Muḥammed ﷺ to the Ghassānid governor of Bostra (Busra) on behalf of the Byzantine emperor Heraclius inviting him to Islam had been killed en route at the hands of Shurahbil, a feudatory of Heraclius. Shurhabil was the chief of the Moabites[1]. In order to exact reparations, the Prophet, on his return to Medīna from Sarif after marrying Maimūna, sent a force of 3,000 men with an order to march to the place where the envoy (Hārithah ibn `Omayr al-Azdi) had been killed.

The Prophet gave to the slain envoy's son, Zayd ibn Hārithah, his freed slave and once adopted son, the command of the army, saying to the troops, "If Zayd is killed, then Ja`far ibn Abū Ṭālib will be the commander, and if he, too, is killed, then Abdullāh ibn Rawāhah will command the army. and if he is killed, then the Muslims should select someone as their commander."

Hearing it, a Jew said: "If he is a true Prophet, none of these three will remain alive."

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[1]These Moabites are the ones who were then residing in and ruling Moab, which is known in Arabic as "Mu'ta, located in a hilly region east of the Dead Sea. They are Arab tribesmen who had carved Hubal, the chief idol of Mecca, and given to the Khuzā`ah tribesmen as a gift. It became Mecca's chief idol. They were also famous for making excellent swords known as the Mashrafis.

Before dispatching this expedition, he instructed them as follows:

(1) Many servants of God will be busy worshipping Him in their places of worship (churches). Do not touch them.
(2) Do not lift your hand against any woman (to strike her).
(3) Do not kill any child or minor.
(4) Do not kill any old person.
(5) Do not destroy any green tree.

These instructions imparted in an age when hardly any scruples were exercised during bloody engagements indicate the depth of the Prophet's compassion and the efforts he was exerting to effect reforms in all walks of life.

The Muslim force marched under the command of Zayd ibn Hārithah to Mu'ta in Syria. In order to meet it, the Syrians had raised a huge army. Although far outnumbered, the Muslim force gave a heroic account of its valour, but the disparity in number was too great. When its commander, Zayd, was slain, the command was taken over by Ja`far ibn Abū Ṭālib, a cousin of the Prophet. He, too, was killed and Abdullāh ibn Rawahah al-Ansāri took the command. When, as prophesied by the Prophet, he, too, was martyred, the command went to Khālid ibn al-Walīd who was able to bring about a successful retreat. It is said that Khālid was then given by some Muslims the title of “the lion of Allāh”. As the retreating army came close to Medīna, its people came out to meet them reproachfully, crying out, “You runaways! You fled away from the enemy while fighting for Allāh! Umm Salamah, wife of the Prophet, once asked the wife of Salamah ibn Hāshim ibn al-Mughīrah, one of those runaways, as to why her husband never came out to offer his prayers in the company of the Prophet. She replied that the people used to taunt him as a runaway from Mu'ta; so, he abstained from going out of his house.

The Prophet was much grieved by the death of Zayd and Ja`far. About Ja`far, whose hands were both severed before he fell down at the age of only 41, the Prophet said that Allāh had given him two

wings of emerald in place of his arms whereby he flies in the Garden with the angels. That is why Ja`far is known as at-Tayyār (the flyer). When the news came of his martyrdom, the Prophet went to Ja`far's house and, calling his children by their names, he embraced them as he burst into tears. Asma, Ja`far's wife, realized what had happened, so she loudly cried, whereupon her neighbours' women came to express their grief at the sad news. The Prophet then went home and asked his family to send food to the family of his cousin Ja`far because, he said, no food would be cooked there since they were grieving for the loss of Ja`far. Then the Prophet proceeded to the house of Zaid ibn Hārithah and took Zaid's little girl into his arms and wept profusely. A bystander could not understand why the Prophet wept so much. "It is the fond yearning in the heart of a friend for his friend," said the Prophet to him.

PEACE TREATY VIOLATED (629 A.D.)

In the same year (8 A.H./629-30 A.D.), Banū Bakr, who had signed the Hudaybiya treaty, killed a man from the Khuzā`ah tribe one night. The Khuzā`ites sent a deputation of forty men to the Propeht asking him to punish the treacherous murderes, but he resented any infirngement on the treaty, promising that he would take up their cause personally.

When Quraish knew of this deputation, they were very alarmed and sent Abū Sufyān to Medīna to reconcile the Muslims. On reaching Medīna, Abū Sufyān went straight to the house of his daughter Umm Habība, wife of the Prophet. He was about to sit down when Umm Habība pulled the rug from underneath him saying, "This is a bed of the Messenger of Allāh ﷺ and is too sacred to be polluted by an impure idolator." Abū Sufyān felt the humiliation and left the place cursing her. Appearing before the Prophet ﷺ, he wanted to explain that he and Quraish wished to renew the peace pact, but the Prophet ﷺ would not waste his time listening to him. He, therefore, sought the mediation of Ali عليه السلام and Abū Bakr, but both men declined to interfere. Then he sought the favor of Fāṭima daughter of the Prophet, begging her to let her oldest son, al-Hassan, be his protector. Fāṭima replied that Hassan was too young to take anyone under his protection, being only six years old, adding that no

protection can avail anyone against the will of the Prophet ﷺ which is also the will of the Almighty.

Seeing how all doors were closed in his face, Abū Sufyān went one more time to Ali عليه السلام and asked him what he suggested he should do. Ali عليه السلام suggested that Abū Sufyān should do nothing more than proclaiming on behalf of Quraish the friendly ties which they wished to maintain and the continuation of his own protection as the head of Quraish. Standing in the courtyrad of the Prophet's mosque in Medīna, Abū Sufyān announced what Ali عليه السلام had suggested, but he also noticed that nobody paid him any attention at all. He was ignored by everybody. When he reported what had happened to him in Medīna to Quraish, the latter told him that all what he had done was simply to make a fool of himself. "I know that," said Abū Sufyān, "but what else could have I done?"

PREPARATIONS TO INVADE MECCA (630 A.D.)

Abū Sufyān's failure to safeguard the Hudaybiya treaty confirmed the apprehensions of the Khuzā`ites who blamed it all on Quraish. You see, the Quraishites were allied of Banū Bakr, the culprits in this incident. Had they been sincere in their peaceful intentions, they should have taken up the issue with Banū Bakr themselves first and foremost, but they did not.

Since the infringement on the peace treaty has been confirmed, the Prophet decided to take over Mecca by surprise. He immediately summoned all his allies from all quarters to meet him in Medīna, his headquarters. He did not give them any hint regarding the meeting's agenda. One day, Abū Bakr happened to enter the house of his daughter `Ayisha, wife of the Prophet, and he was somehow surprised to see her busy preparing the Prophet's war outfits and battle gear. He asked her about the reason, but she only said that a military expedition was soon to take place. She did not say where the army would be marching or even in any direction at all. All the roads leading to Mecca were blockaded in order to prevent any intelligence from reaching the Meccans.

Just while all the arrangements were being made for the campaign,

the Prophet ordered his followers in Medīna to be ready and to take utmost secrecy so that no hint of any kind should leak out to Mecca. In spite of all these precautions, the secret preparations almost succeeded in reaching the Meccans. Hatib ibn Balta`ah, one of the Muhājirūn and a trusted companion of the Prophet, wrote his family in Mecca saying, “From Hatib ibn Balta`ah to the Meccans. Health! The Messenger of Allāh ﷺ is preparing to attack you while you are unaware of it. To arms! The carrier of the letter was a woman named Sara. The Prophet was informed of it by revelation, so he immediately dispatched Ali عليه السلام and al-Zubayr with other men on horseback to intercept the woman. The Muslims found her and carefully searched her, finding no letter with her. They almost gave up when Ali عليه السلام decided to make a last ditch effort, knowing that the Messenger of Allāh ﷺ could not have been mistaken. Drawing his sword, Ali عليه السلام brandished it before her eyes as he demanded that she should either produce the letter or be killed. The woman trembled as she drew out a letter from the long tresses of her hair where she had hidden it. When the letter was brought to the Prophet, he ordered its writer to be brought to him. Hatib was brought before the Prophet to whom he pleaded for clemency, saying that he was a true believer, that he was concerned about his unprotected family in Mecca, and that he wrote the letter in order to save his family. The Prophet contemplated on Hatib's previous services of the creed, accepted his plea and pardoned him. The first nine verses of Sūrat al-Mumtahana (Chapter 60 of the Holy Qur’ān) were revealed in reference to this incident; they were:

بسم الله الرحمن الرحيم

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاء تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءكُم مِّنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَن تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِن كُنتُمْ خَرَجْتُمْ جِهَادًا فِي سَبِيلِي وَابْتِغَاء مَرْضَاتِي تُسِرُّونَ إِلَيْهِم بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنتُمْ وَمَن يَفْعَلْهُ مِنكُمْ فَقَدْ ضَلَّ سَوَاء السَّبِيلِ ۞ إِن يَثْقَفُوكُمْ يَكُونُوا لَكُمْ أَعْدَاء وَيَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُم بِالسُّوءِ وَوَدُّوا لَوْ تَكْفُرُونَ ۞ لَن تَنفَعَكُمْ أَرْحَامُكُمْ وَلا أَوْلادُكُمْ يَوْمَ الْقِيَامَةِ يَفْصِلُ بَيْنَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ۞ قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاء مِنكُمْ وَمِمَّا تَعْبُدُونَ مِن دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاء أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحْدَهُ إِلاَّ قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَا

أَمْلِكُ لَكَ مِنَ اللَّهِ مِن شَيْءٍ رَّبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيرُ ۞ رَبَّنَا لا تَجْعَلْنَا فِتْنَةً لِّلَّذِينَ كَفَرُوا وَاغْفِرْ لَنَا رَبَّنَا إِنَّكَ أَنتَ الْعَزِيزُ الْحَكِيمُ ۞ لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الآخِرَ وَمَن يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ۞ عَسَى اللَّهُ أَن يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُم مِّنْهُم مَّوَدَّةً وَاللَّهُ قَدِيرٌ وَاللَّهُ غَفُورٌ رَّحِيمٌ ۞ لا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ۞ إِنَّمَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُم مِّن دِيَارِكُمْ وَظَاهَرُوا عَلَى إِخْرَاجِكُمْ أَن تَوَلَّوْهُمْ وَمَن يَتَوَلَّهُمْ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴾

In the Name of Allāh, the most Beneficent, the most Merciful

O you who believe! Do not take My enemy and yours as friends: would you offer them love while they deny what has come to you of the truth, driving out the Messenger and yourselves because you believe in Allāh, your Lord? If you go forth struggling hard in My path and seeking My pleasure, would you manifest love for them? and I know what you conceal and what you manifest, and whoever of you does this, he indeed has gone astray from the straight path. If they find you, they will be your enemies, and they will assault you with their hands and tongues in an evil manner, and they ardently desire that you will disbelieve. Your relationship would not benefit you, nor your children, on the Day of Resurrection; He will decide between you, and Allāh sees what you do. lndeed, there is for you a good example in Abraham and those with him when they said to their people: Surely we are clear of you and of what you worship besides Allāh; we declare ourselves clear of you, and enmity and hatred have appeared between us and you forever until you believe in Allāh alone, but not in what Ibrāhīm said to his father: I would certainly ask forgiveness for you, and I do not control for you aught from Allāh. Lord! On Thee do we rely, and to Thee do we turn, and to Thee is the eventual resort. Lord! Do not make us a trial for those who disbelieve, and forgive us, Lord! Surely You are the Mighty, the Wise. Certainly there is for you in them a good example for him who fears Allāh and the Last Day, and whoever turns back, surely Allāh is the Self-sufficient, the Praised One. It may be that Allāh will bring about friendship between you and those whom you hold to be your enemies from among them, and Allāh is Powerful, and Allāh is Forgiving, Merciful. Allāh does not forbid you regarding those who have not made war against you on account of (your) religion, and have not driven you forth from your homes that you show them kindness and deal with them justly; surely Allāh loves the doers of justice. Allāh only forbids you regarding those who fought you on account of (your) religion and drove you out of your homes and supported (others) in your expulsion that you make friends with them, and whoever makes friends with them, these are the unjust. (Qur'ān, 60:1-9)

CONQUEST OF MECCA (630 A.D.)

One of the conditions of the Treaty of Hudaybiya was that Quraish would not fight against any ally of the Muslims, nor should the Muslims fight against any ally of Quraish. In simple language, the clause of 10-years' cease-fire included the allies as well as the principals.

During the month of Ramadān of 8 A.H./December 629/January 630 A.D., following the incident of Banū Khuzā`ah being attacked by Banū Bakr and their allies, the Quraishites, as explained above, the Prophet sent an emissary to Quraish to persuade them to accept any of the following terms:

(1) Reparations should be paid for those killed of Banū Khuzā`ah, or
(2) Quraish should break their alliance with Banū Bakr, or
(3) The Hudaybiya Treaty should be abrogated.

Quraish accepted the last alternative. The time had come to free the citadel of Islam from idolatry and to end the reign of oppression in Mecca. The Prophet marched with ten thousand men on the 10th of the month of Ramadān, 8 A.H., corresponding to January 4, 630 A.D. and camped a short distance from Mecca. The Meccans sent a few scouts, including Abū Sufyān, Hakim ibn Hizam, a nephew of Khadīja, and a chief from Khuzā`ah named Budayl ibn Warqa' (who is mentioned earlier in this book), to assess the strength of the Muslim army. Abū Sufyān was seen by `Abbās, uncle of the Prophet, who took him to the Prophet.

In honor of the recommendation made by his uncle, the Prophet offered protection to Abū Sufyān. Then the Prophet said, “Isn't it time for you to know the creed: *La Ilaha illa-Allāh*?! Abū Sufyān replied, “Why not? Then the Prophet further asked him, “And is it not the time for you to confirm that I am the Messenger of Allāh?!" Abū Sufyān said, “I have still some doubt about it. At this response, Abbās rebuked Abū Sufyān thus: “Fie on you, fellow! Confirm his prophethood or you will be killed! So Abū Sufyān recited both

declarations of the creeds of confirmation, and with him Hakim ibn Hizam and Budayl ibn Warqa' also accepted the Islamic creed. Later conduct of Abū Sufyān proved that he had accepted Islam only by tongue, never by heart. The same can be said about his son Mu`awiyah and grandson Yazid. They were both Muslims only by name, and there are many Muslims like them.

Abū al-Fidā' writes the following in his *Tārīkh*: "Then the Prophet asked Abbās to take Abū Sufyān on a tour around the valley of Mazeeq and to show him the army of Islam. Abbās said, `O Messenger of Allāh! Abū Sufyān is a boaster! Perhaps you should give him a distinctive order of some sort so that he may have a chance to boast about it among Quraish.' The Prophet said, `Well, then, whoever seeks refuge in Abū Sufyān's house shall be given protection. and also he who seeks refuge in the Sacred Mosque and in the house of Hakim ibn Hizam or shuts the door of his house shall be given protection'. Abbās further says, `Then I took Abū Sufyān for a review of the Islamic army. At Abū Sufyān's request, I pointed out to the eminent people from every clan who were present in the Islamic regiments. In the meantime, the Prophet passed by his army which was clad in green uniforms. Abū Sufyān cried out, `O `Abbās! Verily your nephew has acquired quite a kingdom!' Abbās said to him, `Woe to thee! This is no kingship! It is prophethood!'

Asides from a slight resistance offered by `Ikrimah and Safwan, Muḥammed ﷺ entered Mecca almost unopposed. It took place on a Friday, the 20th of the month of Ramadān, 8 A.H., corresponding to January 14, 630 A.D.

The city which had scoffed and jeered at Muḥammed's prophetic mission, ruthlessly persecuted him and his disciples and ultimately driven his disciples away, had created all types of obstacles in the way of the propagation of the faith and had waged war after war on the Muslims, this same city now lay at his feet. At this moment of triumph, he could have done anything he wished with the city and its citizens, but he had not come to the world to cause misery or bloodshed but as a benefactor of mankind, to proclaim the message of God and to guide erring humanity to the righteous course: to the

worship of the One and Only God.

Abdullāh ibn Mas`ud says: “Entering al-Masjid al-Haram, the Prophet started breaking and demolishing the idols. There were three hundred and sixty idols fixed in the walls and on the roof of the Ka`ba with lead or tin. Any idol near which the Prophet went and towards which he pointed his cane as he said: `Right has come and falsehood has vanished; verily falsehood is destined to vanish' (Qur’ān, 17:81) fell headlong on the ground without anyone touching it. Lastly, there remained Hubal, an idol of Banū Khuzā`ah on the rooftop of the Ka`ba. Some say was a huge one made of polished brass while others say it was made of granite, and we think the latter is more accurate. The Prophet ﷺ ordered Ali عليه السلام to climb on his shoulders, which Ali عليه السلام did, throwing that last idol down which shattered into pieces on impact.

Then he ordered Bilal, the Ethiopian, to climb on the rooftop of the Ka`ba to call the *adhān*. The wordings of the *adhān*, coupled with the fact that it was called by a freed black slave, caused much heartache among the Quraishites. After clearing the Ka`ba, the first House of God, the sanctuary rebuilt by Abraham and Ishmael, of all the symbols of idolatry, he assembled Quraish and delivered the following sermon to them:

There is no god but Allāh. He has no partners. He has fulfilled His promise and helped His slave and defeated all coalitions (allied) against him. All authority, revenge and blood reparations are under my feet. The guardianship of the Ka`ba and the arrangements for the supply of water to pilgrims are exempt. O! You Quraish! The arrogance of the heathen days and all pride of ancestry God has wiped out. All mankind descended from Adam, and Adam was made of clay.

He then recited the following verse of the Qur’ān:

﴿ يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُم مِّن ذَكَرٍ وَأُنثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴾

O people! Surely We have created you of a male and a female and made you into nations and tribes so that you may get to know one another.

Surely the most honorable of you with Allāh is the one among you who is most pious; surely Allāh is Knowing, Aware. (Qur'ān, 49:13)

Having dwelt on the equality and brotherhood of mankind and preached the Unity and the Omnipotence of God, he inquired from Quraish: "Descendants of Quraish! How do you think I should act towards you? "With kindness and pity, gracious brother and nephew, plead toed they. The Prophet magnanimously declared: "I shall speak to you as Joseph (Yousuf) spoke to his brothers: `There is no reproach against you today; God will forgive you. He is the most Merciful and the most Compassionate' (Qur'ān, 12:92)."

Then he added: "Go; you are free!"

Mecca lay conquered but not a single house was plundered, nor any woman insulted. Cruelties, insults and oppression perpetrated during a long period of twenty-one years were now forgiven. The Muhājirūn were asked even to forego their houses and properties which on their migration to Medīna had been occupied by the Meccans. Through all the annals of history, seldom has there been any such conquest.

The result of this magnanimity and compassion was that those very die-hards who had relentlessly opposed the Prophet and refused to listen to the Divine message converged around him in their multitudes and accepted Islam. The glad tidings given by God about the peace of Hudaybiyah came true and His injunction had been obeyed:

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﴿ إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ۞ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ۞ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا ﴾

In the Name of Allāh, the most Gracious, the most Merciful
When there comes assistance from Allāh and victory, and when you see men entering the religion of Allāh in groups, then celebrate the praise of your Lord, and implore His forgiveness; surely He is oft-returning (to mercy). (Qur'ān, 110:1-3)

Once the Meccans submitted to the faith, disciples were sent out to all neighbouring tribes to invite them, with peace and good will, to embrace Islam. Many tribes responded positively to the call. However, there was one tragic incident which must be mentioned. Khālid ibn al-Walīd (who had accepted Islam a few months before the fall of Mecca) was sent to Banū Khuzaimah who had already accepted Islam. When they learned of Khālid's arrival, they came out cautiously armed. Khālid asked them who they were and in reply he was informed: "They are Muslims following the teaching of Muḥammed ﷺ; they pray in the recognized form of prayer, have built a mosque, recite the *adhān* and the *iqamah* and gather together on Fridays for prayers. Khālid then asked them why they had come out to meet him armed. They said that they were on hostile terms with a fellow Arab clan and mistook Khālid's men for their enemies. But Khālid did not accept their explanation and asked them to surrender their arms. They at once surrendered. Khālid then ordered his companions to tie their hands behind their shoulders, then he placed them in the custody of his comrades. Early next morning, he ordered that the custodian of each of the prisoners should himself kill that prisoner. Thus, these innocent Muslims were all killed.

Another version of this incident says that when Banū Khuzaimah submitted their arms at Khālid's orders, he himself unsheathed his sword and killed one hundred men of that clan. Someone from Banū Khuzaimah informed the Prophet about this tyranny. The Prophet was angered and in dismay thrice repeated, "O Lord! I deplore Khālid's action! In order to repair the damage thus caused by Khālid, the Prophet, who was very grieved at what had happened at the hands of Khālid, sent Ali عليه السلام on a mission to do damage control by distributing a sum of money which he gave him to compensate the families of those wrongfully killed. Ali عليه السلام paid each and every person who was affected by that massacre more than what he had demanded, as the Prophet had instructed him, thus pleasing everyone. When all the blood money was paid, and there was still some money left, he distributed the remnant to the poor there and then.

But the memory of that massacre lingered in people's minds. Arab tribes who had not yet accepted Islam, such as those of Banū Hawazin, Banū Thaqif, Banū Sa`d and many others had been for some time contemplating to oppose the growing power of Islam. This massacre now fueled their desire to take the offensive rather than wait to be attacked and massacred. Under the leadership of Malik bin `Awf, Banū Thaqif and Banū Hawazin, together with other tribes, assembled four thousand fighting men at the Awtas valley between Mecca and Taif. These men would check any movement of the Muslim forces that wanted to march in their direction. They even brought with them their familes and herds. Duraid, an elderly wise man, protested against that measure, but youthful Malik did not heed his words, thinking that in the presence of their families, these men would never turn their backs to their enemy but would risk their own life fighting like men till victory.

The news of this newly assembled army in the Awtas valley caused the Prophet to cut his stay in Mecca short and return to Medīna on Shawwal 6, 8 A.H./January 30, 630 A.D. with his ten thousand followers in addition to two thousand more from Mecca who accepted Islam during those few days. When the sight of 12,000 troops led by Ali عليه السلام paraded before the Prophet before leaving Medīna, Abū Bakr was very impressed and said, "We shall not this day be harmed on account of our numbers!

BATTLE OF HUNAIN (630 A.D.)

On the 6th of Shawwal, 8 A.H./January 30, 630 A.D., a pitched battle was fought at Hunain, about ten miles from Mecca, between the Muslims and the men of Hawazin and Thaqif who had already taken up vantage positions. They almost took the Muslims by surprise, attacking them in the early hours of the morning, fighting in a spirit of desperation. The Muslims first lost ground and their defeat seemed imminent. The Prophet was riding his white mule Duldul (which had been given to him as a gift by the Coptic ruler of Egypt) as he was watching the progress of the battle from the rear of the army.

At that time, a cousin of the Prophet named Abū Sufyān ibn al-

Hārith was holding the bridle of the Prophet's mule. The vanguard of the army was made up of the men of Banū Sulaim who were led by Khālid ibn al-Walīd. They were leisurely advancing up the steep and narrow pass when suddenly Banū Hawazin attacked them, concentrating their ambush against Khālid's column. Khālid could not withstand the attack and his column staggered under the weight of the onslaught, breaking and falling back. One column after another reacted likewise. All turned to flight. Panic seized the entire army. Those who proved to be firm in the battle of Hunain and who did not flee away included: `Abbās, his oldest son Fazl, Ali ibn Abū Ṭālib عليه السلام, Abū Sufyān ibn al-Hārith, his brother Rabi`ah, `Aqīl ibn Abū Ṭālib, Abdullāh ibn al-Zubayr, Zubayr ibn al-`Awwam, and Usamah ibn Zayd. al-Halabi remarks in al-*Sira al-Halabiyya* that only four persons remained with the Prophet, three of whom were Hāshimites, i.e., Ali ibn Abū Ṭālib عليه السلام, Abbās and Abū Sufyān ibn al-Hārith, and one non-Hāshimite, i.e., Abdullāh ibn Mas`ud. Abū al-Fidā' makes another point. He says, "When the Muslims fled, the secret malice which the people of Mecca entertained against the Muslims was exposed. Abū Sufyān ibn Harb gleefully cried out, `They will not stop until they reach the sea shore! Muḥammed's magic spell is now broken!' Shaybah ibn `Othmān ibn Abū Talhah, whose father was killed at Uhud, vowed that he would now slay Muḥammed ﷺ. Chaos and confusion among the Muslims' army were increasing."

As the Prophet was witnessing his fighting men fleeing, he called out to them, "Where are you running off to?! But nobody was paying him any attention. The Prophet then told his uncle Abbās to call the Muslims back. Abbās wondered as to how his voice would reach those fleeing. The Prophet said that Allāh would cause his voice to reach them, no matter how far they might have gone. Abbās called them in these words as the Prophet had instructed him: "O Ansār! O people of the tree of Samrah![1] O people of Sūrat al-Baqara!

After the call of `Abbās, at last the deserters returned and ultimately

[1]This is a reference to the tree under which the Bay`at al-Ridwan had taken place at Hudaibiyah two years earlier.

the Hawazin and Thaqif were routed. About a hundred Muslims, all from the Ansār, succeeded in regaining the narrow pass and checking the advance of the enemy's army. The standard bearer of the Banū Hawazin tribe, namely `Othmān (or Abū Jarwal), a man of extra-ordinary height, stoutly built, came forward and challenged the Muslims to single combat. Ali ﷺ stepped forward and engaged him in a duel. In the meantime, the Muslim army gradually rallied around the Prophet, protecting him from the infidels. Ali ﷺ succeeded in slaying his opponent and both parties closed in on each other; a fist fight broke out, and the conflict, by any standard, was horrifying. The Prophet cast a handful of gravel into the air towards the enemy saying, "Confusion seize their faces! The reader may remember that the Messenger of Allāh ﷺ had done the same during the Battle of Badr. After a short while, the enemies wavered then fled away as the Muslims were in hot pursuit of them. It is to this battle that these verses of the Holy Qur'ān refer:

﴿ لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمُ الأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ ۞ ثُمَّ أَنزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنزَلَ جُنُودًا لَّمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُواْ وَذَلِكَ جَزَاء الْكَافِرِينَ ۞ ثُمَّ يَتُوبُ اللَّهُ مِن بَعْدِ ذَلِكَ عَلَى مَن يَشَاء وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴾

Certainly Allāh helped you in many battlefields and on the Day of Hunanin, when your great numbers made you vain, but they availed you nothing and the earth became strait to you notwithstanding its spaciousness, then you turned back retreating. Then Allāh sent down His tranquilty on His Messenger and on the believers and sent down hosts (of angels) which you did not see and chastised those who disbelieved, and that is the reward of the unbelievers. Then will Allāh after this turn (mercifully) to whomsoever He pleases, and Allāh is Forgiving, Merciful. (Qur'ān, 9:25-27)

The men of Thaqif took refuge in the city of Taif but the families of the Hawazin, with all their flocks and herds, fell into the hands of the Muslims. Taif was besieged. Expecting this siege, the tribesmen of Hawazin and their allies had already undertaken defensive measures. The siege was prolonged for over twenty days without producing any result. On account of a dream he saw, the Propeht

concluded that the military operations would not be successful and decided to lift the siege, but his army, on receiving orders to withdraw, began to murmur in frustration. The idea of retreating did not appeal to them. The Prophet, coming to know about their attitude, permitted them to make a general assault the next day. The assault was undertaken but was repulsed, and the Muslim army suffered losses. Abdullāh, son of later caliph Abū Bakr, received a wound that day which eventually led to his martyrdom a few years later. May Allāh reward Abdullāh ibn Abū Bakr with the best of His rewards for his services to the cause of Islam. Has there been enough room in this already too big a book, the feats and merits of this great *sahābi* would have filled many pages. May Allāh forgive our shortcomings, *Allāhomma Ameen*. Abū Sufyān, the Meccan chief, lost one of his eyes to an arrow. At last, the Muslim army marched back to Je`rana where the booty was kept pending distribution.

The men of Hawazin approached the Prophet and plead toed him to restore their families to them. The Prophet answered them that he could not compel his army to forego all the fruits of victory and that if they wanted their families back, they would have to forego their worldly goods. To this, the Hawazin consented. On the next day, acting on the advice of the Prophet, they approached the Prophet and repeated their request. The Prophet replied, “My own share of the captives, and that of the children of Abdul-Muṭṭalib, I give back to you at once. The army followed suit, and six thousand captives were set free. The Hawazin were so overwhelmed by this generosity that many of them accepted Islam there and then.

The spoils of the war, which consisted of 24,000 camels, 40,000 goats, and a considerable quantity of silver, were distributed among the army. In making the distribution, the newly converted Muslims as well as many non-Muslims of Mecca (known in history as “Al-mu`allafatul qulubuhum (those who were helped in order to win their hearts) were given disproportionately larger shares. Some Ansār considered this as an act of partiality, and their discontent was reported to the Prophet. It was also reported that the Ansār feared that now that Mecca was conquered, the Prophet would return to it and migrate from Medīna. The Prophet delivered a lecture to them

wherein he said to them:

“O Ansār! I have learned about your discourse. When I came to you, you were wandering in the dark, and the Lord gave you the right direction. You were suffering, and He made you happy. You were enemies of one another, and He filled your hearts with brotherly love and concord. Tell me, was it not so?

“Indeed, it is even as you say, was the reply: “to the Lord and to His Prophet belong the benevolence and the grace.

“Nay, by the Lord, continued the Prophet, “but you might have answered, and answered truly, for I would have testified to its truth myself: `You came to us rejected as an impostor, and we believed in you; you came as a helpless fugitive and we assisted you; you were poor and outcast, and we gave you asylum, comfortless and we solaced you.' O Ansār! Why do you disturb your hearts because of the things of this life? Are you not satisfied that others should return with the flocks and the camels, while you go back to your homes with me in your midst? By Him Who holds my life in His hands, I shall never abandon you. If all mankind went one way and the Ansār went another, surely I would join the Ansār. The Lord be favorable to them, and bless them, and their children, and their children's children!

At these words, say the chroniclers, they all wept till tears ran down their beards. They all cried with one voice, “Yes, O Prophet of Allāh! We are well satisfied with our share (meaning the presence of the Prophet in Medīna). They, thereupon, felt happy and contented and went back home. Muḥammed ﷺ soon thereafter returned to Medīna.

ISLAM SPREADS

The fall of Mecca was the signal for an unprecedented rush to accept Islam. As `Amr ibn Salamah, a companion of the Pophet, stated, “The Arabs were waiting for Quraish to accept Islam. They used to say: Muḥammed ﷺ must be left to his people. If he would emerge victorious over them, he is undoubtedly a true prophet.' When

Mecca was conquered, all the tribes hastened to accept Islam.

Zakāt collectors were sent into the territories under the Muslims' control. These officials not only demonstrated great fairness in collecting the *zakāt* and *jizya*, but also preached effectively to the people, for most of them were pious and God-fearing people. After the fall of Mecca, teachers were sent in all directions to bring people to God's way, and they met with so much success that hordes on hordes flocked to the Prophet. It is about such mass conversions that the Qur'ān has stated:

بسم الله الرحمن الرحيم

﴿ إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ۞ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ۞ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابا ﴾

In the Name of Allāh, the most Gracious, the most Merciful
When there comes assistance from Allāh and victory, and you see men entering the religion of Allāh in groups..... (Qur'ān, 110:1-2)

After an order was issued prohibiting the polytheists from entering the Sacred Mosque of the Ka`ba, the entire Hijāz was Muslim.

By the 10th of Hijra/632 A.D., Islam's influence had reached Yemen, Bahrain, Yamāma, Iraq, and Syria. The Chief of the Daws, a tribe in Yemen, had accepted Islam even before the migration. In 8 A.H./630 A.D., Khālid ibn al-Walīd was sent to Yemen to preach Islam but did not have much success. Then Ali ﷺ went there and read the epistle of the Prophet ﷺ; the entire tribe of Hamdan accepted Islam. In 10 A.H./632 A.D., Wabr was deputed to contact the leaders of the Persians residing in Yemen. Firoz al-Daylami, Markabood and Wahb ibn Munabbih accepted Islam through him. Ma`ath ibn Jabal and Abū Musa al-Ash`ari were also sent to Yemen with the following instructions: "Be polite, not harsh; give glad tidings to the people and condemn them not. Work together. When you meet people who already follow some (other) religion, preach to them about the Oneness of God and (my) Messengership; if they accept, tell them that God has enjoined prayers five times day and

night. If they agree to do so, tell them that *zakāt* is also obligatory on those who can afford it in order to help the poor. If they give *zakāt,* do not pick out only items of a better quality. Beware of the curse and the supplication of victims, for they reach straight to God. Their efforts met with considerable success. Meanwhile, Khālid was inviting people to the faith in Najrān and the tribe of Abdul-Madan came forward to accept it.

In 8 A.H./630 A.D., Munqir ibn Haban of the tribe of Abdul-Qais of Bahrain visited Medīna and accepted Islam. Through his efforts and those of his father, their tribe entered the Islamic fold and sent a deputation of fourteen persons to the Prophet. In the same year, `Ala al-Hadrami was sent to Bahrain to preach to the people. He succeeded in converting its governor, Mundhir ibn Sawa, and the public followed suit.

Similarly, Abū Zayd al-Ansāri and `Amr ibn al-`Ās were sent to `Oman in the same year (8 A.H./630 A.D.) with letters from the Prophet to its chieftains `Obayd and Jaifar as stated above. When the chieftains accepted Islam, the whole tribe of Azd responded favorably to the invitation.

By the year 9 A.H./631 A.D., Islam was gaining a number of adherents in Syria. Its governor, Farwah, became a Muslim. When the Roman emperor learned about it, Farwah was guillotined. He died with a couplet on his lips saying: "Convey my message to the Muslim leaders that I sacrifice my body and honor in the way of God. In the same year, intoxicants were prohibited. Islam was preparing the believers for this prohibition for the past 5 years: It was in 4 A.H./625 - 626 A.D. that the verse "They ask you (O Muḥammed!) concerning wine and games of cahnce. Say: In both there is great sin and benefit to men, but their sin is greater than their benefit (Qur'ān, 2:219) was revealed.

As Islam started spreading to the farthest corners of Arabia, a large number of deputations from different tribes began pouring into Medīna. Ibn Ishaq has given details of fifteen of them. Ibn Sa`d describes seventy deputations, and the same number is mentioned by

al-Dimyati, al-Mughaltai and Zainuddin al-Iraqi. *Hafiz* Ibn Qaiyyim al-Jawzi and al-Qastalani have critically verified the accounts of these deputations and have themselves given details of thirty-four others.

It was thus, and thus alone, that Islam gradually spread. During a short period of time, it blazed in radiant splendor over the continents.

TABŪK EXPEDITION (630 A.D.)

In Rajab of the 9th Hijri year, corresponding to November of 630 A.D., Ali عليه السلام was appointed by the Prophet ﷺ as governor of Medīna. The Nabateans[1] who came from Syria to the markets of Medīna spread the rumour that the indecisive battle at Mu'ta had stirred a considerable chagrin to the Roman emperor Heraclius. Elated by his victories over the Persians and apprehensive of the growing power of the Muslims, he directed his feudatories to collect a huge force to invade Arabia. The tribes of Lakhm, Hutham, `Āmila and Ghassān gathered to help the Roman army. When news of this preparation reached Medīna through a trade caravan, it caused a great deal of anxiety among the Muslims. How alarmed they were can be judged from one incident: A neighbour of `Omar knocked at his door in the night. When `Omar came out and inquired what the matter was, the visitor said a calamity had befallen. `Omar asked whether the Ghassānids had come. The visitor was perturbed over another matter but the attack of the Ghassānids was considered so imminent that `Omar's first thought went to it. In order to meet this danger, the Prophet hastily collected a force of 30,000 volunteers with 10,000 horses among them. It also included a number of the *Manāfiqūn*, hypocrites, led by their man Abdullāh ibn Ubayy.

In spite of the severe famine that had overtaken Najd and Ḥijāz and the intense heat of the weather, the Prophet's followers rallied behind him. Those who were in a position to do so generously donated large

[1]Nabatea was an Arabian kingdom in present day Jordan. It flourished from the 4th century B.C. till the Roman occupation in 106 A.D. Its capital was Petra where some of its ruins can still be seen.

sums of money to meet the expenses of the expedition and to buy weapons and armour to those who could not afford to buy them. This was the first occasion when an appeal for public donations was made, and many Muslims responded generously.

An old and very poor woman brought a small quantity of dates as her contribution. Some hypocrites ridiculed her, but the Prophet said that her contribution was more precious in the sight of Allāh than that of many people who had contributed only to show off.

The Prophet ﷺ left Ali عليه السلام as his deputy in and governor of Medīna as stated above. Ali ﷺ exclaimed with dismay, “Are you leaving me behind, O Messenger of Allāh?" The Prophet said, “Ali! Are you not satisfied that you have the same position in relation to me as Aron had with Moses, except that there is no prophet after me?" The Prophet ﷺ thereby meant that as Moses had left Aron behind to look after his people when he went to receive the Commandments, he was likewise leaving Ali عليه السلام behind as his deputy to look after the affairs of the Muslims during his absence.

The Prophet ﷺ marched at the head of this force to Tabuk, a place situated midway between Medīna and Damascus. There, they came to know, to their relief, that the news of the Ghassānids' attack was incorrect. `Ubaydullah ibn Ubayy and his men camped separately in the rear of the army, and when they had a chance, they left for Medīna where this man claimed that the Prophet ﷺ had placed him in charge of Medīna. Ali عليه السلام did not believe it, so he had to ask the Prophet ﷺ about it. The Prophet's answer came loud and clear: “These men are liars. They are the party of hypocrites who would not hesitate to foster sedition in Medīna. I left you there to keep an eye on them and to protect our families (from their mischief). This is recorded by al-Tabari, Abul al-Fidā' and Ibn Athir.

Having stayed for twenty-four days at Tabuk, the Muslim army returned to Medīna.

The Prophet had marched to Tabuk in order to forestall the Ghassānids and the Byzantines, but a certain Western historian has

surmised that the aim of this expedition was expansion, *viz*. to capture the trade routes leading to the more prosperous cities of Syria. Had this been so, there was no sense in returning to Medīna without even attempting to fulfill that objective after having taken all the trouble and the expenditure to raise an expedition of that size during the most inconvenient time of the year. But these detractors have their own mission to fulfill.

On his trip back to Medīna, and when he was about an hour from reaching there, the Prophet received a deputation from some men of Quba who had built a mosque and who wished he would bless it by praying there. Those same men had made a similar request to the Prophet who asked them to postpone it till he had dealt with the immediate danger in Syria. But instead of going to their mosque to pray, the Prophet ordered it to be demolished. Here is why:

It was the Banū `Amr who had the lion's share in the construction of the Quba Mosque, the first ever built in the Islamic history. There was a Christian living in their town known as Abū `Amir belonging to Banū Ghunm ibn `Awf who was well versed in the Scriptures and who knew that a Prophet was about to rise. Instead of recognizing Muḥammed ﷺ as the promised Prophet, he denied him and even became jealous of his increasing influence and power in Medīna and jealous of those who had established the Quba Mosque. He, therefore, fled to Mecca after the Prohet's victory at Badr where he joined Meccan pagans against the Prophet and participated in the Battle of Uhud on their side. When the Meccans retreated, he fled towards north-western Arabia which was under the Roman ontrol. Some men from Quba, his likes, who were said to number no more than fifteen, contacted him and invited him to return to his home town. Once Abū `Amir was back there, he suggested that they should build a mosque that would rival the Quba mosque, the first built in Islam, so that they would meet and hatch plots against Muḥammed ﷺ and his followers. Among those who invited him, some hypocrites who professed to follow Islam, included Tha`labah ibn Hatib, Mu`attib ibn Qushayr, and Nabtal ibn al-Hārith. They were the ones who built the new mosque. This is why they invited the Prophet to bless their mosque: they wanted him to legitimize

what they were trying to do.

Abū `Amir once said to his followers, "Get ready. Build a mosque. I will be going to meet the Kaiser and bring an army from him so that we would kick Muḥammed out of Medīna[1].

Muḥammed ﷺ received their deputation for the second time led by `Asim ibn Awf al-`Ajlani and Malik ibn al-Dukhsham of Banū `Amr ibn `Awf. As soon as he received them, the Prophet also received the following verses with reference to their mosque built for ulterior motives:

﴿ وَالَّذِينَ اتَّخَذُواْ مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِّمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِن قَبْلُ، وَلَيَحْلِفُنَّ إِنْ أَرَدْنَا إِلاَّ الْحُسْنَى، وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴾

And there are those who have built a mosque for a mischievous purpose, and for (propagating) infidelity and to cause division among the faithful, and to ambush whoever fought in the cause of Allāh and His Messenger. Yet they swear that they intend nothing but good, but Allāh bears witness that they are surely liars. (Qur'ān, 9:107)

This is why the Prophet ordered their "Zirar Mosque to be demolished to the ground. Its roof and columns were built with palm leaves and trunks, so it was first burnt then demolished.

YEAR OF THE DEPUTATIONS (630 A.D.)

During the ninth year of the Hijra, a large number of deputations from far-flung pagan Muslim tribes came to the Prophet to accept Islam. Among them were Banū Thaqif and Banū Hawazin of Taif who were urged by Malik ibn Awf that it was time now to enter the Islamic fold. These were the same people who had once driven the Prophet out of their city and whose siege after the battle of Hunain had been lifted by the Muslims. They had been impressed by the record of those who were accepting the Islamic creed, by the exemplary conduct of Malik and the other Muslims of his tribe, and the news of Muḥammed ﷺ being a true prophet was fast spreading

[1]al-Majlisi, *Bihār al-Anwār*, Vol. 21, p. 253.

among them.

In order to preach the doctrines of Islam, teachers were sent to different provinces. They were directed by the Prophet to “deal gently with the people, and not to be harsh. Give them glad tidings and do not condemn them. and you will meet with many People of the Book who will question you: `What is the key to heaven?' Tell them that it is to testify to the Unity of God, and to do good deeds.

The tribe of Tay was, however, was creating some problems for the Muslims. Ali عليه السلام was dispatched with a small force to discipline them. The chief of the tribe, `Adi son of Hatim, fled but his sister and some of his principal clansmen fell into Ali's hands. Having had regard for the great benevolence and generosity of her father, Hatim, the Prophet ﷺ set the daughter free, along with all the captives, giving them many gifts. They were so touched by this generous treatment that the entire tribe, including its chief `Adi, accepted Islam.

PAGANS FORBIDDEN FROM ENTERING THE VICINITY OF THE KA`BA (630 A.D.)

Towards the end of the year, an order was issued prohibiting non-believers from entering the Ka`ba or performing idolatrous rites and degrading ceremonies of their cults within its sacred precincts.

It is recorded that first Abū Bakr was sent with Chapter al-Bara`ah to proclaim it before the Pagans. But Gabriel said to the Prophet, “Except for the person who is from your own family, nobody can ably preach it. So he called Ali عليه السلام and put him in charge of preaching the relevant *āyats* of al-Barā'ah. Abū Bakr, therefore, returned to the Prophet ﷺ and asked him, “O Messenger of Allāh! Did you receive any decree from Allāh against me?" The Prophet replied by saying, “No, but the Lord ordered that either I or someone from my own house should preach it."

In the month of Dhul-Qi`da of the same year, Abdullāh ibn Ubayy, chief of the hypocrites, died.

In the next month, Dhul-Hijjah, the time of the pilgrimage, the following proclamation was read out by Ali عليه السلام: "No idolater shall after this year perform the pilgrimage; no one shall circle (the Ka`ba) naked. Whoever has a treaty with the Prophet ﷺ, it shall continue to be binding till its termination. As for all others, four months are allowed to everyone to return to his territory. Thereafter, there will be no obligation on the Prophet ﷺ except towards those with whom treaties have been concluded.

MUBAHALAH (630 A.D.)

First of all, what is the meaning of the word "mubāhala"? It is a challenge to invoke (make *ibtihāl*) Allāh's curse on the one who swears falsely, the one who makes a claim then swears by Allāh that it is true although it is not.

There is no room here to trace how Christianity was disseminated in Najrān, Yemen; suffices to say that the Ethiopian invasion of southern Arabia introduced Christianity there for the first time. The incident of Abraha and his elephant demonstrates the fact that they were quite fanatical in their religious fervor, or they used such "fervor" as an excuse for territorial expansionism and economic gains.

In 630 A.D., Prophet Muḥammed ﷺ sent a letter to Najrān's bishop the contents of which are narrated by the grandson of its recipient, namely Salamah ibn Abd Yashū`, as follows:

"In the Name of Allāh, the God of Abraham, Isaac, and Jacob, from Muḥammed, the Messenger of Allāh ﷺ, to the Bishop of Najrān and to the people of Najrān: If you accept Islam, I shall praise on your behalf the God of Abraham, Isaac and Jacob. I invite you to worship Allāh rather than to worship the servants of Allāh, and I invite you to accept the authority of Allāh rather than the authority of His servants. But if you refuse, you will have to pay the *jizya*. and if you refuse to pay the *jizya*, then I warn you of war. *Wassalām*."[1]

[1]al-Ṭabaṭabai, *Al-Mizān fi Tafsīr al-Qur'ān*, Vol. 3, pp. 269-270.

Having read this letter, the bishop was terrified. He called a man of Najrān named Shurhabil ibn Wadā`ah to his presence, passed the Prophet's letter to him to read, then asked him what he had to suggest. Shurhabil said, “Do you know of the promise which Allāh had made to Abraham with regard to the offspring of Ishmael, that they will have a prophet rising from among them, so could this man be he? I cannot pass a judgment about Prophethood, but if you ask me about anything relevant to life's matters, I can make suggestions to you. The bishop then solicited the suggestion of one man from Najrān after the other, and the answer was the same. Finally, they decided collectively to send Shurhabil ibn Wada`ah, Abdullāh ibn Shrhabil, and Jabbar ibn Fayz to meet the Prophet and to report to them their impressions of him. These are the same men known as the `Aqib, Sayyid, and al-Ahtam, namely Abul-Hārith, respectively.

They were considered to be leaders in all affairs, and they were joined by eleven more, making their total number fourteen. When the deputations reached Medīna, they dressed themselves in silk garments, put on gold rings then went to the mosque. All of them greeted the Prophet ﷺ traditionally, but the Prophet ﷺ did not respond, turning his face away from them. They left the mosque and approached `Othmān ibn `Affān and Abdul-Rahmān ibn `Awf complaining thus: “Your Prophet wrote us inviting us here, but when we came to him and greeted him, he neither reciprocated our greeting nor said a word to us. Now what do you advise us to do? Should we go back or wait here?" `Othmān and Abdul-Rahmān ibn `Awf sought Ali's advice. Ali عليه السلام said, “These people should first remove the silk clothes and gold rings. Then they should go and see the Prophet." When they did as they were advised, the Prophet ﷺ responded to their greetings and said, “By the Lord Who has appointed me as His own Messenger, when they first came to me, they were accompanied by Satan." Thereafter, the Prophet preached to them and invited them to accept Islam. They asked him: “What is your opinion about Jesus?" The Prophet said, “You may rest today in this city and, after being refreshed, you will receive the reply to all your questions from me."

On the next day, the Prophet recited to them these Qur’ānic verses:

﴿ إِنَّ مَثَلَ عِيسَى عِندَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِن تُرَابٍ ثُمَّ قَالَ لَهُ كُن فَيَكُونُ ۝ الْحَقُّ مِن رَّبِّكَ؛ فَلاَ تَكُن مِّن الْمُمْتَرِينَ ﴾

Surely the likeness of `Īsa (Jesus) is with Allāh as the likeness of Adam: He created him from dust then said to him, `Be', and he was. The truth is from your Lord, so you should not be of those who doubt (it). (Qur'ān, 3:59-60)

They did not accept the words of the Lord and insisted on their own belief. Then the following verse was revealed:

﴿ فَمَنْ حَاجَّكَ فِيهِ مِن بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ: تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءنَا وَنِسَاءكُمْ وَأَنفُسَنَا وأَنفُسَكُمْ، ثُمَّ نَبْتَهِلْ فَنَجْعَل لَّعْنَةَ اللَّهِ عَلَى الْكَاذِبِينَ ﴾

But whoever disputes with you in this matter after what has come to you of the knowledge, say: Come! Let us call our sons and your sons, and your women and our women, and ourselves and yourselves, then let us pray earnestly and bring about the curse of Allāh on the liars. (Qur'ān, 3:61)

They sought a day's respite and privately solicited `Aqib's advice. He said, "By God! You know that Muḥammed ﷺ is the Messenger of the Lord and that he has given a clear and appreciable verdict. Do not enter into a maledictory trial with him or else you should be destroyed. If you wish to remain adhering to your religion, accept to pay the *jizya* and make a pact. On the next day, therefore, they came out on one side and on the other the Prophet came out of his house carrying Hussain in his arms as Hassan عليه السلام was walking by his side holding his finger. Behind him was Fāṭima عليها السلام and behind her Ali عليه السلام. Praised belongs to Allāh! What a time it was! What an atmosphere! How good a witness and how glorious the witnessed!

In short, the Prophet ﷺ confronted the Christian delegates and said to Hassan, Hussain, Fāṭima and Ali عليهم السلام: "When I curse them, you say `Amen' together. When the Christians saw the five holy Purified ones, they were awe-stricken. Abul-Hārith, who was their wisest, said, "My people! At this moment, we are looking at such personalities that if they pray to God, they can move mountains.

Abstain from this maledictory conflict (*Mubāhalah*) or else you should be destroyed and no Christian will remain on the face of the earth. They pleaded to the Prophet ﷺ thus: “O Abul-Qāsim! We shall not have a malediction with you." The Prophet ﷺ invited them to accept Islam. They declined again and said that they were prepared for a treaty that they would present every year two thousand pieces of garments costing 40 dirhams each. According to another tradition, it is said that they also agreed to give 30 horses, 30 camels, 30 coats of mail and 30 spears every year. Thus, a settlement was made.

When the Christians of Najrān declined from resorting to a maledictory conflict against the Prophet ﷺ, he said, “By the Lord Who has appointed me His Messenger in truth, had they chosen the malediction, there would have been a shower of fire on them in this very field." Says Jabir, “The verse (Chap. 3, verse 61) was revealed in reference to this contest. In this verse, the word “selves refers to the Prophet ﷺ and Ali عليه السلام; the word “sons refers to Hassan and Hussain عليهما السلام, and the word "women” refers to Fāṭima عليها السلام.

TEXT OF THE PROPHET'S COVENANT TO THE CHRISTIANS

Following the agreement reached at the end of the Mubahala, the Prophet decided to write a covenant to regulate the relationship between the Muslims and the Christians so it would remain valid for all time to come. This covenant is very important because it reflects Islam's respect for other religions, something which many Muslims nowadays need to learn, particularly the fanatical Wahhabis and Salafis of the world who are funded and supported by Saudi Arabia and all Gulf countries. These Wahhabis and Salafis have given the world the worst impression about Islam.

You can find this text Online if you copy and paste this Arabic text in your Browser's Search engine:

نصّ العهد النبوي لنصارى نجران ملزم للمسلمين في كلّ مكان وزمان

It means "The Prophet's Covenant to the Christians of Najan is binding on Muslims everywhere and at all time." You can also find its Arabic mother sources in this book by Ali al-Ahmadi al-Mayanji:

مكاتيب الرسول

The footnote at the end of the Arabic text provides you with more information.

Here is the text of the covenant and my translation of it:

بسم الله الرحمن الرحيم

"هذا كتاب امان من الله ورسوله للذين اوتوا الكتاب من النصارى، من كان منهم على دين نجران، وان على شيء من نحل النصرانية، كتبه لهم محمد بن عبدالله، رسول الله الى الناس كافة؛ ذمة لهم من الله ورسوله.

"انه عهد عهده الى المسلمين من بعده .عليهم ان يعوه ويعرفوه ويؤمنوا به ويحفظوه لهم، ليس لاحد من الولاة، ولا لذي شيعة من السلطان وغيره نقضه، ولا تعديه الى غيره، ولا حمل مؤونة من المؤمنين، سوى الشروط المشروطة في هذا الكتاب .فمن حفظه ورعاه ووفى بما فيه، فهو على العهد المستقيم والوفاء بذمة رسول الله .ومن نكثه وخالفه الى غيره وبدله فعليه وزره؛ وقد خان امان الله، ونكث عهده وعصاه، وخالف رسوله، وهو عند الله من الكاذبين.

أولا، "ان احمي جانبهم –اي النصارى –وأذبّ عنهم وعن كنائسهم وبيعهم وبيوت صلواتهم ومواضع الرهبان ومواطن السياح، حيث كانوا من جبل او واد او مغار او عمران او سهل او رمل".

ثانيا، "ان احرس دينهم وملتهم اين كانوا؛ من بر او بحر، شرقا وغرباً، بما احفظ به نفسي وخاصتي، واهل الاسلام من ملتي".

ثالثا، "ان ادخلهم في ذمتي وميثاقي وامانى، من كل اذى ومكروه او مؤونة او تبعة . وان اكون من ورائهم، ذابا عنهم كل عدو يريدني واياهم بسوء، بنفسي واعواني واتباعي واهل ملتي".

رابعا، "ان اعزل عنهم الاذى في المؤن التي حملها اهل الجهاد من الغارة والخراج، الا

ما طابت به انفسهم .وليس عليهم اجبار ولا اكراه على شيء من ذلك."

خامسا، "لا تغيير لأسقف عن اسقفيته، ولا راهب عن رهبانيته، ولا سائح عن سياحته، ولا هدم بيت من بيوت بيعهم، ولا ادخال شيء من بنائهم في شيء من ابنية المساجد، ولا منازل المسلمين .فمن فعل ذلك فقد نكث عهد الله وخالف رسوله وحال عن ذمة الله."

سادسا، "ان لا يحمل الرهبان والاساقفة، ولا من تعبد منهم، او لبس الصوف، او توحد في الجبال والمواضع المعتزلة عن الامصار شيئا من الجزية او الخراج."

سابعا، "لا يجبر احد ممن كان على ملة النصرانية كرها على الاسلام، ويخفض لهم جناح الرحمة، ويكف عنهم اذى المكروه حيث كانوا، واين كانوا من البلاد."

ثامنا، "ان اجرم واحد من النصارى او جنى جناية، فعلى المسلمين نصره والمنع والذب عنه والغرم عن جريرته، والدخول في الصلح بينه وبين من جنى عليه .فإما مُنّ عليه، او يفادي به."

تاسعا، "لا يرفضوا ولا يخذلوا ولا يتركوا هملا، لأني اعطيتهم عهد الله على ان لهم ما للمسلمين وعليهم ما على المسلمين."

عاشرا، "على المسلمين ما عليهم بالعهد الذي استوجبوا حق الذمام، والذب عن الحرمة، واستوجبوا ان يذب عنهم كل مكروه، حتى يكونوا للمسلمين شركاء فيما لهم، وفيما عليهم."

حادي عشر، "لهم ان احتاجوا في مرمة –ترميم -بيعهم وصوامعهم، او شيء من مصالح امورهم ودينهم، الى رفد من المسلمين وتقوية لهم على مرمتها –ترميمها -، ان يرفدوا على ذلك ويعاونوا، ولا يكون ذلك دينا عليهم، بل تقوية لهم على مصلحة دينهم ووفاء بعهد رسول الله موهبة لهم ومنة لله ورسوله عليه."[1]

Translation:

In the Name of Allāh, the most Gracious, the most Merciful

[1]Ali al-Ahmadi al-Mayanji, *Makateeb al-Rasool* (letters of the Prophet), Dar al- Ḥadīth Press (Tehran, Iran), first ed., 1998, pp. 172-176. More details are compiled and provided by Muhammed Hameed-Allāh in his collection of documents from the Prophet's era and from that of the first four caliphs which Dar al-Nafa'is (house of precious items) in Beirut, Lebanon, published in 1987 (6th edition).

This is a security document from Allāh and His Messenger to those who have been given the Book (Bible) from among the Christians, those who follow the creed of Najrān and whoever follows the beliefs of Christianity written to them by Muḥammed son of Abdullāh, the Messenger of Allāh to all people, a covenant to them from Allāh and His Messenger.

It is a covenant which is entrusted to the Muslims after him (after the Prophet's demise) and which they must comprehend, recognize and safeguard for them. Neither a ruler nor any man who is strengthened by the authority of a ruler has the right to revoke it, nor to replace it with something else, nor to over-burden the believers (Muslims) with anything other than the terms stated in this document. Anyone who safeguards it, observes it and fulfills its contents is surely on the straightforward covenant and is loyal to his commitment to the Messenger of Allāh. And anyone who reneges on it or changes it to something else or substitutes it with something else shall bear the burden of his sin, and he is one who betrays the trust of Allāh, who reneges on his pledge, who disobeys Him and disobeys His Messenger, and he is counted by Allāh among the liars:

FIRST: That I protect them—the Christians—and defend them, their churches, places of worship, places of their prayers, places of the monks, the (sacred) areas which they tour wherever they may be in a mountain or a valley or a cave or a city or a plain or a sandy track.

SECOND: That I guard their religion and their faith wherever they may be, on dry land or on a sea, east or west, with whatever I guard my own self and whatever belongs to me and the followers of Islam from my creed.

THIRD: That I include them in my trust, in my covenant, in my security against any harm or anything shunned or any burden or any responsibility, and that I shall be behind them to protect them from any enemy that intends to harm me and their own selves, to do so with my own self, with my supporters, with my followers, with the people who follow my creed.

FOURTH: That I keep away from them any harm of burdens which people who perform *jihad* bear, from any assault or *khirāj* (land tax) other than what they willingly pay without being forced or coerced into doing any such thing.

FIFTH: That I do not remove a bishop from his bishopric, nor a monk from his monastery, nor a pilgrim from his pilgrimage, nor demolish any of their churches, nor let any construction of a mosque infringe on their own buildings, nor should any house of the Muslims do so; anyone who does any of these things reneges from his covenant with Allāh, disobeys His Messenger and swerves from the covenant of Allāh.

SIXTH: Neither a monk nor a bishop, nor any of them who worships or wears woolen clothes or seeks solitude in the mountains or in areas that are isolated from cities should ever be required to pay any *jizya* (protection tax) or *khirāj*.

SEVENTH: Whoever follows the Christian faith must not be forced into becoming a Muslim; mercy must be spread for them and anything harmful must be kept away from them wherever they may be in the land.

EIGHTH: If any Christian commits a crime or a serious offense, the Muslims must help him, prevent harm from reaching him, protect him and not let him bear the brunt of what he commits; rather, reconciliation must be established between him and his victim: He must either be pardoned or ransom is paid on his behalf.

NINETH: They (Christians) must not be rejected, betrayed or neglected because I have given them Allāh's covenant that they should have what the Muslims have and be obligated to the Muslims' obligations.

TENTH: Muslims must carry out their obligations towards the pact which the covenant obligates; they should protect sanctities, and they should keep away every harm from them (Christians) so they

may become partners with the Muslims: They have what the Muslims have and are obligated to what the Muslims are obligated.

ELEVENTH: They may, if they need repairs to their churches and places of worship or anything related to their interests and creed, get assistance from the Muslims to make such repairs; they must be assisted, and this must not be regarded as a debt against them but as support in the interest of their religion and as the fulfillment of the covenant of the Messenger of Allāh, as a gift to them and a boon from Allāh and His Messenger to them.

This reflects how much tolerance has towards other creeds and belies those who advocate the killing of non-Muslims under this pretext or that. This text shows you the pristine beauty of Islam and the Prophet's self-confidence and deep conviction. It is a charter of human rights the like of which is seldom found anywhere.

PEOPLE OF YEMEN EMBRACE ISLAM

In Tabari's *Tārīkh*, it is stated that during the 10th year of Hijra (631 A.D.), the Prophet ﷺ sent Ali عليه السلام to Yemen. Prior to that, he had sent Khālid ibn al-Walīd in order to call the people of Yemen to Islam, but nobody accepted it. Then the Prophet ﷺ sent Ali عليه السلام and authorized him that he might, if he so desired, dismiss Khālid or anyone else from his party. So, Ali عليه السلام went to Yemen and read the Prophet's statement to the people there. As a result, in one day, all members of the clan of Hamadan were converted to Islam. Ali عليه السلام informed the Prophet ﷺ of this success whereupon the Prophet ﷺ said, “Peace with the Hamdanites!" Thereafter, all Yemenites entered into the folds of Islam. Ali عليه السلام again informed the Prophet ﷺ of the progress which he had made. The Prophet ﷺ was so over-joyed, he offered an *sajda* (prostration) to thank Allāh.

During this year, the Prophet ﷺ deputed Ali عليه السلام to go to receive the *jizya* from the Najrānites. Ali obeyed the orders and joined the Prophet only during the Farewell Pilgrimage. It was on the 25th of Dhul-Qi`dah/February 25, 632 A.D. that the Prophet left Medīna for *hajj*.

THE FAREWELL PILGRIMAGE (632 A.D.)

In this year (in the month of Dhul-Hijja of 10 A.H./March of 632 A.D.), the Prophet ﷺ performed his last pilgrimage. During his journey back, he stopped at Ghadeer Khumm.

Al-Nasa'i in *Kitabul Khasa'is* narrates a tradition from Zayd ibn al-Arqam on the authority of Abū al-Tufail which runs thus: "Returning from the Farewell Pilgrimage, the Prophet ﷺ camped at Ghadeer Khumm. He ordered a pulpit to be made for him. Once the pulpit had been constructed, he graced it and said, "I have been called back by the Lord, and I have submitted to His orders. Now I leave among you two valuable things, one of them is the Qur'ān and the other is my progeny. These shall not separate from each other till they meet me together at the Pool of Kawthar in Heaven; therefore, be careful and guard yourselves in your dealings with the Qur'ān and with my progeny after me. Then the Prophet added, "Hearken! Allāh is my Master, and I am the master of the believers. Then he raised Ali's hand said, "Ali is the Master of whoever accepts me as his master. O Lord! Befriend whoever befriends Ali and alienate Yourself from whoever alienates Ali!" Abū al-Tufail says, "When I heard this tradition, I inquired from Zayd ibn al-Arqam: `Did you hear the Prophet saying these words?' Zayd ibn al-Arqam said, `Not only did I but all those who surrounded the pulpit (did so). They had seen with their own eyes that the Prophet was speaking those words, and they heard them with their own ears.'"

According to another tradition quoted by al-Nasa'i, the Prophet ﷺ stood up and, having praised the Lord and enumerated His bounties, he asked the gathering, "My people! Do you not know that I have more authority over you than you yourselves have?" All of them replied, "Yes, we bear witness to the fact that you have more authority over us than we have ourselves." Then the Prophet held Ali عليه السلام by the hand said, "Ali is the Master of anyone whose master I am. This incident took place on Monday, the 18th of Dhul-Hijjah, 10 A.H./March 19th according to the Gregorian calendar or the 16th according to the Julian calendar of the year 632 A.D.

Skeptics who have any doubt about this momentous event in the

Islamic history are advised to review the *Al-Ghaeeir* 11-volume encyclopedia compiled by Hassan al-Amin which is dedicated in its entirety to documenting all the details of this incident. It contains the names of a large number of eye witnesses from among the *ṣaḥāba* who had witnessed the event and what happened to those who did not honor their pledge, which they swore in the presence of the Prophet, to accept Ali as the successor to the Prophet ﷺ. It also contains thousands of poetry lines composed on the occasion, including a poem composed there and then by the Prophet's poet Hassan ibn Thabit. Needless to say, the text of this encyclopedia is in Arabic. Only Shi`a Muslims now celebrate Eid al-Ghadeer every year in memory of that incident... They have been doing so since 12 A.H./633 A.H.

This is only a brief narrative of the historic Ghadeer Khumm event.

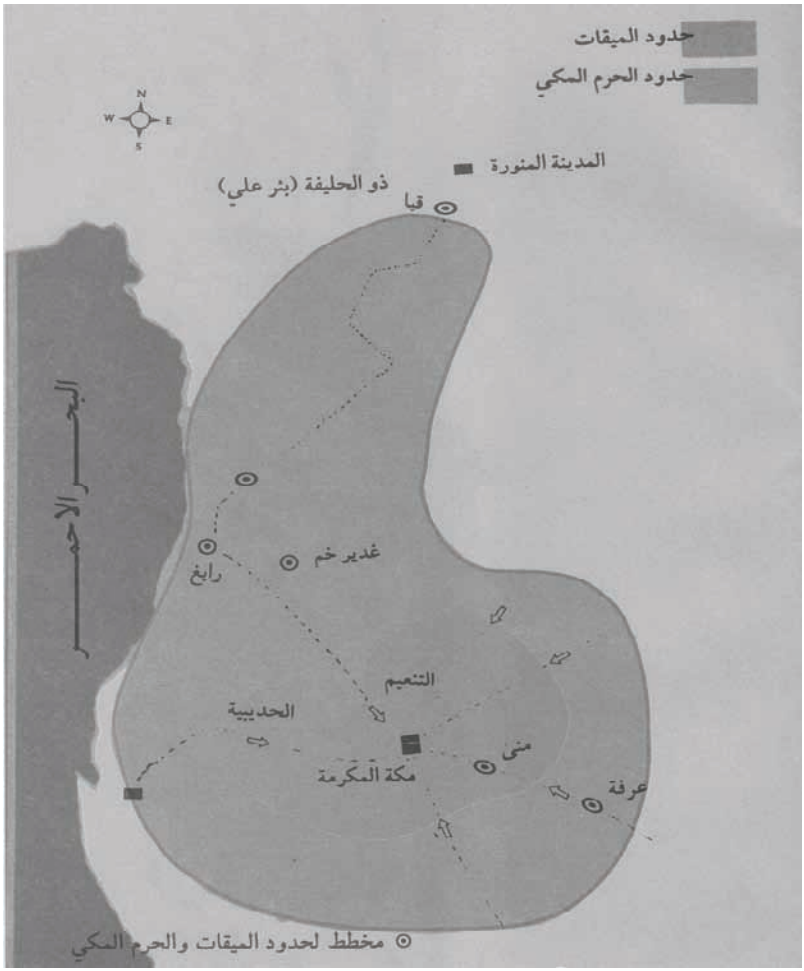
GHADEER KHUMM: WHERE ISLAM WAS PERFECTED

Non-Muslims who like to attack Islam accuse the Prophet of Islam ﷺ of having neglected to name his successor, not knowing that he actually did exactly so in accordance with the Divine order which he had received on Dhul-Hijja 17, 10 A.H./March 18, 632 A.D., announcing the name of his successor the very next day.

In 10 A.H./632 A.D., immediately following *Hijjatul-Wada'* **حجة الوداع** (the Farewell Pilgrimage, the last pilgrimage performed by Prophet Mohammed ﷺ), a divine order was revealed to the Prophet ﷺ to convey the remaining Islamic tenets: the annual pilgrimage to Mecca and the Imāmate of the Twelve Infallible Imāms. The Prophet called on the faithful to accompany him on his last pilgrimage; he knew that it would be his last and that he would soon have to leave this temporary abode for the eternal one. More than one hundred and twenty thousand Muslims responded to his call.

The Prophet ﷺ and his company put on the ihram garbs at the appropriate time at Masjid al-Shajara (Tree Mosque), a short distance from Mecca, his birthplace, which he entered on Dhul-Hijja 5, 10 A.H./March 6, 632 A.D. The Prophet's call reached Yemen where Ali ibn Abū Ṭālib عليه السلام was acting as his representative.

Twelve thousand Yemenite pilgrims came out headed by Ali in response to the Prophet's call to accompany him on his historic Pilgrimage, bringing the total number of those early pilgrims to more than one hundred and thirty-two thousand.



Map showing location of Ghadeer Khumm

The Islamic pilgrimage starts in the month of Dhul-Hijja (month of the pilgrimage), the last Islamic lunar calendar month, and continues

for at least ten days. First, each pilgrim dons a special garb called ihram; males' *iḥrām* **احرام** consists of two white sheets or towels covering the upper and lower parts of the body, whereas females wear a full white cotton outfit, simple and modest. This ihram reminds the pilgrim of his/her death and of the equality of all before God. All pilgrims perform the same rituals; none receives any favorable treatment or distinction on account of his status, power, or wealth. The pilgrimage starts by the *ṭawāf*, the circling of the Ka`ba seven times. The Ka`ba is identified in Islamic literature as an earthly similitude to the Almighty's Throne ('Arsh) in heaven which the angels incessantly circle in adoration. Likewise, in imitation of those angels, Muslim pilgrims circle the Ka`ba in adoration of their Lord. The *ṭawāf* **طواف** is followed by the *Sa'i* **سعي**: the pilgrims run back and forth seven times between the Ṣafa and the Marwa in commemoration of Hagar (Hajar), mother of Ishmael, frantically searching for water for her newborn son Ishmael. After that, the pilgrims drink of the well of Zamzam which had appeared miraculously for Hagar and Ishmael, wash with it or use it to make ablution for prayers at the Ka`ba but never to use it in the toilet; Zamzam is too sacred for such an application. Then the pilgrims leave Mecca for Muzdalifa, 'Arafa, and finally Mina to perform certain rites which fall outside the scope of this book which is intended to be a historical account of the Prophet of Islam, not one of *fiqh*. The author is a writer, a researcher, someone who, according to a friend of mine, "insists on finding out who the foundling's father is!" But he is not a faqih. Now let us go back to our original story after having cast a glimpse at the rite of the pilgrimage in Islam.

It was at Arafa that the divine command was received by Prophet Muḥammed ﷺ to appoint Ali as "Ameerul-Mo'mineen," **أمير المؤمنين** *the* Commander of the Faithful عليه السلام, title of the bearer of the highest temporal and religious powers in the Islamic state, one reserved solely for caliphs, those who are supposed to be the most knowledgeable of all people of secular and religious problems and of how to solve them. Muḥammed ﷺ was also ordered to convey to Ali the knowledge which the Almighty had bestowed on him so that it would not be lost once he is dead. In Mina, the Prophet ﷺ delivered two sermons in preparation for the great announcement to

come. In the first, he referred to Ali's caliphate and reminded the audience of one particular *hadīth* which he had conveyed to them on various occasions and which is identified in books of *ḥadīth* as "*ḥadīth al-thaqalain* **حديث الثقلين**", tradition of the two weighty things (the first being the Holy Qur'ān and the second being the Prophet's Progeny, the *Ahl al-Bayt* mentioned in verse 33 of Chapter 33 [al-Ahzab] of the Holy Qur'ān; another meaning for *thaqalain* is: the jinns and mankind"). He delivered his second sermon at Masjid al-Khaif, also located in Mina in the Meccan valley. In it, the Prophet ﷺ reminded his audience of Ali's Imāmate, emphasizing the necessity of disseminating the contents of his sermon, announcing that those present were duty-bound to convey it to those who were absent. In both of these sermons, the Prophet publicly vested on Ali both powers referred to above.

As soon as the rituals of the pilgrimage were completed, and to be exact on Dhul-Hijja 17, 10 A.H./March 18, 632 A.D., the divine order came to the Prophet embedded in verse 67 of Chapter 5 (a1-Ma'ida) quoted in the text of the Prophet's sermon to follow. The Prophet ﷺ immediately ordered Bilāl ibn Rabāh, his caller to prayers and one of his faithful *ṣaḥāba* **صحابه**, may Allāh be pleased with the righteous ones among them, to convey the following order to the faithful: "Tomorrow, nobody should lag behind but should go to Ghadeer Khumm **غدير خم**."

The word "Ghadeer" means "swamp," an area where rain water gathers to form a shallow lake. Ghadeer Khumm is located near the crossroads of trade and pilgrimage caravans coming from Medīna, Egypt, Iraq, Syria, and Najd on their way to Mecca. The presence of water and a few old trees there served as a resting place for trade caravans for centuries. A mosque, called Masjid al-Ghadeer, was later built on the same spot where the great gathering took place to commemorate that momentous event, an event which has unfortunately been forgotten by the vast majority of the Muslims who, by thus forgetting, forgot the most important part of their creed, one without which their faith is not complete at all according to the Prophet's sermon to follow and according to the text of the Holy Qur'ān...

The announcement conveyed by Bilal was transmitted by one person to another till it reached as far as Mecca proper, and people were wondering about what it could be. They had expected the Prophet to linger a little bit longer at Mecca where the pilgrims could meet him and ask him whatever questions they had about this new institution called "hajj" and about other religious matters.

In the morning of the next day, Dhul-Hijja 18, 10 A.H./March 19, 632A.D., the Prophet and his 120,000 companions went to Ghadeer Khumm **غدير خم**, and so did Ali عليه السلام with his 12,000 Yemenite pilgrims who had to change their route to the north instead of to the south where they would be home-bound. The Prophet ﷺ also issued an order to four of his closest *sahabis*, namely Selman-al-Farisi, Abū Dharr al-Ghifārii, Miqdād ibn al-Aswad al-Kindi and Ammār ibn Yāsir, with whom the reader is already familiar, to clear the area where the old trees stood, to uproot the thorn bushes, collect the rocks and stones, and to clean the place and sprinkle it with water. Then these men took a piece of cloth which they tied between two of those trees, thus providing some shade. The Prophet ﷺ told those *sahaba* that a ceremony that would last for three continuous days would be held in that area. Then the same men piled the rocks on top of each other and made a makeshift pulpit over them of camel litters as high as the Prophet's own length. They put another piece of cloth on the pulpit which was installed in the middle of the crowd, giving the Prophet an overview of the whole gathering. A man was selected to repeat loudly what the Prophet was saying so that those who stood the furthermost would not miss a word.

The *adhān* **أذان** for the noon prayers was recited, and the congregational (*jama'a*) **صلاة الجماعة** prayers were led by the Prophet. After that, the Prophet ﷺ ascended the pulpit and signaled to Ali ibn Abū Ṭālib عليه السلام to stand on his right. Ali did so, standing one pulpit step below the Prophet ﷺ. Before saying anything, the Prophet ﷺ looked right and left to make sure that people were prepared to listen to every word of his. The sun was so hot that people had to pull some of their outer mantles over their heads and under their feet in order to be able to somehow tolerate the heat. Finally the Prophet

delivered his historic sermon which he intended, as the reader will see, to be not only for the assembled crowd but for all those who were not present at that gathering and for all their offspring, one generation after another, till the Day of Judgment.

Here is the text of the Prophet's sermon. We hope it will bring the reader guidance in the life of this world and happiness and success in the life to come through the intercession of Muḥammed ﷺ, the one loved most by Allāh, peace and blessings of the Almighty be on him, his progeny, and true companions who obeyed him during his lifetime and after his demise and who did not forget or pretend to forget his following *khutba* (sermon):

PROPHET'S HISTORIC GHADEER SERMON:

Below is the original Arabic text of this great sermon and below it you will find a humble translation by the author of this book. The text and translation were published through efforts of Darul-Salam Center in Annandale, Virginia, United States of America, in Dhul-Hijja 1419/March 1999 when al-Jibouri was still living in the U.S.A. not far from that Center which unfortunately no longer exists. If you wish to find out why, read the Preface to my book *Mary and Jesus in Islam* which Authorhouse has already published and which you can order Online wherever you may be. A copy of this translation is posted on the Internet, too. Here is the original Arabic text of this sermon:

نص خطبة الغدير المباركة

بسْم اللّه الرّحْمن الرّحيم

الحمد والثّناء: الْحمْد للّه الّذي علا في توحّده ودنا في تفرّده وجلّ في سلْطانه وعظم في أرْكانه، وأحاط بكلّ شيْءٍ علْما وهو في مكانه، وقهر جميع الْخلْق بقدْرته وبرْهانه، مجيدا لمْ يزلْ، محْمودا لا يزال. بارئ الْمسْموكات وداحي الْمدْحوّات وجبّار الأرضين والسّماوات، قدّوسٌ سبّوحٌ، ربّ الْملائكة والرّوح، متفضّلٌ على جميع منْ براه، متطوّلٌ على جميع منْ أنْشأه. يلْحظ كلّ عيْنٍ والْعيون لا تراه. كريمٌ حليمٌ ذو أناة، قدْ وسع كلّ شيْءٍ رحْمته ومنّ عليْهمْ بنعْمته. لا يعْجل بانْتقامه، ولا يبادر إليهمْ بما اسْتحقّوا منْ عذابه. قدْ فهم السّرائر وعلم الضّمائر، ولمْ تخْف عليْه الْمكْنونات ولا اشْتبهتْ عليْه الْخفيّات. له الإحاطة بكلّ شيْءٍ، والْغلبة على كلّ شيْءٍ، والْقوّة في كلّ شيْءٍ، والْقدْرة على كلّ شيْءٍ، وليْس مثْله شيْءٌ. وهو منْشئ الشيْء حين لا شيْء. دائمٌ قائمٌ بالْقسْط، لا

إله إلاّ هو الْعزيز الْحكيم. جلّ عنْ أنْ تدْركه الأبْصار وهو يدْرك الأبْصار وهو اللّطيف الْخبير. لا يلْحق أحدٌ وصْفه منْ معاينةٍ، ولا يجد أحدٌ كيْف هو منْ سرٍّ وعلانيةٍ إلاّ بما دلّ عزّ وجلّ على نفْسه. وأشْهد أنّه اللّه الّذي ملأ الدّهْر قدْسه، والّذي يغْشى الأبد نوره، والّذي ينْفذ أمْره بلا مشاورة مشيرٍ، ولا معه شريكٌ في تقْدير ولا يعاون في تدْبير. صوّر ما ابْتدع على غيْر مثالٍ، وخلق ما خلق بلا معونةٍ منْ أحدٍ ولا تكلّفٍ ولا احْتيالٍ. أنْشأها فكانتْ، وبرأها فبانتْ. فهو اللّه الّذي لا إله إلاّ هو الْمتْقن الصّنْعة، الْحسن الصّنيعة، الْعدْل الّذي لا يجور، والأكْرم الّذي ترْجع إليْه الأمور. وأشْهد أنّه الّذي تواضع كلّ شيْءٍ لقدْرته، وخضع كلّ شيْءٍ لهيْبته. ملك الأمْلاك ومفلّك الأفْلاك ومسخّر الشّمْس والْقمر، كلٌّ يجْري لأجل مسمّى. يكوّر اللّيْل على النّهار ويكوّر النّهار على اللّيْل يطْلبه حثيثا. قاصم كلّ جبّارٍ عنيدٍ، ومهْلك كلّ شيْطانٍ مريدٍ. لمْ يكنْ معه ضدٌّ ولا ندٌّ، أحدٌ صمدٌ لمْ يلدْ ولمْ يولدْ ولمْ يكنْ له كفُوا أحدٌ. إلهٌ واحدٌ وربٌّ ماجدٌ، يشاء فيمْضي، ويريد فيقْضي، ويعْلم فيحْصي، ويميت ويحْيي، ويفْقر ويغْني، ويضحك ويبكي، ويمنع ويعْطي، له الْملْك وله الْحمْد، بيده الْخيْر وهو على كلّ شيْءٍ قديرٌ. يولج اللّيْل في النّهار ويولج النّهار في اللّيْل، لا إله إلاّ هو الْعزيز الْغفّار. مجيب الدّعاء ومجْزل الْعطاء، محْصي الأنْفاس وربّ الْجنّة والنّاس، لا يشْكل عليْه شيْءٌ، ولا يضْجره صراخ الْمسْتصْرخين ولا يبْرمه إلْحاح الْملحّين. الْعاصم للصّالحين، والْموفّق للْمفْلحين، ومؤلى الْعالمين. الّذي استحقّ منْ كلّ منْ خلق أنْ يشْكره ويحْمده. أحْمده على السّرّاء والضّرّاء والشّدّة والرّخاء وأومن به وبملائكته وكتبه ورسله. أسْمع لأمْره وأطيع وأبادر إلى كلّ ما يرْضاه، وأسْتسْلم لقضائه، رغْبة في طاعته وخوْفا منْ عقوبته، لأنّه اللّه الّذي لا يؤْمن مكْره ولا يخاف جوْره.

أمر الهي في موضوع هام

وأقرّ له على نفْسي بالْعبوديّة وأشْهد له بالرّبوبيّة، وأوْدّي ما أوْحى إليّ حذرا منْ أنْ لا أفْعل فتحلّ بي منْه قارعةٌ لا يدْفعها عنّي أحدٌ وإنْ عظمتْ حيلته؛ لا إله إلاّ هو. لأنّه قدْ أعْلمني أنّي إنْ لمْ أبلّغْ ما أنْزل إليّ فما بلّغْت رسالته، وقدْ ضمن لي تبارك وتعالى العصْمة وهو اللّه الكافي الكريم. فأوْحى إليّ: (بسْم اللّه الرّحْمن الرّحيم، يا أيّها الرّسول بلّغْ ما أنْزل إليْك منْ ربّك - في عليٍّ يعْني في الْخلافة لعليّ بْن أبي طالبٍ - وإنْ لمْ تفْعلْ فما بلّغْت رسالته واللّه يعْصمك من النّاس). معاشر النّاس، ما قصّرْت في تبْليغ ما أنْزل اللّه تعالى إليّ وأنا مبيّنٌ لكمْ سبب نزول هذه الآية: إنّ جبْرئيل عليْه السّلام هبط إليّ مرارا ثلاثا يأْمرني عن السّلام ربّي - وهو السّلام - أنْ أقوم في هذا الْمشْهد فأعْلم كلّ أبْيض وأسْود: أنّ عليّ بْن أبي طالبٍ أخي ووصيّي وخليفتي والإمام منْ بعْدي، الّذي محلّه منّي محلّ هارون منْ موسى إلا أنّه لا نبيّ بعْدي وهو وليّكمْ بعْد اللّه ورسوله. وقدْ أنْزل اللّه تبارك وتعالى عليّ بذلك آية منْ كتابه: (إنّما وليّكم اللّه ورسوله والّذين آمنوا الّذين يقيمون الصّلاة ويؤْتون الزّكاة وهمْ راكعون)، وعليّ بْن أبي طالبٍ أقام الصّلاة وآتى الزّكاة وهو راكعٌ يريد اللّه عزّ وجلّ في كلّ حال. وسألْت جبْرئيل أنْ يسْتعْفي لي عنْ تبْليغ ذلك إليْكمْ - أيّها النّاس - لعلْمي بقلّة الْمتّقين وكثْرة الْمنافقين وإدْغال الآثمين وحيل الْمسْتهزئين بالإسْلام، الّذين وصفهم اللّه في كتابه بأنّهمْ يقولون بألْسنتهمْ ما ليْس في قلوبهمْ، ويحْسبونه هيّنا وهو عنْد اللّه عظيمٌ، وكثْرة أذاهمْ لي غيْر مرّةٍ، حتّى سمّوني أذنا وزعموا أنّي كذلك لكثْرة ملازمته إيّاي وإقْبالي عليْه، حتّى أنْزل اللّه عزّ وجلّ في ذلك

قرْآنا: (ومنْهم الّذين يؤْذون النّبيّ ويقولون هو أذنٌ، قلْ أذن ـ على الّذين يزْعمون أنّه أذنٌ ـ خيْرٍ لكمْ، يؤْمن باللّه ويؤْمن للْمؤْمنين). ولوْ شئْت أنْ أسمي بأسْمائهمْ لسمّيْت، وأنْ أومي إليْهمْ بأعْيانهمْ لأوْمأْت، وأنْ أدلّ عليْهمْ لدللْت، ولكنّي واللّه في أمورهمْ قدْ تكرّمْت. وكلّ ذلك لا يرْضى اللّه منّي إلاّ أنْ أبلّغ ما أنْزل إليّ. ثمّ تلا صلّى اللّه عليْه وآله: (يا أيّها الرّسول بلّغْ ما أنْزل إليْك منْ ربّك ـ في عليٍّ ـ وإنْ لمْ تفْعلْ فما بلّغْت رسالته واللّه يعْصمك من النّاس).

الاعلان الرسمي بأمامة الأئمة الاثنى عشر(عليهم السلام) وولايتهم

فاعْلموا معاشر النّاس أنّ اللّه قدْ نصبه لكمْ وليّا وإماما مفترضا طاعته على الْمهاجرين والأنْصار وعلى التّابعين لهمْ بإحْسانٍ، وعلى الْبادي والْحاضر، وعلى الأعْجميّ والْعربيّ، والْحرّ والْمملوك، والصّغير والْكبير، وعلى الأبْيض والأسْود، وعلى كلّ موحّدٍ. ماضٍ حكْمه، جازٍ قوْله، نافذٌ أمْره، ملْعونٌ منْ خالفه، مرْحومٌ منْ تبعه، مؤْمنٌ منْ صدّقه، فقدْ غفر اللّه لهُ ولمنْ سمع منْه وأطاع له. معاشر النّاس، إنّه آخر مقامٍ أقومه في هذا الْمشْهد، فاسْمعوا وأطيعوا وانْقادوا لأمْر ربّكمْ، فإنّ اللّه عزّ وجلّ هو مؤْلاكمْ وإلهكمْ، ثمّ منْ دونه محمّدٌ1 وليّكمْ الْقائم الْمخاطب لكمْ، ثمّ منْ بعْدي عليٌّ وليّكمْ وإمامكمْ بأمْر ربّكمْ، ثمّ الإمامة في ذرّيّتي منْ ولْده إلى يوْم تلْقوْن اللّه ورسوله. لا حلال إلاّ ما أحلّه اللّه، ولا حرام إلاّ ما حرّمه اللّه، عرّفني الْحلال والْحرام وأنا أفْضيْت بما علّمني ربّي منْ كتابه وحلاله وحرامه إليْه. معاشر النّاس، ما منْ علْم إلاّ وقدْ أحْصاه اللّه فيّ، وكلّ علْمٍ علّمْت فقدْ أحْصيْته في إمامِ الْمتّقين، وما منْ علْمٍ إلاّ علّمْته عليّا، وهو الإمام الْمبين. معاشر النّاس، لا تضلّوا عنْه ولا تنْفروا منْه، ولا تسْتنْكفوا منْ ولايته، فهو الّذي يهْدي إلى الْحقّ ويعْمل به، ويزْهق الْباطل وينْهى عنْه، ولا تأْخذه في اللّه لوْمة لائمٍ. ثمّ إنّه أوّل منْ آمن باللّه ورسوله، وهو الّذي فدى رسوله بنفْسه، وهو الّذي كان مع رسول اللّه ولا أحد يعْبد اللّه مع رسوله من الرّجال غيْره. معاشر النّاس، فضّلوه فقدْ فضّله اللّه، واقْبلوه فقدْ نصبه اللّه. معاشر النّاس، إنّه إمامٌ من اللّه، ولنْ يتوب اللّه على أحدٍ أنْكر ولايته ولنْ يغْفر له، حتْما على اللّه أنْ يفْعل ذلك بمنْ خالف أمْره فيه وأنْ يعذّبه عذابًا شديدا نكْرا أبد الآباد ودهْر الدّهور. فاحْذروا أنْ تخالفوه، فتصْلوا نارا وقودها النّاس والْحجارة أعدّتْ للْكافرين. أيّها النّاس، بي واللّه بشّر الأوّلون من النّبيّين والْمرْسلين، وأنا خاتم الأنْبياء والْمرْسلين والْحجّة على جميع الْمخْلوقين منْ أهْل السّماوات والأرضين. فمنْ شكّ في ذلك فهو كافرٌ كفْر الْجاهليّة الأولى، ومنْ شكّ في شيْءٍ منْ قوْلي هذا فقدْ شكّ في الكلّ منْه، والشّاك في ذلك فله النّار. معاشر النّاس، حباني اللّه بهذه الْفضيلة منّا منْه عليّ وإحْسانا منْه إليّ ولا إله إلاّ هو، له الْحمْد منّي أبد الآبدين ودهْر الدّاهرين وعلى كلّ حال. معاشر النّاس، فضّلوا عليّا فانّه أفْضل النّاس بعْدي منْ ذكرٍ وأنْثى. بنا أنْزل اللّه الرّزْق وبقي الْخلْق. ملْعونٌ ملْعونٌ، مغْضوبٌ مغْضوبٌ منْ ردّ عليّ قوْلي هذا ولمْ يوافقْه. ألا إنّ جبْرئيل خبّرني عن اللّه تعالى بذلك ويقول: منْ عادى عليّا ولمْ يتولّه فعليْه لعْنتي وغضبي، (ولْتنْظرْ نفْسٌ ما قدّمتْ لغدٍ واتّقوا اللّه ـ أنْ تخالفوه فتزلّ قدمٌ بعْد ثبوتها ـ إنّ اللّه خبيرٌ بما تعْلمون). معاشر النّاس، إنّه جنْب اللّه الّذي ذكر في كتابه، فقال تعالى مخْبرا: (أنْ تقول نفْسٌ يا حسْرتا على ما فرّطْت في جنْب اللّه). معاشر النّاس، تدبّروا القرْآن وافْهموا آياته وانْظروا إلى محْكماته ولا تتّبعوا متشابهه، فو اللّه لنْ يبيّن لكمْ

زواجره ولنْ يوضح لكمْ تفْسيره إلاّ الّذي أنا آخذٌ بيده ومصْعده إليّ وشائلٌ بعضده ومعْلمكمْ: أنّ منْ كنْت موْلاه فهذا عليٌّ موْلاه، وهو عليّ بْن أبي طالب أخي ووصيّي، وموالاته من اللّه عزّ وجلّ أنْزلها عليّ. معاشر النّاس، إنّ عليّا والطّيّبين منْ ولْدي هم الثّقْل الأصْغر، والْقرْآن الثّقْل الأكْبر، فكلّ واحدٍ منْبئٌ عنْ صاحبه وموافقٌ له، لنْ يفْترقا حتى يردا عليّ الْحوْض. همْ أمناء اللّه في خلْقه وحكّامه في أرْضه. ألا وقدْ أدّيْت، ألا وقدْ بلّغْت، ألا وقدْ أسْمعْت، ألا وقدْ أوْضحْت. ألا وإنّ اللّه عزّ وجلّ قال وأنا قلْت عن اللّه عزّ وجلّ. ألا إنّه ليْس «أمير الْمؤْمنين» غيْر أخي هذا. ولا تحلّ إمْرة الْمؤْمنين بعْدي لأحدٍ غيْره.

رفع علي (عليه السلام) بيدي رسول الله (صلى الله عليه وآله و سلم)

ثمّ ضرب بيده إلى عضد عليٍّ عليْه السّلام فرفعه، وكان أمير المؤمنين عليْه السّلام منْذ أوّل ما صعد رسول اللّه صلّى اللّه عليْه وآله وشال عليّا عليْه السّلام حتّى صارت رجْله مع ركْبة رسول اللّه صلّى اللّه عليْه وآله. ثمّ قال:

معاشر النّاس، هذا عليٌّ أخي ووصيّي وواعي علْمي، وخليفتي في أمّتي وعلى تفْسير كتاب اللّه عزّ وجلّ، والدّاعي إليْه والْعامل بما يرْضاه والْمحارب لأعْدائه والْموالي على طاعته والنّاهي عنْ معْصيته. خليفة رسول اللّه وأمير الْمؤْمنين والإمام الْهادي وقاتل النّاكثين والْقاسطين والْمارقين بأمْر اللّه. أقول و اللّه يقول: "لا يبدل القول لدي، و ما أنا بظلام للعبيد". أقول: اللّهمّ وال منْ والاه وعاد منْ عاداه والْعنْ منْ أنْكره واغْضبْ على منْ جحد حقّه. اللّهمّ إنّك أنْزلْت عليّ أنّ الإمامة بعدي لعليٍّ وليّك عنْد تبياني ذلك ونصْبي إيّاه بما أكْملت لعبادك منْ دينهم وأتْممْت عليْهم بنعمتك ورضيت لهمْ الإسلام دينا فقلْت: (ومنْ يبْتغ غيْر الاسْلام دينا فلنْ يقْبل منْه وهو في الآخرة من الخاسرين). اللّهمّ إنّي أشْهدك وكفى بك شهيدا أنّي قدْ بلّغْت. معاشر النّاس، إنّما أكْمل اللّه عزّ وجلّ دينكمْ بإمامته. فمنْ لمْ يأْتمّ به وبمنْ يقوم مقامه منْ ولْدي منْ صلْبه إلى يوْم الْقيامة والْعرْض على اللّه عزّ وجلّ فأولئك الّذين حبطتْ أعْمالهمْ وفي النّار همْ خالدون، (لا يخفّف عنْهم الْعذاب ولا همْ ينْظرون). معاشر النّاس، هذا عليٌّ، أنْصركمْ لي وأحقّكمْ بي وأقْربكمْ إليّ وأعزّكمْ عليّ، واللّه عزّ وجلّ وأنا عنْه راضيان. وما نزلتْ آية رضا إلاّ فيه، وما خاطب اللّه الّذين آمنوا إلاّ بدأ به، ولا نزلتْ آية مدْح في الْقرآن إلاّ فيه، ولا شهد اللّه بالْجنّة في (هلْ أتى على الإنْسان) إلاّ له، ولا أنْزلها في سواه ولا مدح بها غيْره. معاشر النّاس، هو ناصر دين اللّه، والْمجادل عنْ رسول اللّه، وهو التّقيّ النّقيّ الْهادي الْمهْديّ. نبيّكمْ خيْر نبيٍّ ووصيّكمْ خيْر وصيٍّ وبنوه خيْر الأوْصياء. معاشر النّاس، ذرّيّة كلّ نبيٍّ منْ صلْبه، وذرّيّتي منْ صلْب أمير الْمؤْمنين عليٍّ.

معاشر النّاس، إنّ إبْليس أخْرج آدم من الْجنّة بالْحسد، فلا تحْسدوه فتحْبط أعْمالكمْ وتزلّ أقْدامكمْ، فإنّ آدم أهْبط إلى الأرْض لخطيئةٍ واحدةٍ، وهو صفْوة اللّه عزّ وجلّ، وكيْف بكمْ وأنْتمْ أنْتمْ ومنْكمْ أعْداء اللّه. ألا وإنّه لا يبْغض عليّا إلاّ شقيٌّ، ولا يوالي عليّا إلاّ تقيٌّ، ولا يؤْمن به إلاّ مؤْمنٌ مخْلصٌ. وفي عليٍّ - واللّه - نزلتْ سورة الْعصْر: (بسْم اللّه الرّحْمن الرّحيم • والْعصْر • إنّ الإنْسان لفي خسْر • إلاّ الّذين آمنوا وعملوا الصّالحات وتواصوْا

بالحقّ وتواصوْا بالصّبْر). معاشر النّاس، قد اسْتشْهدْت الله وبلّغْتكمْ رسالتي وما على الرّسول إلاّ البلاغ المبين. معاشر النّاس، اتّقوا الله حقّ تقاته ولا تموتنّ إلاّ وأنْتمْ مسْلمون. معاشر النّاس، (آمنوا بالله ورسوله والنّور الّذي أنْزل معه منْ قبْل أنْ نطْمس وجوها فنردّها على أدْبارها أوْ نلْعنهمْ كما لعنّا أصْحاب السّبْت). معاشر النّاس، النّور من الله عزّ وجلّ مسْلوكٌ فيّ ثمّ في عليّ بْن أبي طالب، ثمّ في النّسْل منْه إلى الْقائم الْمهْديّ الّذي يأْخذ بحقّ الله وبكلّ حقٍّ هو لنا، لأنّ الله عزّ وجلّ قدْ جعلنا حجّة على الْمقصّرين والْمعاندين والمخالفين والْخائنين والآثمين والظّالمين منْ جميع الْعالمين. معاشر النّاس، أنْذركمْ أنّي رسول الله قدْ خلتْ منْ قبْلي الرّسل، أفإنْ متّ أوْ قتلْت انْقلبْتمْ على أعْقابكمْ؟ ومنْ ينْقلبْ على عقبيْه فلنْ يضرّ الله شيْئا وسيجْزي الله الشّاكرين الصّابرين. ألا وإنّ عليّا هو الْموصوف بالصّبْر والشّكْر، ثمّ منْ بعْده ولْدي منْ صلْبه. معاشر النّاس، لا تمنّوا على الله إسْلامكمْ فيسْخط عليْكمْ ويصيبكم بعذابٍ منْ عنده، إنّه لبالْمرْصاد. معاشر النّاس، إنّه سيكون منْ بعْدي أئمّةٌ يدْعون إلى النّار ويوْم الْقيامة لا ينْصرون. معاشر النّاس، إنّ الله وأنا بريئان منْهمْ.

معاشر النّاس، إنّهمْ وانْصارهمْ وأتْباعهمْ وأشْياعهمْ في الدّرْك الأسْفل من النّار ولبئْس مثْوى الْمتكبّرين. ألا إنّهمْ أصْحاب الصّحيفة، فلْينْظرْ أحدكمْ في صحيفته!!

(قال: فذهب على النّاس ـ إلاّ شرْذمةٌ منْهمْ ـ أمْر الصّحيفة.)

معاشر النّاس، إنّي أدعها إمامة ووراثة في عقبي إلى يوْم الْقيامة، وقدْ بلّغْت ما أمرْت بتبْليغه حجّة على كلّ حاضرٍ وغائبٍ وعلى كلّ أحدٍ ممّنْ شهد أوْ لمْ يشْهدْ، ولد أوْ لمْ يولدْ، فلْيبلّغ الْحاضر الْغائب والْوالد الْولد إلى يوْم الْقيامة. وسيجْعلون الإمامة بعْدي ملْكا واغْتصابا، ألا لعن الله الغاصبين الْمغْتصبين، وعنْدها (سنفْرغ لكمْ أيّها الثّقلان)، و (يرْسل عليْكما شواظٌ منْ نار ونحاسٌ فلا تنْتصران). معاشر النّاس، إنّ الله عزّ وجلّ لمْ يكنْ ليذركمْ على ما أنْتمْ عليْه حتّى يميز الْخبيث من الطّيّب، وما كان الله ليطْلعكمْ على الْغيْب. معاشر النّاس، إنّه ما منْ قرْية إلاّ والله مهْلكها بتكْذيبها وكذلك يهْلك القرى وهي ظالمةٌ، وهذا عليٌّ إمامكم ووليّكم وهو مواعيد الله، والله مصدّقٌ وعْده. معاشر النّاس، قدْ ظلّ قبْلكمْ أكْثر الأوّلين، والله لقدْ أهْلك الأوّلين، وهو مهْلك الآخرين. قال الله تعالى: (ألمْ نهْلك الأوّلين • ثمّ نتْبعهم الآخرين • كذلك نفْعل بالْمجْرمين • ويْلٌ يوْمئذ للْمكذّبين). معاشر النّاس، إنّ الله قدْ أمرني ونهاني، وقدْ أمرْت عليّا ونهيْته. فعلْم الأمْر والنّهْي منْ ربّه عزّ وجلّ، فاسْمعوا لأمْره تسْلموا، وأطيعوه تهْتدوا، وانْتهوا لنهْيه ترْشدوا، وصيروا إلى مراده ولا تتفرّق بكم السّبل عنْ سبيله. معاشر النّاس، أنا صراط الله الْمسْتقيم الّذي أمركمْ باتّباعه، ثمّ عليٌّ منْ بعْدي، ثمّ ولْدي منْ صلْبه أئمّةٌ يهْدون إلى الْحقّ وبه يعْدلون. ثمّ قرأ: (بسْم الله الرّحْمن الرّحيم • الْحمْد لله ربّ الْعالمين...) إلى آخرها، وقال: فيّ نزلتْ وفيهمْ نزلتْ، ولهمْ عمّتْ وإيّاهمْ خصّتْ، أولئك أوْلياء الله لا خوْفٌ عليْهمْ ولا همْ يحْزنون، ألا إنّ حزْب الله هم الْغالبون. ألا إنّ أعْداء عليٍّ همْ أهل الشّقاق والنّفاق والحادّون وهم العادون وإخْوان الشّياطين الّذين يوحي بعْضهمْ إلى بعْضٍ زخْرف الْقوْل غرورا. ألا إنّ أوْلياءهم الّذين ذكرهم الله في كتابه، فقال عزّ وجلّ: (لا تجدُ قوْما يؤْمنون

باللّه والْيوْم الآخر يوادّون منْ حادّ اللّه ورسوله ولوْ كانوا آباءهمْ أوْ أبْناءهمْ أوْ إخْوانهمْ أوْ عشيرتهمْ، أولئك كتب في قلوبهم الإيمان...). ألا إنّ أوْلياءهم الّذين وصفهم اللّه عزّ وجلّ فقال: (الّذين آمنوا ولمْ يلْبسوا ايمانهمْ بظلْمٍ أولئك لهم الأمْن وهمْ مهْتدون). ألا إنّ أوْلياءهم الّذين يدْخلون الْجنّة بسلامٍ آمنين، تتلقّاهم الْملائكة بالتّسْليم يقولون: سلامٌ عليْكمْ طبْتمْ فادْخلوها خالدين. ألا إنّ أوْلياءهمْ الّذين قال لهم اللّه عزّ وجلّ (يدْخلون الْجنّة يرْزقون فيها بغيْر حسابٍ). ألا إنّ أعْداءهم الّذين يصْلوْن سعيرا. ألا إنّ أعْداءهم الّذين يسْمعون لجهنّم شهيقا وهي تفور ولها زفير. ألا إنّ أعْداءهم الّذين قال اللّه فيهمْ: (كلّما دخلتْ أمّةٌ لعنتْ أخْتها). ألا إنّ أعْداءهم الّذين قال اللّه عزّوجلّ: (كلّما ألْقي فيها فوْجٌ سألهمْ خزنتها ألمْ يأتكمْ نذيرٌ قالوا بلى قدْ جاءنا نذيرٌ فكذّبْنا وقلْنا ما نزّل اللّه منْ شيْءٍ، إنْ أنْتمْ إلاّ في ضلال كبير). ألا إنّ أوْلياءهم الّذين يخْشوْن ربّهمْ بالْغيْب، لهمْ مغْفرةٌ وأجْرٌ كبيرٌ. معاشر النّاس، شتّان ما بيْن السّعير والجنّة. عدوّنا منْ ذمّه اللّه ولعنه، ووليّنا منْ مدحه اللّه وأحبّه. معاشر النّاس، ألا وإنّي منْذرٌ وعليٌّ هاد.

معاشر النّاس، إنّي نبيٌّ وعليٌّ وصيّي. ألا إنّ خاتم الأئمّة منّا الْقائم الْمهْديّ. ألا إنّه الظّاهر على الدّين. ألا إنّه الْمنْتقم من الظّالمين. ألا إنّه فاتح الْحصون وهادمها. ألا إنّه قاتل كلّ قبيلةٍ منْ أهْل الشّرْك. ألا إنّه الْمدْرك بكلّ ثارٍ لأوْلياء اللّه. ألا إنّه النّاصر لدين اللّه. ألا إنّه الْغرّاف في بحْرٍ عميق. ألا إنّه يسم كلّ ذي فضْل بفضْله وكلّ ذي جهْل بجهْله. ألا إنّه خيرة اللّه ومخْتاره. ألا إنّه وارث كلّ علْمٍ والْمحيط بكلّ فهْم. ألا إنّه المخْبر عنْ ربّه عزّ وجلّ والمنبّه بأمْر إيمانه، ألا إنّه الرّشيد السّديد. ألا إنّه الْمفوّض إليْه. ألا إنّه قدْ بشّر به منْ سلف بيْن يديْه. ألا إنّه الْباقي حجّة ولا حجّة بعْده، ولا حقّ إلاّ معه، ولا نور إلاّ عنْده. ألا إنّه لا غالب له ولا منْصور عليْه. ألا وإنّه وليّ اللّه في أرْضه، وحكمه في خلْقه، وأمينه في سرّه وعلانيته.

معاشر النّاس، قدْ بيّنْت لكمْ وأفْهمْتكمْ، وهذا عليٌّ يفْهمكمْ بعْدي. ألا وإنّي عنْد انْقضاء خطْبتي أدْعوكمْ إلى مصافقتي على بيْعته والأقْرار به، ثمّ مصافقته بعْدي. ألا وإنّي قدْ بايعْت اللّه وعليٌّ قدْ بايعني، وأنا آخذكمْ بالْبيْعة له عن اللّه عزّ وجلّ. (إنّ الّذين يبايعونك إنّما يبايعون اللّه، يد اللّه فوْق أيْديهمْ. فمنْ نكث فانّما ينْكث على نفْسه، ومنْ أوْفى بما عاهد عليْه اللّه فسيؤْتيه أجْرا عظيما). معاشر النّاس، إنّ الصّفا والمرْوة منْ شعائر اللّه، (فمنْ حجّ الْبيْت أو اعْتمر فلاجناح عليْه أنْ يطّوّف بهما). معاشر النّاس، حجّوا الْبيْت، فما ورده أهْل بيْت إلاّ اسْتغْنوْا، ولا تخلّفوا عنْه إلاّ افْتقروا. معاشر النّاس، ما وقف بالْموْقف موْمنٌ إلاّ غفر اللّه له ما سلف منْ ذنْبه إلى وقْته ذلك، فاذا انْقضتْ حجّته اسْتأنف عمله. معاشر النّاس، الْحجّاج معانون ونفقاتهمْ مخلّفةٌ عليْهمْ، واللّه لا يضيع أجْر الْمحْسنين.

معاشر النّاس، حجّوا الْبيْت بكمال الدّين والتّفقّه، ولا تنْصرفوا عن الْمشاهد إلاّ بتوْبةٍ وإقْلاع. معاشر النّاس، أقيموا الصّلاة وآتوا الزّكاة كما أمركم اللّه عزّ وجلّ فإنْ طال عليْكم الأمد فقصّرْتمْ أوْ نسيتمْ فعليٌّ وليّكمْ ومبيّنٌ لكمْ. الّذي نصبه اللّه عزّ وجلّ لكمْ بعْدي ومنْ خلّفه اللّه منّي ومنْه يخْبرونكمْ بما تسألون عنْه ويبيّنون لكمْ ما لا تعْلمون. ألا إنّ الْحلال

والْحرام أكْثر منْ أنْ أحْصيهما وأعرّفهما فآمر بالْحلال وأنْهى عن الْحرام في مقامٍ واحد، فأمرْت أنْ آخذ الْبيْعة منْكمْ والصّفْقة لكمْ بقبول ما جئْت به عن اللّه عزّ وجلّ في عليٍّ أمير الْمؤْمنين والأئمّة منْ بعْده الّذين همْ منّي ومنْه إمامة فيهمْ قائمة، خاتمها الْمهْديّ إلى يوْم يلْقى اللّه الّذي يقْضي بالحقّ.

معاشر النّاس، وكلّ حلالٍ دللْتكمْ عليْه، وكلّ حرامٍ نهيْتكمْ عنْه؛ فإنّي لمْ أرْجعْ عنْ ذلك ولمْ أبدّلْ. ألا فاذْكروا ذلك واحْفظوه وتواصوْا به، ولا تبدّلوه ولا تغيّروه. ألا وإنّي أجدّد الْقوْل: ألا فأقيموا الصّلاة وآتوا الزّكاة وأْمروا بالْمعْروف وانْهوْا عن الْمنْكر. ألا وإنّ رأْس الأمْر بالْمعْروف والنّهي عن المنْكر أنْ تنْتهوا إلى قوْلي وتبلّغوه منْ لمْ يحْضرْ، وتأْمروه بقبوله عنّي، وتنْهوْه عنْ مخالفته فإنّه أمْرٌ من اللّه عزّ وجلّ ومنّي. ولا أمْر بمعْروفٍ ولا نهْي عنْ منْكرٍ إلاّ مع إمامٍ معْصوم.

معاشر النّاس، الْقرآن يعرّفكمْ أنّ الأئمّة منْ بعْده ولْده، وعرّفْتكمْ أنّهمْ منّي وأنا منْه، حيْث يقول اللّه في كتابه: (وجعلها كلمة باقية في عقبه)، وقلْت: (لنْ تضلّوا ما إنْ تمسّكْتمْ بهما). معاشر النّاس، التّقْوى، التّقْوى، واحْذروا السّاعة كما قال اللّه عزّ وجلّ: (إنّ زلْزلة السّاعة شيْءٌ عظيمٌ). اذْكروا الْممات والْمعاد والْحساب والْموازين والْمحاسبة بيْن يديْ ربّ الْعالمين والثّواب والْعقاب. فمنْ جاء بالْحسنة أثيب عليْها ومنْ جاء بالسّيّئة فليْس له في الْجنان نصيبٌ.

معاشر النّاس، إنّكمْ أكْثر منْ أنْ تصافقوني بكفٍّ واحدٍ، وقدْ أمرني اللّه عزّ وجلّ أنْ آخذ منْ ألْسنتكم الإقْرار بما عقدْت لعليٍّ أمير الْمؤْمنين، ولمنْ جاء بعْده من الأئمّة منّي ومنْه، على ما أعْلمْتكمْ أنّ ذرّيّتي منْ صلْبه. فقولوا بأجْمعكمْ: «إنّا سامعون مطيعون راضون منْقادون لما بلّغْت عنْ ربّنا وربّك في أمْر إمامنا عليٍّ أمير الْمؤْمنين وأمْر ولده منْ صلْبه من الأئمّة. نبايعك على ذلك بقلوبنا وأنْفسنا وألْسنتنا وأيْدينا. على ذلك نحْيى وعليْه نموت وعليْه نبْعث. ولا نغيّر ولا نبدّل، ولا نشكّ ولا نجْحد ولا نرْتاب، ولا نرْجع عن الْعهْد ولا ننْقض الْميثاق. نطيع اللّه ونطيعك وعليّا أمير الْمؤْمنين والأئمّة الّذين ذكرْتهم منْ ذرّيّتك منْ ولْده بعْده، الْحسن والْحسيْن.... فالْعهْد والْميثاق لهمْ مأْخوذٌ منّا، منْ قلوبنا وأنْفسنا وألْسنتنا وضمايرنا ومصافقة أيْدينا. من أدركها بيده وإلاّ فقد أقرّ بلسانه ولا يبغي بذلك بدلا ولا يرى اللّه منْ أنْفسنا عنْه حولا أبدا. نحْن نوَدّي ذلك عنْك، الدّاني والْقاصي منْ أوْلادنا وأهالينا، ونشْهد اللّه بذلك وكفى باللّه شهيدا وأنْت عليْنا به شهيدٌ»....

معاشر النّاس، ما تقولون؟ فانّ اللّه يعْلم كلّ صوْت وخافية كلّ نفْس، (فمن اهْتدى فلنفْسه ومنْ ضلّ فإنّما يضلّ عليْها)، ومنْ بايع فإنّما يبايع اللّه، (يد اللّه فوْق أيْديهمْ). معاشر النّاس، فاتّقوا اللّه وبايعوا عليّا أمير الْمؤْمنين والْحسن والْحسيْن والأئمّة كلمة طيّبة باقية؛ يهْلك اللّه منْ غدر ويرْحم منْ وفى. (فمنْ نكث فانّما ينْكث على نفْسه ومنْ أوْفى بما عاهد عليْه اللّه فسيؤْتيه أجْرا عظيما). معاشر النّاس، قولوا الّذي قلْت لكمْ وسلّموا على عليٍّ بامْرة الْمؤْمنين، وقولوا: سمعْنا وأطعْنا غفْرانك ربّنا وإليْك الْمصير، وقولوا:

الْحمْد للّه الّذي هدانا لهذا وما كنّا لنهْتدي لوْلا أنْ هدانا اللّه. معاشر النّاس، إنّ فضائل عليّ بْن أبي طالب عنْد اللّه عزّ وجلّ ـ وقدْ أنْزلها في الْقرآن ـ أكْثر منْ أنْ أحْصيها في مقامٍ واحد، فمنْ أنْبأكمْ بها وعرّفها فصدّقوه. معاشر النّاس، منْ يطع اللّه ورسوله وعليّا والأئمّة الّذين ذكرْتهمْ فقدْ فاز فوْزا عظيما.

معاشر النّاس، السّابقون إلى مبايعته وموالاته والتّسْليم عليْه بإمْرة الْمؤْمنين أولئك هم الْفائزون في جنّات النّعيم. معاشر النّاس، قولوا ما يرْضى اللّه به عنْكمْ من الْقوْل، فإنْ تكْفروا أنْتمْ ومنْ في الأرْض جميعا فلنْ يضرّ اللّه شيْئا. اللّهمّ اغْفرْ للْمؤْمنين واغْضبْ على الْكافرين، والْحمْد للّه ربّ الْعالمين.

Here is my humble translation of this most important text:

In the Name of Allāh, the most Gracious, the most Merciful

"All Praise is due to Allāh Who is Exalted in His Unity, Near in His Uniqueness, Sublime in His Authority, Magnanimous in His Dominance. He knows everything; He subdues all creation through His might and evidence. He is Praised always and forever, Glorified and has no end. He begins and He repeats, and to Him every matter is referred. Allāh is the Creator of everything; He dominates with His power the earth and the heavens. Holy, He is, and Praised, the Lord of the angels and of the spirits. His favors overwhelm whatever He creates, and He is the Mighty over whatever He initiates. He observes all eyes while no eye can observe Him. He is Generous, Clement, Patient. His mercy encompasses everything, and so is His giving. He never rushes His revenge, nor does He hasten the retribution they deserve. He comprehends what the breast conceals and what the conscience hides. No inner I thought can be concealed from Him, nor does He confuse one with another. He encompasses everything, dominates everything, and subdues everything. Nothing is like Him. He initiates the creation from nothing; He is everlasting, living, sustaining in the truth; He is greater than can be conceived by visions, while He conceives all visions, the Eternal, the Knowing. None can describe Him by seeing Him, nor can anyone find out how He is, be it by his intellect or by a spoken word except through what leads to Him, the Sublime, the Mighty that He is.

"I testify that He is Allāh, the One Who has filled time with His

Holiness, the One Whose Light overwhelms eternity, Who effects His will without consulting anyone; there is no partner with Him in His decisions, nor is He assisted in running His affairs. He shaped what He made without following a preexisting model, and He created whatever He created without receiving help from anyone, nor did doing so exhaust Him nor frustrated His designs. He created, and so it was, and He initiated, and it became visible. So He is Allāh, the One and Only God, the One Who does whatever He does extremely well. He is the Just One Who never oppresses, the most Holy to Whom all affairs are referred.

"I further testify that He is Allāh before Whom everything is humbled, to Whose Greatness everything is humiliated, and to Whose Dignity everything submits. He is the King of every domain and the One Who places planets in their orbits. He controls the movements of the sun and of the moon, each circles till a certain time. He makes the night follow the day and the day follow the night, seeking it incessantly. He splits the spine of every stubborn tyrant and annihilates every mighty devil.

"Never has there been any opponent opposing Him nor a peer assisting Him. He is Independent; He never begets nor is He begotten, and none can ever be His equal. He is One God, the Glorified Lord. His will is done; His word is the law. He knows, so He takes account. He causes death and gives life. He makes some poor and others rich. He causes some to smile and others to cry.He brings some nearer to Him while distancing others from Him. He withholds and He gives. The domain belongs to Him and so is all the Praise. In His hand is all goodness, and He can do anything at all. He lets the night cover the day and the day cover the night; there is no god but He, the Sublime, the oft-Forgiving One. He responds to the supplication; He gives generously; He computes the breath; He is the Lord of the jinns and of mankind, the One Whom nothing confuses, nor is He annoyed by those who cry for His help, nor is He fed-up by those who persist. He safeguards the righteous against sinning, and He enables the winners to win. He is the Master of the faithful, the Lord of the Worlds Who deserves the appreciation of all those whom He created and is praised no matter what. I praise Him and

always thank Him for the ease He brings me and for the constriction, in hardship and in prosperity, and I believe in Him, in His angels, in His Books and messengers. I listen to His Command I obey, and I initiate the doing of whatever pleases Him, and I submit to His decree hoping to acquire obedience to Him and fear of His penalty, for He is Allāh against Whose designs nobody should feel secure, nor should anyone ever fear His "oppression."

"I testify, even against my own soul, that I am His servant, and I bear witness that he is my Lord. I convey what He reveals to me, being cautious lest I should not do it, so a catastrophe from Him would befall on me, one which none can keep away, no matter how great his design may be and how sincere his friendship. There is no god but He, for He has informed me that if I do not convey what He has just revealed to me in honor of Ali in truth, I will not have conveyed His Message at all, and He, the Praised and the Exalted One, has guaranteed for me to protect me from the (evil) people, and He is Allāh, the One Who suffices, the Sublime. He has just revealed to me the following (verse): ***In The Name of Allāh, the Most Gracious, the Most Merciful.*** *O Messenger! Convey what has (just) been revealed to you (with regard to ' Ali), and if you do not do so, you will not have conveyed His Message at all, and Allāh shall protect you from (evil) people; surely Allāh will not guide the unbelieving people* (Qur'ān, 5:67).

"O people! I have not committed any shortcoming in conveying what Allāh Almighty revealed to me, and I am now going to explain to you the reason behind the revelation of this verse: Three times did Gabriel command me on behalf of the Peace, my Lord, Who is the source of all peace, to thus make a stand in order to inform everyone, black and white, that: Ali ibn Abū Ṭālib is my Brother, *Wasi*, and successor over my nation and the Imām after me, the one whose status to me is like that of Aaron to Moses except there will be no prophet after me, and he is your master next only to Allāh and to His Messenger, and Allāh has already revealed to me the same in one of the fixed verses of His Book saying, "Your Master is Allāh and His Messenger and those who believe, those who keep up prayers and pay *zakāt* even as they bow down" (Qur'ān, 5:55), and,

Ali ibn Abū Ṭālib the one who keeps up prayers, who pays *zakāt* even as he bows down, seeking to please Allāh, the Sublime, the Almighty, on each and every occasion.

"I asked Gabriel to plead to the Peace to excuse me from having to convey such a message to you, O people! Due to my knowledge that the pious are few[1] while the hypocrites are many, and due to those who will blame me, and due to the trickery of those who ridicule Islam and whom Allāh described in His Book as saying with their tongues contrarily to what their hearts conceal, thinking lightly of it, while it is with Allāh magnanimous, and due to the abundance of their harm to me, so much so that they called me "ears" and claimed that I am so because of being so much in his (Ali's) company, always welcoming him, loving him and being so much pleased with him till Allāh, the Exalted and the Sublime One, revealed in this regard the verse saying: " and there are some of them who harm the (feelings of the) Prophet and say: He is an ear (*uthun* أذن ; i.e. he always listens to Ali). *Say: One who listens (to Ali) is good for you; He believes in Allāh and testifies to the conviction of the believers and a mercy for those of you who believe; and those who (thus) harm the Messenger of Allāh shall have a painful punishment"* (Qur'ān, 9:61). Had I wished to name those who have called me so, I would have called them by their names, and I would have pointed them out. I would have singled them out and called them by what they really are, but I, by Allāh, am fully aware of their affairs. Yet despite all of that, Allāh insisted that I should convey what He has just revealed to me in honor of Ali. Then the Prophet recited the following verse:) *O Messenger! Convey what has (just) been revealed to you (with regard to ' Ali), and if you do not do so, you*

[1]Indeed, the good, the pious, the God-fearing are always few in number. Some Muslims say that they are right because they are the majority, more in number than others, but this is nothing but vanity. Moreover, if you conduct a research in the Holy Qur'ān, you will find 72 verses condemning the majority. On the Judgment Day, according to some traditions, the Almighty will order our father Adam عليه السلام thus: 'stand, Adam, and choose from among your progeny fuel for the Fire." "How many, Lord?," will be Adam's answer, to which the Almighty will say, "Ninety-nine out of every one hundred."

will not have conveyed His Message at all, and Allāh shall protect you from (evil) people (Qur'ān, 5:67).

"O people! Comprehend (the implications of) what I have just said, and again do comprehend it, and be (further) informed that Allāh has installed him (Ali ﷺ) as your Master and Imām, obligating the Muhājirūn and the Ansār and those who follow them in goodness to obey him, and so must everyone who lives in the desert or in the city, who is a non-Arab or an Arab, who is a free man or a slave, who is young or old, white or black, and so should everyone who believes in His Unity. His decree shall be carried out. His (Ali's) word is binding; his command is obligating; cursed is whoever opposes him, blessed with mercy is whoever follows him and believes in him, for Allāh has already forgiven him and forgiven whoever listens to him and obeys him.

"O people! This is the last stand I make in such a situation; so, listen and obey, and submit to the Command of Allāh, your Lord, for Allāh, the Exalted and the Sublime One, is your Master and Lord, then next to Him is His Messenger and Prophet who is now addressing you, then after me Ali is your Master and Imām according to the Command of Allāh, your Lord, then the lmams from among my progeny, his offspring, till the Day you meet Allāh and His Messenger. Nothing is permissible except what is deemed so by Allāh, His Messenger, and they (the Imāms), and nothing is prohibitive except what is deemed so by Allāh and His Messenger and they (the Imāms). Allāh, the Exalted and the Sublime One, has made me acquainted with what is permissible and what is prohibitive, and I have conveyed to you what my Lord has taught me of His Book, of what it decrees as permissible or as prohibitive.

"O people! Prefer him (Ali) over all others! There is no knowledge except that Allāh has divulged it to me, and all the knowledge I have learned I have divulged to Imām al-Muttaqin **امام المتقين** (leader of the righteous), and there is no knowledge (that I know) except that I divulged it to Ali, and he is *al-Imām al-Mubin* **امـام مبين** (the evident Imām) whom Allāh mentions in Sūrat Yā-Sīn: *"... and everything We have computed is in (the knowledge of) an evident Imām"*

(Qur'ān, 36:12).

"O people! Do not abandon him, nor should you flee away from him, nor should you be too arrogant to accept his authority, for he is the one who guides to righteousness and who acts according to it. He defeats falsehood and prohibits others from acting according to it, accepting no blame from anyone while seeking to please Allāh. He is the first to believe in Allāh and in His Messenger; none preceded him as such. and he is the one who offered his life as a sacrifice for the Messenger of Allāh and who was in the company of the Messenger of Allāh while no other man was. He is the first of all people to offer prayers and the first to worship Allāh with me. I ordered him, on behalf of Allāh, to sleep in my bed, and he did, offering his life as a sacrifice for my sake.

"O people! Prefer him (over all others), for Allāh has preferred him, and accept him, for Allāh has appointed him (as your leader). O people! He is an Imām appointed by Allāh, and Allāh shall never accept the repentance of anyone who denies his authority, nor shall He forgive him; this is a must decree from Allāh never to do so to anyone who opposes him, and that He shall torment him with a most painful torment for all time to come, for eternity; so, beware lest you should oppose him and thus enter the fire the fuel of which is the people and the stones prepared for the unbelievers.

"O people! By Allāh! All past prophets and messengers conveyed the glad tiding of my advent, and I, by Allāh, am the seal of the prophets and of the messengers and the argument against all beings in the heavens and on earth. Anyone who doubts this commits apostasy similar to that of the early *jahiliyya*, and anyone who doubts anything of what I have just said doubts everything which has been revealed to me, and anyone who doubts any of the Imāms doubts all of them, and anyone who doubts us shall be lodged in the fire.

"O people! Allāh, the most Exalted and the Almighty, has bestowed this virtue on me out of His kindness towards Ali and as a boon to Ali and there is no god but He; to Him all praise belongs in all times,

for eternity, and in all circumstances. O people! Prefer Ali (over all others), for he is the very best of all people after me, be they males or females, so long as Allāh sends down His sustenance, so long as there are beings. Cursed and again cursed, condemned and again condemned, is anyone who does not accept this statement of mine and who does not agree to it. Gabriel himself has informed me of the same on behalf of Allāh Almighty Who he said (in Gabriel's words): "Anyone who antagonizes Ali and refuses to accept his *wilāyat* shall incur My curse on him and My wrath." *"... and let every soul consider what it has sent forth for the morrow, and be careful of (your duty to) Allāh"* (Qur'ān, 59:18), *"And do not make your oaths a means of deceit between you lest a foot should slip after its stability" (Qur'ān, 16:94), " Allāh is fully aware of all what you do"* (Qur'ān, 58: 13).

"O people! He (Ali) is *janb-Allāh* mentioned in the Book of Allāh, the Sublime One: The Almighty, forewarning his (Ali's) adversaries, says, *"Lest a soul should say: O woe to me for what I fell short of my duty to Allāh, and most surely I was of those who laughed to scorn"* (Qur'ān, 39:56).

"O people! Study the Qur'ān and comprehend its verses, look into its fixed verses and do not follow what is similar thereof, for by Allāh, none shall explain to you what it forbids you from doing, nor clarify its exegesis, other than the one whose hand I am taking and whom I am lifting to me, the one whose arm I am taking and whom I am lifting, so that I may enable you to understand that: Whoever among you takes me as his master, this, Ali is his master, and he is Ali ibn Abū Ṭālib, my Brother and *wasi*, and his appointment as your *wali* is from Allāh, the Sublime, the Exalted One, a commandment which He revealed to me.

"O people! Ali and the good ones from among my offspring from his loins are the Lesser Weight, while the Qur'ān is the Greater One: each one of them informs you of and agrees with the other. They shall never part till they meet me at the Pool (of Kawthar). They are the Trustees of Allāh over His creation, the rulers on His earth. Indeed now I have performed my duty and conveyed the Message.

Indeed you have heard what I have said and explained. Indeed Allāh, the Exalted One and the Sublime, has said, and so have Ion behalf of Allāh, the Exalted One and the Sublime, that there is no Ameerul-Mu'mineen **أمير المؤمنين** (Commander of the Faithful) *save this Brother of mine*; no authority over a believer is permissible after me except to him."

Then the Prophet ﷺ patted Ali's arm, lifting him up. Since the time when the Messenger of Allāh ﷺ ascended the pulpit, Ameerul-Mo'mineen was one pulpit step below where the Messenger of Allāh ﷺ had seated himself on his pulpit. As Ali was on his (Prophet's) right side, one pulpit step lower, now they both appeared to the gathering to be on the same level; the Prophet lifted him up. The Prophet then raised his hands to the heavens in supplication while Ali's leg was touching the knee of the Messenger of Allāh ﷺ. The Prophet continued his sermon thus:

"O people! This is Ali, my Brother, *Waṣi*, the one who comprehends my knowledge, and my successor over my nation, over everyone who believes in me. He is the one entrusted with explaining the Book of Allāh, the most Exalted One, the Sublime, and the one who invites people to His path. He is the one who does whatever pleases Him, fighting His enemies, befriending His friends who obey Him, prohibiting disobedience to Him. He is the successor of the Messenger of Allāh ﷺ and Ameerul- Mo'mineen, the man assigned by Allāh to guide others, killer of the renegades and of those who believe in equals to Allāh, those who violate the Commandments of Allāh. Allāh says, *'My Word shall not be changed, nor am I in the least unjust to the servants'* (Qur'ān, 50.29), and by Your Command, O Lord, do I (submit and) say, O Allāh! Befriend whoever befriends him (Ali) and be the enemy of whoever antagonizes him; support whoever supports him and abandon whoever abandons him; curse whoever disavows him, and let Your Wrath descend on whoever usurps his right.

"O Lord! You revealed a verse in honor of Ali, Your *wali*, in its explanation and to effect Your own appointment of him this very day did You say, *'This day have I perfected your religion for you,*

completed My favor on you, and chosen for you Islam as a religion' (Qur'ān, 5.3); 'And whoever desires a religion other than Islam, it shall not be accepted from him, and in the hereafter he shall be one of the losers' (Qur'ān, 3:85). Lord! I implore You to testify that I have conveyed (Your Message).

"O people! Allāh, the Exalted and the Sublime, has perfected your religion through his (Ali's) Imāmate; so, whoever rejects him as his Imām or rejects those of my offspring from his loins who assume the same status (as lmams) till the Day of Judgment when they shall all be displayed before Allāh, the Exalted and the Sublime, these are the ones whose (good) deeds shall be nil and void in the life of this world and in the hereafter, and in the fire shall they be lodged forever*, '...their torture shall not be decreased, nor shall they be given a respite'* (Qur'ān,2:162).

"O people! Here is Ali, the one who has supported me more than anyone else among you, the one who most deserves my gratitude, the one who is closest of all of you to me and the one who is the very dearest to me. Both Allāh, the Exalted and the Sublime, and I are pleased with him, and no verse of the Holy Qur'ān expressing Allāh's Pleasure except that he is implied therein, nor has any verse of praise been revealed in the Qur'ān except that he is implied therein, nor has the Lord testified to Paradise in the (Qur'ānic) Chapter starting with *'Has there not come over man a long period of time when he was nothing (not even) mentioned?'* (Qur'ān, 76:1) nor was this Chapter revealed except in his praise.

"O people! He is the one who supports the religion of Allāh, who argues on behalf of the Messenger of Allāh. He is the pious, the pure, the guide, the one rightly guided. Your Prophet is the best of all prophets, and your *waṣi* is the best of all *wasis*, and his offspring are the best of *waṣis*. O people! Each prophet's progeny is from his own loins whereas mine is from the loins of Arneerul-Mo'mineen Ali.

"O people! Iblis caused Adam to be dismissed from the garden through envy; so, do not envy him lest your deeds should be voided

and lest your feet should slip away, for Adam was sent down to earth after having committed only one sin, and he was among the elite of Allāh's creation. How, then, will be your case, and you being who you are, and among you are enemies of Allāh? Indeed, none hates Ali except a wretch, and none accepts Ali's wilāyat except a pious person. None believes in him except a sincere *mu'min*, and in honor of, Ali was the Chapter of Asr (Ch. 103) revealed, I swear to it by Allāh: 'In the Name of Allāh, the Beneficent, the Merciful. I swear by time that most surely man is in loss' (Qur'ān, 103:1-2) except Ali who believed and was pleased with the truth and with perseverance.

"O people! I have sought Allāh to be my Witness and have conveyed my Message to you, and the Messenger is obligated only to clearly convey (his Message). O people! *'Fear Allāh as He ought to be feared, and do not die except as Muslims'* (Qur'ān, 3:102). O people! *'...Believe in what We have revealed, verifying what you have, before We alter faces then turn them on their backs or curse them as We cursed the violators of the Sabbath'* (Qur'ān, 4:47). By Allāh! He did not imply anyone in this verse except a certain group of my *ṣaḥāba* whom I know by name and by lineage, and I have been ordered (by my Lord) to pardon them; so, let each person deal with Ali according to what he finds in his heart of love or of hatred.

"O people! The *noor* from Allāh, the Exalted One and the Sublime, flows through me then through Ali ibn Abū Ṭālib then in the progeny that descends from him till al-Qā'im al-Mahdi **القائم المهدي (عج)**, who shall effect the justice of Allāh, and who will take back any right belonging to us because Allāh, the Exalted and the Sublime, made us Hujjat over those who take us lightly, the stubborn ones, those who act contrarily to our word, who are treacherous, who are sinners, who are oppressors, who are usurpers, from the entire world.

"O people! I warn you that I am the Messenger of Allāh; messengers before me have already passed away; so, should I die or should I be killed, are you going to turn on your heels? and whoever turns on his heels shall not harm Allāh in the least, and Allāh shall reward those who are grateful, those who persevere. ' Ali is surely the one

described with perseverance and gratitude, then after him are my offspring from his loins.

"O people! Do not think that you are doing me a favor by your accepting Islam. Nay! Do not think that you are doing Allāh such a favor lest He should void your deeds, lest His wrath should descend on you, lest He should try you with a flame of fire and brass; surely your Lord is ever-watchful.

"O people! There shall be Imāms after me who shall invite people to the fire, and they shall not be helped on the Day of Judgment. O people! Allāh and I are both clear of them. O people! They and their supporters and followers shall be in the lowest rung of the fire; miserable, indeed, is the resort of the arrogant ones. Indeed, these are the folks of the *sahifa* [a covenant written by a number of very prominent Muslims, some of whom are sanctified by some Muslims, pledging to assassinate the Prophet; it was written and signed then buried at one of the walls of the Ka`ba]; so, let each one of you look into his *sahifa*! [This reference to the *sahifa* has been overlooked by most people with the exception of a small band, and I, author of this book, will *Insha-Allāh* shed light on this *sahifa* in my later writings. The Prophet continued his historic sermon thus:]

"O people! I am calling for it to be an Imāmate and a succession confined to my offspring till the Day of Judgment, and I have conveyed only what I have been commanded (by my Lord) to convey to drive the argument home against everyone present or absent and on everyone who has witnessed or who has not, who is already born or he is yet to be born; therefore, let those present here convey it to those who are absent, and let the father convey it to his son, and so on till the Day of Judgment. and they shall make the Imāmate after me a property, *a usurpation*; may Allāh curse the usurpers who usurp, and it is then that you, O jinns and mankind, will get the full attention of the One Who shall cause a flame of fire and brass to be hurled on you, and you shall not achieve any victory!

"O people! Allāh, the Exalted and the Sublime, is not to let you be whatever you want to be except so that He may distinguish the bad

ones from among you from the good, and Allāh is not to make you acquainted with the unknown. O people! There shall be no town that falsifies except that Allāh shall annihilate it on account of its falsehood before the Day of Judgment, and He shall give al-lmam al-Mahdi (عج) authority over it, and surely Allāh's promise is true.

"O people! Most of the early generations before you have strayed, and by Allāh, He surely annihilated the early generations, and He shall annihilate the later ones. Allāh Almighty has said, '*Did We not destroy the former generations? Then did We follow them up with later ones. Even thus shall We deal with the guilty. Woe on that Day to the rejecters!'* (Qur'ān, 77: 16-19).

"O people! Allāh has ordered me to do and not to do, and I have ordered ' Ali to do and not to do, so he learned what should be done and what should not; therefore. you should listen to his orders so that you may be safe, and you should obey him so that you may be rightly guided. Do not do what he forbids you from doing so that you may acquire wisdom. Agree with him, and do not let your paths be different from his. O people! I am as-Sirat al-Mustaqeem (the Straight Path) of Allāh whom He commanded you to follow, and it is after me Ali then my offspring from his loins, the Imāms of Guidance: They guide to the truth and act accordingly."

Then the Prophet ﷺ recited the entire text of Sūrat al-Fatiḥa and commented by saying: "It is in my honor that this (Sūra) was revealed, including them (the Imāms) specifically; they are the friends of Allāh for whom there shall be no fear, nor shall they grieve; truly the Party of Allāh are the winners. Indeed, it is their enemies who are the impudent ones, the deviators, the brethren of Satan; they inspire each other with embellished speech out of their haughtiness. Indeed, their (Imāms') friends are the ones whom Allāh, the Exalted One, the Great, mentions in His Book saying, *"You shall not find a people who believe in Allāh and in the latter Day befriending those who act in opposition to Allāh and to His Prophet, even though they may be their own fathers or sons or brothers or kinsfolk; these are they into whose hearts He has impressed conviction"* (Qur'ān, 58:22). Indeed, their (Imāms') friends are the

mu'mins (believers) whom Allāh, the Exalted One, the Sublime, describes as: *"Those who believe and do not mix up their faith with iniquity, those are the ones who shall have the security, and they are the rightly guided"* (Qur'ān, 6:82).

"Indeed, their friends are those who believed and never doubted. Indeed, their friends are the ones who shall enter Paradise in peace and security; the angels shall receive them with welcome saying, "Peace with you! Enter it and reside in it forever!" Indeed, their friends shall be rewarded with Paradise where they shall be sustained without having to account for anything. Indeed, their enemies are the ones who shall be hurled into the fire. Indeed, their enemies are the ones who shall hear the exhalation of hell as it increases in intensity, and they shall see it sigh. Indeed, their enemies are the ones thus described by Allāh: *'Whenever a nation enters, it shall curse its sister...'* (Qur'ān, 7:38). Indeed, their enemies are the ones whom Allāh, the Exalted One and the Sublime, describes thus: '*Whenever a group is cast into it, its keepers shall ask them: Did any warner not come to you? They shall say: Yea! Indeed, there came to us a warner but we rejected (him) and said: Allāh has not revealed anything; you are only in a great error. and they shall say: Had we but listened or pondered, we would not have been among the inmates of the burning fire. So they shall acknowledge their sins, but far will be forgiveness) from the inmates of the burning fire'* (Qur'ān, 67:8-11). Indeed, their friends are the ones who fear their Lord in the unseen; forgiveness shall be theirs and a great reward.

"O people! What a difference it is between the fire and the great reward! O people! Our enemy is the one whom Allāh censures and curses, whereas our friend is everyone praised and loved by Allāh. O people! I am the Warner (*nathir* نذير) and Ali is the one who brings glad tidings (*basheer* بشير). O people! I am the one who warns (Mundhir) while Ali is the guide (hadi هادي). O people! I am a Prophet (nabi نبي) and Ali is the successor (wasi وصي). O people! I am a Messenger (rasool رسول) and Ali is the Imām and the *wasi* after me, and so are the Imāms after him from among his offspring. Indeed, I am their father, and they shall descend from his loins.

Indeed, the seal of the lmams from among us is al-Qa'im al-Mahdi. He, indeed, is the one who shall come out so that the creed may prevail. He, indeed, is the one who shall seek revenge against the oppressor. He, indeed, is the one who conquers the forts and demolishes them. He, indeed, is the one who subdues every tribe from among the people of polytheism and the one to guide it. He is the one who shall seek redress for all friends of Allāh. He is the one who supports the religion of Allāh. He ever derives (his knowledge) from a very deep ocean. He shall identify each man of distinction by his distinction and every man of ignorance by his ignorance. He shall be the choicest of Allāh's beings and the chosen one. He is the heir of all (branches of) knowledge, the one who encompasses every perception. He conveys on behalf of his Lord, the Exalted and the Sublime, who points out His miracles. He is the wise, the one endowed with wisdom, the one on whom (Divine) authority is vested. Glad tidings of him have been conveyed by past generations, yet he is the one who shall remain as a Ḥujja, and there shall be no Ḥujja after him nor any right except with him, nor any *noor* except with him. None, indeed, shall subdue him, nor shall he ever be vanquished. He is the friend of Allāh on His earth, the judge over His creatures, the custodian of what is evident and what is hidden of His.

"O people! I have explained (everything) for you and enabled you to comprehend it, and this Ali shall after me explain everything to you. At the conclusion of my *khuṭba*, I shall call on you to shake hands with me to swear your allegiance to him and to recognize his authority, then to shake hands with him after you have shaken hands with me. I had, indeed, sworn allegiance to Allāh, and Ali had sworn allegiance to me, and I on behalf of Allāh, the Exalted One and the Sublime, I require you to swear the oath of allegiance to him: *'surely those who swear (the oath of) allegiance to you do but swear allegiance to Allāh; the hand of Allāh is above their hands; therefore, whoever reneges (from his oath), he reneges only to the injury of his own soul, and whoever fulfills what he has covenanted with Allāh, He will grant him a mighty reward"* (Qur'ān,48:10).

"O people! The pilgrimage *(ḥajj*) and the *'umra* are among Allāh's

rituals; *'so whoever makes a pilgrimage to the House or pays a visit (to it), there is no blame on him if he goes round them [Safa and Marwa] both'* (Qur'ān, 2:158). O people! Perform your pilgrimage to the House, for no members of a family went there except that they became wealthy, and receive glad tidings! None failed to do so except that their lineage was cut-off and were impoverished. O people! No believer stands at the standing place [at 'Arafa] except that Allāh forgives his past sins till then; so, once his pilgrimage is over, he resumes his deeds. O people! Pilgrims are assisted, and their expenses shall be replenished, and Allāh never suffers the rewards of the doers of good to be lost.

"O people! Perform your pilgrimage to the House by perfecting your religion and by delving into *fiqh*, and do not leave the sacred places except after having repented and abandoned (the doing of anything prohibited). O people! Uphold prayers and pay the *zakāt* as Allāh, the Exalted One and the Sublime, commanded you; so, if time lapses and you were short of doing so or you forgot, Ali is your *wali* and he will explain for you. He is the one whom Allāh, the Exalted and the Sublime, appointed for you after me as the custodian of His creation. He is from me and I am from him, and he and those who will succeed him from my progeny shall inform you of anything you ask them about, and they shall clarify whatever you do not know. *Halal* and *haram* things are more than I can count for you now or explain, for a commandment to enjoin what is permissible and a prohibition from what is not permissible are both on the same level, so I was ordered (by my Lord) to take your oath of allegiance and to make a covenant with you to accept what I brought you from Allāh, the Exalted One and the Sublime, with regards to Ali Ameerul-Mo'mineen and to the *wasis* after him who are from me and from him, a standing Imāmate whose seal is al-Mahdi till the Day he meets Allāh Who decrees and Who judges.

"O people! I never refrained from informing you of everything permissible or prohibitive; so, do remember this and safeguard it and advise each other to do likewise; do not alter it; do not substitute it with something else. I am now repeating what I have already said: Uphold the prayers and pay the *zakāt* and enjoin righteousness and

forbid abomination. The peak of enjoining righteousness is to resort to my speech and to convey it to whoever did not attend it and to order him on my behalf to accept it and to (likewise) order him not to violate it, for it is an order from Allāh, the Exalted and the Sublime, and there is no knowledge of enjoining righteousness nor prohibiting abomination except that it is with a *ma'soom* (infallible) Imām امام معصوم.

"O people! The Qur'ān informs you that the Imāms after him are his (Ali's) descendants, and I have already informed you that they are from me and from him, for Allāh says in His Book, *'And he made it a word to continue in his posterity so that they may return'* (Qur'ān, 43:28) while I have said: 'You shall not stray as long as you uphold both of them (simultaneously).' O people! (Uphold) piety, (uphold) piety, and be forewarned of the Hour as Allāh, the Exalted and the Sublime One, has said, *'O people! Guard (yourselves) against (punishment from) your Lord; surely the violence of the Hour is a grievous thing'* (Qur'ān, 22:1).

"Remember death, resurrection, the judgment, the scales, and the account before the Lord of the Worlds, and (remember) the rewards and the penalty. So whoever does a good deed shall be rewarded for it, and whoever commits a sin shall have no place in the Gardens. O people! You are more numerous than (it is practical) to shake hands with me all at the same time, and Allāh, the Exalted and the Sublime, commanded me to require you to confirm what authority I have vested on Ali Ameerul-Mo'mineen and to whoever succeeds him of the Imāms from me and from him, since I have just informed you that my offspring are from his loins. You, therefore, should say in one voice: "We hear, and we obey; we accept and we are bound by what you have conveyed to us from our Lord and yours with regard to our Imām Ali Ameerul-Mo'mineen, and to the Imāms, your sons from his loins. We swear the oath of allegiance to you in this regard with our hearts, with our souls, with our tongues, with our hands. According to it shall we live, and according to it shall we die, and according to it shall we be resurrected. We shall not alter anything or substitute anything with another, nor shall we doubt nor deny nor suspect, nor shall we violate our covenant nor abrogate the

pledge. You admonished us on behalf of Allāh with regard to Ali Ameerul-Mo'mineen, and to the Imāms whom you mentioned to be from your offspring from among his descendants after him: al-Hassan and al-Hussain and to whoever is appointed (as such) by Allāh after them. The covenant and the pledge are taken from us, from our hearts, from our souls, from our tongues, from our conscience, from our hands. Whoever does so by his handshake, it shall be so, or otherwise testified to it by his tongue, and we do not seek any substitute for it, nor shall Allāh see our souls deviating there from. We shall convey the same on your behalf to anyone near and far of our offspring and families, and we implore Allāh to testify to it, and surely Allāh suffices as the Witness and you, too, shall testify for us.

"O people! What are you going to say?! Allāh knows every sound and the innermost of every soul*; "Whoever chooses the right guidance, it is for his own soul that he is rightly guided, and whoever strays, it is only to its detriment that he goes astray"* (Qur'ān, 17:15). O people! Swear the oath of allegiance to Allāh, and swear it to me, and swear it to Ali Ameerul-Mo'mineen, and to al-Hassan and al-Hussain and to the Imāms from their offspring in the life of this world and in the hereafter, a word that shall always remain so. Allāh shall annihilate anyone guilty of treachery and be merciful on everyone who remains true to his word*: "Whoever reneges (from his oath), he reneges only to the harm of his own soul, and whoever fulfills what he has covenanted with Allāh, He will grant him a mighty reward"* (Qur'ān, 48:10).

"O people! Repeat what I have just told you to, and greet Ali with the title of authority of "Ameerul-Mo'mineen" and say: *"We hear, and we obey, O Lord! Your forgiveness (do we seek), and to You is the eventual course"* (Qur'ān, 2:285), and you should say: *"All praise is due to Allāh Who guided us to this, and we would not have found the way had it not been for Allāh Who guided us"* (Qur'ān, 7:43).

"O people! The merits of Ali ibn Abū Ṭālib with Allāh, the Exalted and the Sublime, the merits which are revealed in the Qur'ān, are

more numerous than I can recount in one speech; so, whoever informs you of them and defines them for you, you should believe him. O people! Whoever obeys Allāh and His Messenger andAli (U and the Imāms to whom I have already referred shall attain a great victory. O people! Those foremost from among you who swear allegiance to him and who pledge to obey him and who greet him with the greeting of being the Commander of the Faithful are the ones who shall win the Gardens of Felicity. O people! Say what brings you the Pleasure of Allāh, for if you and all the people of the earth disbelieve, it will not harm Allāh in the least. O Lord! Forgive the believers through what I have conveyed, and let Your Wrath descend on those who renege, the apostates, and all Praise is due to Allāh, the Lord of the Worlds."

Thus did the Prophet of Allāh ﷺ speak on behalf of the Almighty Who sent him as the beacon of guidance not only for the Muslims but for all mankind. But the question that forces itself here is: What happened after that historic event? Why did the Muslims forget, or pretend to have forgotten, their Prophet's instructions with regards to Ali and supposedly "elected" someone else in his stead? To answer this question requires the writing of another book and, indeed many such books have already been written. May the Almighty grant all of us guidance, and may He count us among His true servants who recognize the truth when they see it, who abide by His tenets, Who revere His Prophet ﷺ and follow his instructions in all times, in all climes, *Allāhomma Ameen* **اللهم آمين**.

Again, the reader has the right to wonder what happened following this Ghadeer incident. The answer is very simple: The most prominent Muslims of the time prtended to have forgotten it, so they met at **سقيفة بني ساعدة** the shed of Banī Sā`ida, only few meters from the Prophet's Mosque, where they kept for days fussing with each other about who would succeed the Prophet ﷺ as the caliph even while the corpse of the Prophet ﷺ was lying in state waiting to be buried… and the rest is history.

The Ghadeer incident is immortalized in Arabic poetry. Hassan ibn Thabit, the Prophet's poet, was there and then witnessing the

appointment of Ali as أمير المؤمنين Commander of the Faithful, so he composed the following lines of poetry on the occasion which I roughly translated below:

يناديهم يوم الغدير نبيهم	بخم، و أكرم بالنبي مناديا
يقول: فمن مولاكم و وليكم؟	فقالوا و لم يبدوا هناك التعاديا:
الهك مولانا و أنت ولينا	و لن تجدن منا لك اليوم عاصيا
فقال له: قم يا علي فانني	رضيتك من بعدي اماما و هاديا
و كان علي أرمد العين يبتغي	لعينيه مما يشتكيه مداويا
فداواه خير الناس منه بريقه	فبورك مرقيا و بورك راقيا

Their Prophet on the Ghadeer Day calls on them all
At Khumm, how great the Prophet is when he does call!
He said, "Who is your Master and Wali?"
They said, showing on that day no hostility,
"Our Master is our God while our Wali is you,
You shall find today none to disobey you."
He said to him, "Stand up, O Ali, for I did find
"You to be the Imām after me and the guide."
Ali was sore in the eyes and did seek a remedy
For that from which was complaining Ali,
So he was doctored with the saliva of the best of all,
So the one who received it and who gave it are blessed by all.

(Reference: al-Qanduzi, *Yanabi al-Mawadda* ينابيع المودة, p. 120)

For those who have the habit of casting doubt about anything in which they do not wish to believe, we would like to state below some mostly classic references where this *Khutba of the Ghadeer* is quoted. In these references the reader can deliberate on the various portions of this historic sermon as quoted in bits and pieces in these references. Most of these references are considered reliable by the majority of Muslims, Sunnis and Shiites:

1. Jalal ad-Deen al-Sayyūti, *Kitab al-Itqan*, Vol. 1, p. 31.
2. al-Majlisi, *Bihar.al-Anwar*, Vol. 21, pp. 360-90, Vol. 37, pp. 111-235, and Vol. 41, p. 228.He Quotes book al-*Ih'tijaj* by al-Tibrisi (vol.2)

3. *Al-Bidāya wal Nihāya*, Vol. 5, p. 208.
4. *Badeeal-Ma'ani*, p. 75
5. *Tareekh Baghdad*, V01. 1, p. 411 and V01. 8, p. 290.
6. *Tareekh Dimashq*, Vol. 5, p. 210.
7. Ibn al-Jawziyya, *Tadh'kirat al-Khawas*, pp. 18-20.
8. Ibn al-Sa'ud's *Tafseer*, Vol. 8, p. 292.
9. Al-Tibari, *Tafseer al-Qur'ān*, Vol. 3, p. 428 and Vol. 6, p. 46.
10. al-Fakhr al-Razi, al-*Tafseer al-Kabeer*, Vol. 3, p. 636.
11. *Al-Tamhid fi USool al-Deen*, p. 171.
12. *Tayseer al-Wusul*, Vol. 1, p. 122.
13. Ghiyath ad-Din ibn Hammam, *Tareekh Habib al-Siyar*, V01. 1, p. 144.
14. al-Maqrizi, *Khutat*, p. 223.
15. al-Sayyūṭi, al-*Durr al-Manthur*, Vol. 2, pp. 259, 298.
16. *Thakha'ir al-'Uqba*, p. 68.
17. *Ruh al-Ma'ani*, Vol. 2, p. 348.
18. Mohibb al-Tabari, *AI-Riyadh al-Nadhirah*, Vol. 2, p.169. Look it up also in his *Tārīkh*.
19. *Al-Siraj al-Munir*, Vol. 4, p. 364.
20. al-Hakim, al-*Seera al-Halabiyya*, Vol. 3, p. 302.
21. *Shar'h al-Mawahib*, V01. 7, p. 13.
22. Ibn Hajar al-Asqalani, al-*Sawa'iq al-Muhriqa*, p. 26.
23. Ibn al-Badriq, al-*'Umda*, p. 52.
24. Badr ad-Deen, *'Umdat al-Qari fi Shar'h al-Bukhari*, V01. 8, p. 584.
25. Hassan al-Ameen, al-*Ghadeer*, V01. 2, p. 57.
26. Sharafud-Deen Sadr ad-Deen al-Mousawi, al-*Fusul al-Muhimma*, pp. 25-27.
27. *Fadha 'il al-Ṣaḥāba*, p. 272.
28. *Faydh al-Ghadeer*, V01. 6, p. 218.
29. *Kashf al-Ghumma*, p. 94.
30. *Kifāyat al-Ṭālib*, pp. 17, 28.
31. al-Muttaqi al-Hindi, *Kanz al-'Ummāl*, Vol. 6, p. 397.
32. Imām Ibn Hanbal, *Musnad*, V01. 4, p. 281.
33. *Mishkat al-Masabeeh*, p. 272.
34. *Mushkil al-Athar*, Vol. 3, p. 196.
35. *Matalib al-Su'ul*, p. 16.

36. *Muftah al-Najāt*, p. 216.
37. al-Shahristani, al-*Milal wal Nihal*, V 01. 1, p. 220.
38. al-Khawarizmi, *Manāqib*, pp. 80, 94.
39. Ibn al-Maghazli, *Manāqib*, p. 232.
40. al-Qastalani, al-*Mawāhib*, Vol. 2, p. 13.
41. al-Samhudi, *Wafā' al-Wafa'*, Vol. 2, p. 173.

As the reader can see, most of these references are highly respected classic Sunni works that occupy a status in Islamic heritage. Nevertheless, there are still some people who refuse to recognize the sun even it is high in broad daylight. We cannot help but feel sorry for them, and we pray for their guidance.

PROPHET'S ILLNESS, USAMAH'S EXPEDITION (632 A.D.)

In the *Tārīkh* book of Abū al-Fidā', it is stated that "After his return from the Farewell Pilgrimage, the Prophet ﷺ resided in Medīna till the close of the 10th year of Hijra. In Muharram of 11 A.H./April 632 A.D., the Prophet ﷺ fell ill. Then he called all his wives at the residence of Maimuna, Mother of the Faithful, where he was staying at that time, requesting them to permit him to remain at the residence of any one particular wife from among them. All of them allowed him to stay during the period of his illness at `Āyisha's.

Ibn al-Wardi writes in his history work that during his illness, the Prophet commissioned an army to be led by Usamah son of the late Zayd ibn °ārithah to march to Mu'ta in order to avenge the death of his father. The Prophet insisted on its immediate departure.

On the next day, in spite of his serious condition, the Prophet personally prepared a flag and handed it over to Usamah saying, "Go in the Name of Allāh and fight the infidels in His Name. Usamah went out and handed over the standard to Buraidah ibn al-Khusaib whom he appointed as the army's standard-bearer. Having left Medīna, he stopped at a village named Jarf which is close to Medīna and the army gathered there. The Prophet had also ordered that barring Ali, all other principal Immigrants and Helpers, including Abū Bakr, `Omar, `Othmān, Sa`ad ibn Abū Waqqas, Abū `Obaydah ibn al-Jarrah and others, should accompany Usamah. Some

companions felt insulted at the Prophet's appointing a son of a freed slave to lead the senior Immigrants and Helpers, so they started grumbling and criticizing. When the news reached the Prophet, he felt dismayed. Despite his pain of fever and headache, he angrily came out of his residence, mounted the pulpit and declared:

O people! What is this you are saying about Usamah's appointment as the commander of the army? You talked in a similar manner when Usamah's father was commissioned to lead the army in the battle of Mu'ta. By Allāh, Usamah deserves to be a commander and his father also deserved the leadership of the army.

Both Shahristani, in his book *Kitabul Milal wal Nihal,* and Nawwab Siddiq Hassan Khan in his book *Hujajul Karamah,* state that the Prophet ordered his companions thus: "Make haste in joining Usamah's legion. May Allāh curse whoever lags behind Usamah's army.

In *Madarijun-Nubuwwah,* the following is stated: "Then, in accordance with the orders of the Prophet, Usamah went to the camp and ordered the army to march. When he was about to mount his steed, his mother informed him that the Prophet was in the agony of death. Receiving this news, Usamah and other companions went back. Abū Bakr and `Omar were still in Medīna; they did not join the army...

PROPHET'S CHARACTER

Before concluding this research about the Prophet of Islam, we would like to narrate some incidents that portray his character, personality, conduct, moral values and impeccable human perfection. Despite all of these merits, it is a deplorable fact that many in the West, where there are claims about respect for religious tolerance, the Prophet of Islam is often assaulted mericilessly. Such behavior reveals their lack of morals and ethics, close-mindedness and jealousy of the spread of Islam throughout the West.

DIALOGUE BETWEEN A TRAVELER AND THE PROPHET

A traveler once came to the mosque to see the prophet. After greeting the prophet he was asked where he was from. The traveler

replied that he came from very far just to get a few questions answered. Following is the dialogue between the traveler and the prophet.

Traveler: I do not want torment to be written in my book of deeds.
Prophet: Treat your parents well.

Traveler: I want to be known among people as an intelligent person.
Prophet: Always fear Allāh.

Traveler: I want to be counted among those whom Allāh favors.
Prophet: Recite the Qur'ān every morning and every evening.

Traveler: I want my heart to always be enlightened.
Prophet: Never forget about death.

Traveler: I want to be never away from Allāh's blessings.
Prophet: Always treat your fellow creatures well.

Traveler: I never want to be harmed by my enemies.
Prophet: Always have faith only in Allāh.

Traveler: I never want to be humiliated.
Prophet: Be careful about your actions.

Traveler: I wish to lead a long life.
Prophet: Always maintain good relations with your blood relatives.

Traveler: I want my sustenance to increase.
Prophet: Always stay in a status of ablution.

Traveler: I wish to avoid being tormented in my grave.
Prophet: Always wear clean clothes.

Traveler: I never want to be burnt in hell.
Prophet: Control what your eyes see and tongue articulates.

Traveler: How do I get my sins forgiven?

Prophet: Always ask forgiveness of Allāh with a great deal of humility.

Traveler: I want people to always respect me.
Prophet: Never extend your hands in need of people.

Traveler: I want to always be honored.
Prophet: Never humiliate or speak ill of anyone.

Traveler: I don't want to be squeezed (constricted) in the grave.
Prophet: "Rrecite Sūrat al-Mulk (Chapter 67 of the Holy Qur'ān which is also known as "Sūrat Tabarak").[1]

Traveler: I want my wealth to increase.
Prophet: Recite Sūrat al-Wāqi`a (Chapter 56 of the Holy Qur'ān) every night.

Traveler: I want to be safe and at ease on the Day of Judgment.
Prophet: Mention the name of Allāh from dusk to evening.

Traveler: I want to be fully attentive (in a state of **خشـوع**) and concentrating during my performace of the daily prayers.
Prophet: Always perform your ablution with concentration and full attention.

What do you think now, dear reader?! Is this not beautiful? If you think it is, I, author of this book, request you to promote this text as widely as you can, thus you will be earning rewards only the Almighty and His angels can compute…! In our age of the Internet,

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[1]The grave's constriction (squeeze) **ضـــغطة القـــبر** is one of the phases through which sinners have to pass after they die. In order to familiarize yourself with the 12 phases/stages through which the dead have to go, which are known as **منـازل الآخرة**, prior to being lodged either in Paradise or in Hell, refer to the chapter on the 'stages or Phases of the Hereafter" on pages 374 – 417 of my book titled *Mary and Jesus in Islam* which you can order directly from its Publisher: www.authorhouse.com or from Amazon: www.amazon.com. These pages tell you how to prepare yourself for these twelve phases/stages, that is, if you are sure that you will one day die!

we can use this modern tool to earn many, many rewards in order to wipe out our many, many sins.

DEATH AND BURIAL-(632 A.D.)

In Muslim's *Sahīh*, there is a famous tradition narrated by Ibn Abbās saying:

Three days before the Prophet's death, `Omar ibn al-Khaṭṭāb and other companions were present by his side. The Prophet said, "Now let me write something for you whereby you shall not go astray after me. `Omar said, "The Prophet is overcome by illness; you have the Qur'ān, the Book of Allāh, which is sufficient for us. `Omar's statement caused a furor among those present. Some were saying that the Prophet's command should be obeyed so that he might write whatever he desired to write for their guidance. Others sided with `Omar. When the tension and uproar intensified, the Prophet said, "Get away from me! Therefore, Ibn Abbās used to say, "It was a calamity, an absolutely great calamity, that the conflict of opinion and noise made by the people came in the way of the Prophet's writing a will and, because of it, the Prophet could not leave behind what he wanted to put on paper.

Sa`eed ibn Jubayr's narrative is thus recorded in Bukhari's *Sahīh*:

Ibn Abbās said, "What a miserable day it was that Thursday!, and he wept so bitterly that the pebbles lying there became wet with his tears. Then he continued, "On a Thursday, the Prophet's sickness intensified. He said, `Get me the things to write with so that I may write something by which you may never be misguided after me.' People differed and quarreled over the matter, although quarreling in the presence of the Prophet was unseemly. People said that the Prophet was talking in delirium. The Prophet cried out, `Go away from me! I am more sound than you are.'

It is stated in *Rawdatul-Ahbab* that the Prophet said to Fāṭima, "Bring your sons to me. Fāṭima brought Hassan and Hussain to the Prophet. Both of them greeted the Prophet, sat by his side and wept at witnessing the agony of the Prophet in such a manner that the people who saw them weeping could not hold their tears. Hassan rested his face on the Prophet's face and Hussain rested his head on the Prophet's chest. The Prophet opened his eyes and kissed his grandsons lovingly, enjoining the people to love and respect them. In

another tradition, it is stated that the companions who were present there, having seen Hassan and Hussain weep, wept so loudly that the Prophet himself could not hold his tears at their grief. Then he said, “Call my beloved brother Ali to me. Ali came in and sat near the head of the Prophet. When the Prophet raised his head, Ali moved to the side and, holding the Prophet's head, he rested it on his own lap. The Prophet then said, “O Ali! I have taken a certain amount from so-and-so Jew for the expenditure on Usamah's army. See that you repay it. And, O Ali! You will be the first person to reach me at the heavenly reservoir of al-Kawthar. You will also be given a lot of trouble after my death. You should bear it patiently, and when you see that the people prefer the lust of this world, you should prefer the hereafter.

The following is quoted in *Khasa'is* of Nasa'i from Umm Salamah: “By Allāh, the closest person [to the Prophet] at the time of the Prophet's death was Ali. Early on the morning of the day when he was going to die, the Prophet called Ali who had been sent out on an errand. He asked for Ali three times before his return. Ali, however, came before sunrise. So, thinking that the Prophet needed some privacy with Ali, we came out. I was the last to be out; therefore, I sat closer to the door than the other women. I saw that Ali lowered his head towards the Prophet and the Prophet kept whispering into his ears (for sometime). Ali, therefore, is the only person who was near the Prophet till the last.

Al-Hakim, moreover, remarks in his *Mustadrak* that the Prophet kept confiding in Ali till the time of his death. Then he breathed his last.

Ibn al-Wardi points out that the persons who were responsible for giving the Prophet his funeral bath were: Ali, `Abbās, Fadl, Qutham, Usamah and Shaqran. `Abbās, Fadl and Qutham turned the body. Usamah and Shaqran poured water, and Ali washed the body.

Tārīkh al-Khamis adds the following: “`Abbās, Fadl and Qutham turned the body from one side to the other as Usamah and Shaqran poured water over it. All of them were blind-folded.

Ibn Sa`d narrates the following in his *Tabaqat:* " Ali narrated that the Prophet had so enjoined that if anyone except himself (Ali) had given him the funeral bath, he would have gone blind.

Abdul-Barr, in his book al-*Isti`ab,* quotes Abdullāh ibn Abbās as saying, " Ali had four exceptional honors to his credit which none of us had: 1) of all the Arabs and non-Arabs, he was the first to have the distinction of saying prayers with the Prophet. 2) In all the battles in which he participated, he alone held the Prophet's banner in his hand. 3) When people fled from the battle-fields (at Uhud), leaving the Prophet alone, Ali ibn Abū Ṭālib stood firmly by the Prophet's side. 4) Ali is the only person who gave the Prophet his funeral bath and lowered him in his grave.

Both Abū al-Fidā" and Ibn al-Wardi indicate that the Prophet died on Monday and was buried the next day, i.e. Tuesday. and in one tradition, it is said that he was buried in the night between Tuesday and Wednesday. This appears to be more factual. But according to some others, he was not buried for three days after his death.

In *Tārīkh-al-Khamis*, however, it is mentioned that Muḥammed ibn Ishaq stated the following: "The Prophet died on Monday and was buried on the night of Wednesday.

Estimating his age, Abū al-Fidā" writes: "Although there is a difference of opinion about the Prophet's age, yet calculated from famous traditions, he appears to have lived for 63 years.

The Prophet departed from this world on the 28th of Safar, 11 A.H./May 28, 632 A.D.

Thus ended the life of the Final Prophet sent "As a witness and a bringer of glad tidings, a warner and a summoner to Allāh by His permission, and a lamp that gives light (Qur'ān, 33:45-46), the one who was sent "As a mercy and blessing to mankind (Qur'ān, 21:10).

He left the temporal world, but the message he brought to mankind

is eternal.

﴿ يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلامِ وَيُخْرِجُهُم مِّنِ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُّسْتَقِيمٍ ﴾

Allāh guides through him whoever seeks His pleasure to the paths of peace, (thus) bringing them out of the darkness into the light by His decree and guiding them to a straight path.. (Qur'ān, 5:16)

﴿ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ، وَوَيْلٌ لِّلْكَافِرِينَ مِنْ عَذَابٍ شَدِيدٍ ﴾

A Book which We have revealed to you (O Muḥammed!) so that you may thereby bring forth mankind from darkness to the light, by the permission of their Lord, to the path of Him, the One Exalted in power, the One worthy of all praise. (Qur'ān, 14:2)

﴿ يَا أَيُّهَا النَّاسُ قَدْ جَاءَتْكُم مَّوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاء لِّمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴾

O people! There has come to you an admonition from your Lord which is a healing for what is in the breasts, and a guidance and mercy for the believers. (Qur'ān, 10:57)

﴿ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانتَهُوا ﴾

Accept what the Messenger gives you and stay away from whatever he forbids you. (Qur'ān, 59:7)

ABŪ HURAYRA AND THE FALSIFICATION OF *HADĪTH*

Mu`awiyah ibn Abū Sufyān ibn Ḥarb played a major role in distorting the Islamic creed by paying writers to tailor design "traditions" to serve his interests and support his deviated views. He installed himself as ruler of Syria[1] in 40 A.H./661 A.D. and ruled for twenty long years till his death at the age of seventy-eight. Mu`awiyah declared himself "caliph" in Syria when he was 59 years

[1]Actually, it was not Syria but Shām, a word which is not quite common in English. Shām used at the time to include Syria, Palestine, Lebanon and Jordan. The World War I victor sliced it among themselves…

old and assumed authority by sheer force. He was neither elected nor requested to take charge. He did not hide this fact; rather, he bragged about it once when he addressed the Kufians saying, "O people of Kūfa! Do you think that I fought you in order that you may establish prayers or give *zakāt* or perform the pilgrimage?! I know that you do pray, pay *zakāt* and perform the pilgrimage. Indeed, I fought you in order to take command over you with contempt, and Allāh has given me that against your wishes. Rest assured that whoever killed any of us will himself be killed. and the treaty between us of amnesty is under my feet."[1]

Shortly before his death, which took place in the month of Rajab of 60 A.H./May of 680 A.D., he managed to secure the oath of allegiance to his corrupt and immoral son, Yazid, as his successor. He did so by intimidation once and once by buying loyalty and favors, spending in the process huge sums of money that belonged to the Muslims, funds of their *baytul-mal*, state treasury. The weak-minded majority of the Muslims of his time swore allegiance to him. This proves that the majority does not necessarily have to be right. Imām al-Hussain عليه السلام, together with a small band of devotees to the cause of truth, refused to bow their heads to the oppressive forces.

Yet the worst type of mischief which Mu`awiyah committed was his embarking on the task of fabricating *hadīth*, traditions detailing what the Prophet of Islam صلى الله عليه وآله وسلم said or did. *Ḥadīth* is one of the two sources of Islam's legislative system, the Shari'a, the other being the Holy Qur'ān. Selecting Imām Ali عليه السلام as his lifetime's adversary, Mu`awiyah soon found out that his cause was hopeless. Ali's merits were very well recognized by every Muslim while Mu`awiyah's family and dismal conduct were the objects of their contempt. Mu`awiyah's past record was dark and shameful whereas that of Ali عليه السلام was glorious and shining, full of heroism in defense of Islam.

In order to sustain his campaign and raise the status of his likes, Mu`awiyah had to attract the remnant of some companions of the

[1]Ibn Abul-Hadid, *Sharḥ Nahjul-Balāgha* **شرح نهج البلاغة**, Vol. 16, p. 15.

Prophet ﷺ whose characters were known to be weak and who had a genuine interest in the material things of this world, in its vanishing riches. He employed them to fabricate traditions custom-designed to his own tailoring. This trend of fabricating *hadīth* constituted a grave danger to the integrity of the Islamic tenets. It was very important to ward off such a danger. To expose such a trend to the Muslims at large was very vital, pivotal, of the highest priority. It would be accomplished by exposing and disgracing those who embarked on committing and nurturing such terrible mischief. Imām al-Hussain's revolution broke out in order to undertake this very task.

Let us now review a few samples of fabricated traditions[1].

The main figure "credited" with fabricating "traditions" by the thousands was one Abū Hurayra. Who is this man?

In the year 7 A.H./628-9 A.D., a young and very poor man from the Daws tribe of southern Arabia (Yemen) named Abū Hurayra met the Prophet ﷺ immediately after the battle of Khaybar and embraced Islam. He is well known in history as "Abū Hurayra," the fellow of the kitten, after a kitten to which he was very much attached. His name shone neither during the lifetime of the Prophet nor of the four righteous caliphs but during the un-Islamic reign of terror of the Umayyads which lasted from 661 to 780 A.D. It was then that the Islamic world witnessed an astronomical number of "traditions" which were attributed, through this same Abū Hurayra, to the Prophet of Islam ﷺ. Since these traditions, known collectively as *hadīth,* constitute one of the two sources of the Islamic legislative system, the *Sharī`a*, it is very important to shed light on the life and

[1]For more information about this man, Abū Hurayra, refer to *Shī'as are the Ahl as-Sunnah*, a book written in Arabic by Dr. Muhammed at-Tijani as-Samāwai and translated into English by myself. It is available for sale from Vantage Press, Inc., 516 West 34th Street, New York, N.Y. 10001, or you may order it through the Internet's worldwide web: www.amazon.com. Its title in the said web is 'shī'as are the Ahl as-Sunnah."

character of this man.

Abū Hurayra is supposed to have quoted the Prophet ﷺ as saying, "Allāh has trusted three persons for His revelation: Myself, Gabriel and Mu`awiyah." We wonder what Allāh was doing for the revelation when Mu`awiyah was in the camp of the infidels. This quotation is cited by Ibn Asakir, Ibn `Uday, Muḥammed ibn Aa'ith, Muḥammed ibn Abd al-Samarqandi, Muḥammed ibn Mubarak al-Suri and al-Khateeb al-Baghdadi. They all quote Abū Hurayra as saying,

سمعت رسول الله يقول: ان الله ائتمن على وحيه ثلاثة: أنا و جبرائيل و معاوية

Imagine! He even puts his name before that of archangel Gabriel! *Astaghfirullāh!*

According to al-Khateeb al-Baghdadi, Abū Hurayra claimed,

ناول النبي معاوية سهما فقال: خذ هذا السهم حتى تلقاني به في الجنة!

"The Prophet ﷺ gave Mu`awiyah an arrow then said to him, `Take this arrow until we meet in Paradise.'" What a lucky arrow to enter Paradise! Let us stop here to discuss this man, Abū Hurayra, who may have had the lion's share in distorting the Prophet's Sunnah especially when we come to know that he was quoted by a host of *tabi'īn* who in turn are quoted by hundreds others who in turn are quoted by thousands others..., and so on and so forth. This is why his name is in the forefront of narrators of *hadīth*.

It is of utmost importance to expose the facts relevant to Abū Hurayra so that Muslims may be cautious whenever they come across a tradition narrated by him or attributed to him which, all in all, reached the astronomical figure of 5,374 "traditions," that is, more "traditions" than anyone else in history... This figure is questioned not only due to the short period during which he saw the Prophet but also due to the fact that Abū Hurayra did not know how to read and write, and although he spent no more than three years in the company of the Prophet ﷺ, that is to say, on and off, whenever

such company did not involve any danger to his life. This fact is supported by the renown compiler al-Bukhari, the most famous compiler of *hadīth*, who endorses no more than 93 of them! Muslim, another compiler of *hadīth*, endorses only 89 of Abū Hurayray's alleged *ahādīth*. The reader can easily conclude that this figure of 5,374 "traditions" is quite unrealistic when he comes to know that Abū Bakr, friend of the Prophet and one of the earliest converts to Islam, narrated no more than 142 traditions. `Omar ibn al-Khaṭṭāb narrated no more than 537 traditions. `Othmān ibn `Affān narrated no more than 146 traditions. and Ali, the man who was raised by the Prophet and who was always with him, following him like his shadow for 32 years, and whose memory and integrity nobody at all can question, narrated no more than 586 traditions. All these men, especially Ali and Abū Bakr, spent many years of their lives in the company of the Prophet and did not hide when their lives were in jeopardy, as is the case with Abū Hurayra, yet they did not narrate except a tiny fraction of the number of "traditions," many of which cannot be accepted by logic and commonsense, narrated by or attributed to Abū Hurayra.

These facts and figures are stated in the famous classic reference titled *Siyar A'lām an-Nubalā'* **سير أعلام النبلاء** by at-Thahbi. This is why it is so important to discuss this man and expose the factories of falsification of *hadīth* established by his benefactors, the Umayyads, descendants and supporters of Abū Sufyān, then his son Mu`awiyah, then his son Yazid, all of whom were outright hypocrites and had absolutely nothing to do with Islam.

There is no agreement about what Abū Hurayra's name was, nor when he was born or when he died. Yet his name is said to be `Omayr ibn `Amir ibn Abd Thish-Shari ibn Tareef, of the Yemenite tribe of Daws ibn `Adnān[1]. His mother's name is Umaima daughter

[1]According to al-*Munjid fil lugha wal a`lam* **المنجد في اللغة و الأعلام**, however, Abū Hurayra's name is recorded as Abd al-Rahmān ibn Sakhr al-Azdi, and that he died in 59 A.H./678 A.D. The same reference indicates that this man spent "a long time" in the company of the Prophet ﷺ, which is not true at all; he accompanied the Prophet ﷺ from time to time for less

of Safeeh ibn al-Hārith ibn Shabi ibn Abū Sa`b, also of the Daws tribe. His date of birth is unknown, but he is said to have died in 57, 58, or 59 A.H., and that he had lived to be 78. This would put the date of his birth at 677, 678 or 679 A.D. Some say that his name was Abdul-Rahmān ibn Sakhr al-Azdi. He accepted Islam in 7 A.H./628-9 A.D. immediately after the Battle of Khaybar, and he was then more than thirty years old. He was one of those indigent Muslims who had no house to live in, so they were lodged at the Suffa, a row of rooms adjacent to the Prophet's mosque in Medīna. These residents used to receive the charity doled out to them by other Muslims. He used to see the Prophet (ص) mostly when it was time to eat. He missed most of the battles in defense of Islam waged after that date although he was young and healthy and capable of serving in the army.

What is the meaning of his *kunya* "Abū Hurayra", man of the kitten? Ibn Qutaybah al-Dainuri quotes Abū Hurayra on p. 93 of his book titled al-*Ma'arif* **المعارف** as saying,

و كنيت بأبي هريرة بهرة صغيرة كنت ألعب بها…

"… and I was called `Abū Hurayra' because of a small kitten I used to play with." In his *Ṭabaqāt* book, Ibn Sa`d quotes Abū Hurayra as saying,

كنت أرعى غنما و كانت لي هرة صغيرة، فكنت اذا كان الليل وضعتها في شجرة، فاذا أصبحت أخذتها فلعبت بها فكنوني "أبا هريرة".

"I used to tend to a herd, and I had a small kitten. When it was night time, I would place her on a tree. When it was morning, I would take her and play with her, so I was called `Abū Hurayra' [man of the

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than three years. The Publisher of this *Munjid*, namely Dār al-Mashriq of Beirut, Lebanon, is sponsored by the Catholic Press of Beirut. Undoubtedly, the information about Abū Hurayra in this Arabic-Arabic dictionary must have been furnished by Sunnis who always try their best to elevate the status of Abū Hurayra even at the risk of sacrificing historical facts, not to mention the alteration of the Sunnah.

small kitten].”

The Umayyads found in Abū Hurayra the right man to fabricate as many "traditions” as they needed to support their un-Islamic practices and then attribute them to the Prophet ﷺ, hence the existence of such a huge number of traditions filling the books of the Sunnah. and the Umayyads rewarded Abū Hurayra very generously. When he came from Yemen to Ḥijāz, Abū Hurayra had only one single piece of striped cloth to cover his private parts. When Mu`awiyah employed Abū Hurayra to work in the factories producing custom-designed "traditions,” he rewarded him by appointing him as the governor of Medīna. He also married him off to a lady of prestige for whom Abū Hurayra used to work as a servant and built him al-Aqeeq Mansion. Who was that lady?

She was Bisra daughter of Ghazwān ibn Jābir ibn Wahab of Banū Māzin, sister of emir (provincial governor) Utbah ibn Ghazwān, an ally of Banū Abd Shams, the man who was later appointed by Omer ibn al-Khaṭṭāb as governor of Baṣra. Utbah ibn Ghazwān **عتبه بن غزوان** was a famous *ṣaḥābi* and a hero of Islam, and he died during the time of Omer ibn al-Khaṭṭāb. Then Mu`awiyah married Abū Hurayra off to Utbah’s sister, Bisra, a number of years after the death of her famous brother. Abū Hurayra used to work for Bisra as a servant. Ibn Ḥajar al-Asqalāni mentions Bisra in the first section of his famous work *Al-Iṣaba fi Akhbar al-Ṣaḥāba* **الاصابة في أخبار الصحابة** and says the following about Bisra,

و كانت قد استأجرته في العهد النبوي ثم تزوجها بعد ذلك لما كان مروان يستخلفه في امرة المدينة على عهد معاوية.

'she used to let him work for her during the time of the Prophet, then he married her after that when Marwan [ibn al-Ḥakam] used to let him be in charge of Medīna during the time of Mu`awiyah.” In his *Tabaqāt*, Ibn Sa`d quotes Abū Hurayra as saying the following about his wife, Bisra,

أكريت نفسي من ابنة غزوان على طعام بطني و عقبة رجلي... فكانت تكلفني أن أركب قائما، و أورد حافيا، فلما كان بعد ذلك زوجنيها الله، فكلفتها أن تركب قائمة و أن تورد

"I placed myself at the service of Ghazwān's daughter in exchange for food for my stomach and for something to wear on my feet… She used to order me to ride while serving her and to approach her barefoot to serve her. After that, Allāh made her my wife, so I ordered her to ride as she served me and to approach me barefoot!!" Thus, Abū Hurayra "got even" with the unfortunate lady!

Abū Hurayra found himself during the Umayyads' reign of terror and oppression a man of wealth and influence, owning slaves and having servants. Prior to that, Omer ibn al-Khaṭṭāb appointed him as governor of Bahrain for about two years during which Abū Hurayra amassed a huge wealth, so much so that people complained about him to Omer who called him to account for it. Finding his excuse too petty to accept, Omer deposed him. Omer also questioned him about the unrealistically abundant traditions which he was attributing to the Prophet, hitting him with his cane, reprimanding him for forging traditions and even threatening to expel him from the Muslim lands. All these details and more can be reviewed in famous references such as: *Ar-Riyad an-Nadira* **الرياض النضرة** by at-Tabari, in Vol. 4 of the original Arabic text of al-Bukhari's *Sahīh*, where the author quotes Abū Hurayra talking about himself, in *Abū Hurayra* book by the Egyptian scholar Mahmoud Abū Rayyah, in **سير أعلام النبلاء** *Siyar A'lam an-Nubala'* by al-Thahbi, in **شرح نهج البلاغة** *Sharḥ Nahjul-Balāgha* by Ibn Abul-Ḥadeed, in **البداية و النهاية** al-*Bidāya wal Nihāya* by Ibn Katheer, in **طبقات الفقهاء** *Tabaqat al-Fuqaha* by Ibn Sa`d (also famous as *Tabaqat Ibn Sa`d*), in **تأريخ الأمم و الملوك** *Tārīkh al-Umam wal Muluk* by at-Tabari, in **تاريخ الخلفاء** *Tārīkh al-Khulafa* by as-Sayyūti, in **فتح الباري** *Fath al-Bari* by Ibn Ḥajar al-Asqalani, in **المستدرك** al-*Mustadrak* by al-Ḥakim, and in numerous other references. Yet some Muslims label Abū Hurayra as "Islam's narrator," propagating for his fabrications without first studying them in the light of the Qur'ān and going as far as invoking the Almighty to be pleased with him....

Abdullāh ibn Omer (ibn al-Khaṭṭāb) claimed that the Prophet said, "You will see greed after me and things with which you will

disagree.” People, he went on, asked, "O Messenger of Allāh! What do you order us to do then?” The Prophet, Abdullāh continued, said, "Give the governor what is his and plead to Allāh for yours.” Islam, true Islam, never condones toleration of unjust rulers. Another fabricated tradition is also narrated by Abdullāh ibn Omer who quotes the Prophet supposedly saying, "Put up with whatever conduct you do not like of your rulers because if you abandon the جماعة Jamā`a (group) even the distance of one foot then die, you will die as unbelievers.” Surely many despots ruling the Muslim world nowadays can appreciate such "traditions” and will not hesitate to publicize for them and be generous to those who promote them; they would give them generous salaries and build them mansions... Such fabricated "traditions” are not only in total contrast with the Qur’ān and the Sunnah as well as with other verified traditions, they invite the Muslims to be the slaves of their rulers. This is exactly what Mu`awiyah wanted, and this is exactly what so-called "Muslim” rulers like him want in our day and time... Unfortunately for the Muslims and fortunately for their enemies, there are many "Muslim” rulers like this Mu`awiyah. This is why there is poverty, ignorance, dictatorship, injustice, oppression and subjugation to the enemies of Islam throughout the Muslim world nowadays.

When Abū Hurayra came to the Prophet, he was young and healthy and, hence, capable of enlisting in the Prophet's army. But he preferred to be lodged together with the Muslim destitute at the Suffa referred to above. Most of the time which Abū Hurayra spent with the Prophet was during the lunches or dinners the Prophet hosted for those destitute. Abū Hurayra himself admitted more than once that he remained close to the Prophet so that he could get a meal to eat. Another person who used to shower the destitute of the Suffa with his generosity was Ja`far ibn Abū Ṭālib (588 - 629 A.D.), the Prophet's cousin and a brother of Ali ibn Abū Ṭālib. He was, for this reason, called "Abul Masakeen”, father of the destitute. This is why Abū Hurayra used to regard Ja`far as the most generous person next only to the Prophet. When the Prophet mandated military service for all able men in the Mu'ta expedition, Ja`far ibn Abū Ṭālib did not hesitate to respond to the Prophet's call, but Abū Hurayra, who considered Ja`far as his patron, preferred not to participate, thus

violating the order of the Prophet. History records the names of those who did likewise.

In 21 A.H./642 A.D., during the caliphate of `Omar ibn al-Khaṭṭāb, Abū Hurayra was made governor of Bahrain. After two years, he was deposed because of a scandal. The details of that scandal are recorded in the books of Ibn Abd Rabbih, the Mu`tazilite writer, and in Ibn al-Atheer's famous classic book al-*`Iqd al-Fareed.* A summary of that incident runs as follows:

When Abū Hurayra was brought to him, `Omar said to him: "I have come to know that when I made you governor of Bahrain, you did not even have shoes to wear, but I am now told that you have purchased horses for one thousand six hundred dinars." Abū Hurayra said, "I had horses which have multiplied, and I received some as gifts." `Omar then said, "I would give you only your salary. This (amount) is a lot more than that (more than your salary for both years). Pay the balance back to *baytul-mal* (the Muslim state treasury)!" Abū Hurayra said, "This money is not yours." `Omar said, "By Allāh! I would bruise your back!" Saying this, `Omar whipped Abū Hurayra till the latter bled. Then Omer thundered: "Now bring the money back!" Abū Hurayra replied: "I am to account for it before Allāh." `Omar said, "This could be so only if you had taken it rightfully and had paid it back obediently. I shall throw you back to your mother as though you were dung so that she would use you to graze donkeys." Some sources say that Omer ibn al-Khaṭṭāb was able to extract ten thousand gold dinar pieces from Abū Hurayra which were deposited at *baytul-māl*, the state treasury.

Even before becoming caliph, Omer ibn al-Khaṭṭāb was fully aware of what type of person Abū Hurayra was, and he knew that the man did not enjoy any respect among the Prophet's *sahaba*. In his *Musnad*, Musaddad narrates through Khālid ibn Yahya who quotes his father quoting Abū Hurayra himself saying that Omer once reprimanded him on hearing that he was narrating incredibly too many traditions and attributing them to the Prophet. He rebuked him once and said,

لتتركن الحديث عن رسول الله أو لألحقنك بأرض دوس، أو بأرض القردة.

You shall leave alone quoting the Messenger of Allāh or I shall send you back to the Daws land or to the land of apes." This same quotation is cited by Ibn Asakir and is *hadīth* No. 4885, p. 239, Vol. 5 of *Kanzul-Ummāl*. The reader ought to remember than even before becoming caliph, Omer ibn al-Khaṭṭāb was a man of power and prestige, let alone being the Prophet's father-in-law; so, his word carried weight even then. Omer had little or no toleration for people who abuse the Prophet's hadīth, so much so that on p. 34, Vol. 1, of his *Sahīh* book, Muslim tells us that Omer once hit Abū Hurayra during the lifetime of the Prophet so hard, causing the man to fall on his rear end. Here are Muslim's exact words as they exist in his famous *Sahīh* book, one of the main 6 books of traditions:

انه (عمر) ضربه على عهد النبي ضربة خر بها لأسته.

As for Ali ibn Abū Ṭālib, he came to know that Abū Hurayra used to say, "My friend (meaning the Messenger of Allāh ﷺ) talked to me," or "I saw my friend," so he said to him, **" متى كان النبي خليلك يا أبا هريرة؟!** When did the Prophet ever be your friend, O Abū Hurayra?!" as we read on p. 52 of Ibn Qutaybah's work **تأويل مختلف الأحاديث** *Ta'weel mukhtalaf al-ahādīth*.

According to the sequence employed by Ibn Sa`d in his *Tabaqat*, Abū Hurayra ranks in the ninth or tenth class of narrators of *hadīth*. He came to the Messenger of Allāh ﷺ near the end of the seventh Hijri year. Hence, historians say that he accompanied the Prophet no more than three years[1] according to the best estimates, while other historians say it was no more than two years if we take into consideration the fact that the Prophet sent him to accompany Ibn al-Ḥadrami to Bahrain, then the Messenger of Allāh ﷺ died while he was still in Bahrain.

[1]Al-Bukhari, *Sahīh*, Vol. 4, p. 175, where the author quotes Abū Hurayra talking about himself in a chapter dealing with the characteristics of Prophethood.

Some paragraphs above have been excerpted from my own translation of Dr. Muhammed al-Tijani al-Samāwai's book *Shi`as are the Ahl al-Sunnah* (New York: Vantage Press, 1996), pp. 207-215.

Abū Hurayra was not known for his *jihād* or valour, nor was he among those who were regarded as brilliant thinkers, nor among the jurists who knew the Qur'ān by heart, nor did he even know how to read and write... Yet the man of the kitten became famous for the abundance of *ahādīth* which he used to narrate about the Messenger of Allāh ﷺ. This fact attracted the attention of verifiers of *hadīth* especially since he had not remained in the company of the Prophet for any length of time and to the fact that he narrated traditions regarding battles which he had never attended.

Some verifiers of *hadīth* gathered all what was narrated by the righteous caliphs as well as by the ten men given the glad tidings of going to Paradise in addition to what the mothers of the faithful and the purified Ahl al-Bayt, and they did not total one tenth of what Abū Hurayra had narrated all alone.

Then fingers were pointed at Abū Hurayra charging him with telling lies and with fabricating ***and forging hadīth***. Some went as far as labelling him as the first narrator in the history of Islam thus charged. Yet he is called by some Muslim narrators and is surrounded with a great deal of respect. They totally rely on him, even go as far as saying "*Radiya Allāhu `anhu"*, Allāh is pleased with him, whenever they mention his name. Some of them may even regard him as being more knowledgeable than Ali due to one particular tradition which he narrates about himself and in which he says, "I said, `O Messenger of Allāh! I hear a great deal of your *hadīth* which I have been forgetting!' The Prophet said, `Stretch your mantle! I had created the heavens, the earth, and all creation in seven days.'" When `Omar heard about it, he called him in and asked him to repeat that *hadīth*. Having heard him repeating it, `Omar struck him and said to him, "How so when Allāh Himself says it was created in six days, while you yourself now say it was done in seven?!" Abū Hurayra said, "Maybe I heard it from Ka`b al-

Ahbar...” Omar said, 'since you cannot distinguish between the Prophet's *ahādīth* and what Ka`b al-Ahbar says, you must not narrate anything at all.”[1]

We have to stop here to discuss who this Ka`b al-Aḥbār **كعب الأحبار** was.

His full name is "Abū Is¦āq” Ka`b ibn Mati (Matti, Matthew) (d. 32 A.H./652 A.D.). He was a Jew from Yemen who pretended to have embraced Islam then went to Medīna during the reign of Omer ibn al-Khaṭṭāb. Then he went to Syria to be one of Mu`āwiyah’s advisors. He died in Homs, Syria. He is believed to have succeeded in injecting a great deal of Judaicas into the Islamic beliefs.

Muslims are divided in their judgment of this man and his influence on the Islamic creed and on its followers:

1. Some Sunnis say that the man accepted Islam during the time of Omer ibn al-Khaṭṭāb, so they count him among the *tabi’in*, quoting many of his Isra’iliyyat (Judaicas). Some other Sunni scholars say that he remained Jewish till his death in Homs, Syria, during the time of Othmān ibn Affān after serving for a number of years as advisor to Mu`awiyah ibn Abū Sufyān, having lived more than a hundred years, which is more accurate.

Ka`b accompanied Omer ibn al-Khaṭṭāb during his trip to Jerusalem (al-Quds). He helped locate the foundations of the ancient Jewish temple where Omer built the Aqsa Mosque. He also later helped find the place of the Rock. Omer cleaned it from rubble and fenced it, and an Umayyad ruler later built the Dome of the Rock over it as an integral part of the Aqsa Mosque.

As regarding the "traditions” which he succeeded to infiltrate into Islamic literature, al-Bukhari does not quote any of them at all. There is one narration in Muslim transmitted from Ka’b al-Ahbar

[1]Refer to the book titled *Abū Hurayra* by the Egyptian author Mahmoud Abū Rayyah.

through the authority of none other than this Abū Hurayra who reported it relying on the authority of al-A`mash who cited Abū Salih. Muslim, Abū Dāwūd and al-Tirmithi have recorded his "*hadīth*". Some of his "*hadīth*" is included in al-Qurtubi's *Tafsīr* on Chapter Ghāfir (Ch. 40 of the Holy Qur'ān).

Ibn Ḥajar al-`Asqalani, a 14th century Sunni Shafi'i Islamic scholar, regards Ka`b al-Ahbar as being trustworthy (calling him *thiqah*), ranking him in the second *tabaqa* (class of reporters of *hadīth*).

2. As regarding what Shi'ite Muslims think of this Jewish rabbi, all their scholars without any exception reject him, discard his stories, which he narrated from the Torah, and warn against accepting his narratives. According to Shi'ites, Omer ibn al-Khaṭṭāb and a number of prominent companions had a very positive attitude towards Ka'b. However, the most knowledgeable and the most farsighted among them, namely Imām Ali, discredited Ka'b who did not dare to come close to Imām Ali despite the fact that the Imām was in Medīna for the duration of Ka'b's stay. It is reported that Imām Ali said about Ka'b: "Certainly he is a professional liar!"

One of the contemporary Shi'ite scholars who have expressed their opinion about Ka`b al-Ahbar is Dr. Muḥammed al-Tijani al-Samāwai, a convert to Shi'ite Islam from the Tijani Sufi *tarīqa*. Al-Tijani's ancestors had originally come from Samāwa, Iraq, but he was born in Tunisia on February 2, 1943 and earned two Ph.D. degrees one of which was from the Sorbonne (University of Paris, France). He is famous for his first book titled *Then I was guided* in which he narrates his experience with converting from Sunni to Shi'ite Islam. The author of this book translated al-Tijani's book titled *Shi'as are the Ahl al-Sunnah* to which reference is made in this Volume and in other books which he has written. al-Tijani discredits Ka'b and makes a reference to him on these pages of his work referred to above: 74, 102, 208, 209 and 215. Here is what al-Tijani says about Ka'b al-Ahbar on p. 215:

Judaica and Jewish doctrines have filled the books of *hadīth*. Ka'b al-Ahbar, a Jew, may have succeeded in getting such doctrines and beliefs

included into the books of *hadīth*, hence we find traditions likening or personifying Allāh, as well as the theory of incarnation, in addition to many abominable statements about the prophets and messengers of Allāh: All of these are cited through Abū Hurayra.

Imām Muḥammed Jawad Chirri (who was born in Lebanon on October 1, 1905 and died in Dearborn, Michigan, on November 10, 1994), a 21st century Shi'a Islamic scholar, is credited for getting the Azhar University of Islam to issue on July 1, 1959 a statement recognizing the Shi'ite Ja`fari School of Muslim Thought. He is more famous for two books which he wrote: *The Brother of the Prophet Muḥammed, The Imām Ali* and *Inquiries about Islam*. Having quoted one *hadīth*, Chirri wrote saying,

This dialogue should alert us to the deceptive and successful attempt on the part of Ka'b to influence future events by satanic suggestions. It contains a great deal of deception which produced many harmful results to Islam and the Muslims.

Now it is up to the reader to make up his mind whether we, Muslims, should pay attention to what this Jewish rabbi had said or not.

It is also narrated that Ali ibn Abū Ṭālib has said, "Among all the living, the person who has told the most lies about the Messenger of Allāh is Abū Hurayra al-Dawsi," as we read on p. 28, Vol. 4, of Ibn Abul-Ḥadeed's *Sharḥ Nahjul-Balāgha*. Mother of the faithful `Āyisha, too, testified several times to his being a liar in reference to many *ahādīth* which he used to attribute to the Messenger of Allāh ﷺ. For example, she resented something which he had once said so she asked him,

ما هذه الأحاديث التي تبلغنا أنك تحدث بها عن النبي؟ هل سمعت الا ما سمعنا و رأيت الا ما رأينا؟

"What are all these *ahādīth* which reach us and which you tell people that the Prophet said them? Have you heard anything which we did not hear, or have you seen anything which we did not see?" In a rude and impolite way, Abū Hurayra answered the Mother of

the Faithful with these words:

يا أماه! انه كان يشغلك عن رسول الله المرآة و المكحلة

"Mother! The mirror and the kohl diverted you from the *hadīth* of the Messenger of Allāh." This text exists on p. 509, Vol. 3 of al-Hakim's *Sahīh al-Mustadrak*, and al-Thahbi testified to its authenticity, adding that `Ayisha did not accept Abū Hurayra's excuse by the token she boycotted him till she died. Marwan ibn al-Hakam, her cousin, interfered and took on himself to verify one *hadīth* the authenticity of which `Āyisha questioned. It was then that Abū Hurayra admitted, "I did not hear it from the Messenger of Allāh ﷺ; rather, I heard it from al-Fadl ibn al-`Abbās," as we are told on p. 232, Vol. 2 of al-Bukhari's *Sahīh* in a chapter dealing with a fasting person who wakes up finding himself in the state of *janaba*, and also on p. 272, Vol. 1, of Malik's *Mawta'*. It is because of this particular narration that Ibn Qutaybah charged him with lying saying, "Abū Hurayra claimed that al-Fadl ibn al-`Abbās, *who had by then died*, testified to the authenticity of that tradition which he attributed to him in order to mislead people into thinking that he had heard it from him."[1]

In his book titled *Ta'weel al-Ahādīth*, Ibn Qutaybah says, "Abū Hurayra used to say: `The Messenger of Allāh ﷺ said such-and-such, but I heard it from someone else." In his book *Siyar A`lam al-Nubala*, al-Thahbi says that Yazid ibn Ibrāhīm once cited Shu`bah ibn al-Hajjaj saying that Abū Hurayra used to commit forgery.

In his book al-*Bidāya wal Nihāya*, Ibn Katheer states that Yazid ibn Haroun heard Shu`bah ibn al-Hajjaj accusing Abū Hurayra of the same, that is, that he forges *hadīth*, and that he used to narrate what he used to hear from Ka`b al-Ahbar as well as from the Messenger of Allāh ﷺ without distinguishing one from the other.

Ja`far al-Iskafi has said, "Abū Hurayra is doubted by our mentors;

[1]This is stated in al-Thahbi's book *Siyar A`lām al-Nubalā*'.

his narrations are not acceptable."[1]

During his lifetime, Abū Hurayra was famous among the *sahāba* of lying and forgery and of narrating too many fabricated *ahādīth* to the extent that some of the *sahāba* used to deride him and ask him to fabricate *ahādīth* agreeable with their own taste.

For example, a man from Quraysh put on once a new *jubba* (a long outer garment) and started showing off. He passed by Abū Hurayra and sarcastically said to him, "O Abū Hurayra! You narrate quite few traditions about the Messenger of Allāh ﷺ; so, did you hear him say anything about my *jubba*?!" Abū Hurayra said, "I have heard the father of al-Qasim saying, `A man before your time was showing off his outfit when Allāh caused the earth to cave in over him; so he has been rattling in it and will continue to do so till the Hour.' By Allāh! I do not know whether he was one of your people or not," as we are told by Ibn Katheer on p. 108, Vol. 8, of his work *Al-Bidaya wal Nihaya*..

How can people help doubting Abū Hurayra's traditions since they are so self-contradictory? He narrates one *hādīth* then he narrates its opposite, and if he is opposed or his previously narrated traditions are used against him, he becomes angry or starts babbling in the Ethiopian language.[2]

How could they help accusing him of telling lies and of forgery after he himself had admitted that he got traditions out of his own pouch then attributed them to the Prophet?

Al-Bukhari, in his *Sahīh*, states the following:

Abū Hurayra said once, "The Prophet said, `The best charity is willingly given; the higher hand is better than the lower one, and start with your own dependents. A woman says: `Either feed me or divorce me.' A slave says, `Feed me and use me.' A son says, `Feed me for the woman who will

[1]Ibn Abul-Hadeed, *Sharḥ Nahjul-Balāgha*, Vol. 4, p. 68.

[2]Al-Bukhari, *Sahīh*, Vol. 7, p. 31.

forsake me.'" He was asked, "O Abū Hurayra! Did you really hear the Messenger of Allāh ﷺ say so?!" He said, `No, this one is from Abū Hurayra's pouch!;" refer to: Al-Bukhari, *Sahīh*, Vol. 6, p. 190, in a chapter dealing with spending on the wife and children.

Notice how he starts this "tradition" by saying, "The Prophet said," then when they refuse to believe what he tells them, he admits by saying, "... this one is from Abū Hurayra's pouch!" So congratulations to Abū Hurayra for possessing this pouch which is full of lies and myths, and for which Mu`awiyah and Banū Umayyah provided a great deal of publicity, and because of which he acquired position, authority, wealth, and mansions. Mu`awiyah made him the governor of Medīna and built him the Aqeeq mansion then married him off to a woman of honorable descent for whom he used to work as a servant...

Since Abū Hurayra was the close vizier of Mu`awiyah, it is not due to his own merits, honor, or knowledge; rather, it is because Abū Hurayra used to provide him with whatever traditions he needed to circulate. If some *sahaba* used to hesitate in cursing "Abū Turab," namely Commander of the Faithful Ali ibn Abū Ṭālib عليه السلام, the man who was raised by the Prophet, who married the Prophet's sinless daughter Fāṭima and founded the first Infallible Family in Islam, who fought for Islam like a lion, a man for whose knowledge *Nahjul-Balāgha*[1] book testifies, the man whose true worth is known only by Allāh and the Messenger of Allāh…, finding such cursing to be embarrassing, Abū Hurayra cursed Ali عليه السلام in his own house and as his Shi`as heard:

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[1]*Alḥmdu-Lillāh*, I have had the honor of translating *Nahjul-Balāgha*. My edition, which AuthorHouse published, falls in three volumes containing both text and translation in addition to numerous footnotes and many pictures, especially in its third Volume where the Shrine of Imām Ali ibn Abū Ṭālib عليه السلام is detailed. If you wish to obtain your own copy of this great book, you can do so Online if you click on this Link:

http://www.amazon.com/s/ref=nb_sb_noss?url=search-alias%3Daps&field-keywords=yasin+t.+al-jibouri&x=0&y=0.

Ibn Abul-Hadeed narrates the following:

> When Abū Hurayra came to Iraq in the company of Mu`awiyah in the Year of the Jama`a, he came to Kūfa's Mosque. Having seen the huge number of those who welcomed him, he knelt down then beat his bald head and said, "O people of Iraq! Do you claim that I tell lies about the Messenger of Allāh and thus burn myself in the fire?! By Allāh! I heard the Messenger of Allāh saying, `Each prophet has a sanctuary, and my sanctuary is in Medīna from Eer to [the mountain of] Thawr; so, anyone who makes it unclean will be cursed by Allāh, the angels, and all people, and I bear witness that Ali عليه السلام had done so." When Mu`awiyah came to hear this statement, he gave him a present, showered him with his generosity and made him governor of Medīna (then capital of the Islamic world).[1]

Suffices us to point out to the fact that he was created governor of Medīna by none other than Mu`awiyah. There is no doubt that verifiers and researchers who are free from prejudice will doubt anyone who befriended the enemy of Allāh and His Messenger and who was antagonistic towards the friends of Allāh and of His Messenger...

There is no doubt that Abū Hurayra did not reach that lofty position of authority, namely being the governor of Medīna, the then capital of the Islamic domains, except by virtue of the services which he had rendered to Mu`awiyah and other authoritative Umayyads. Praise to the One Who changes the conditions! Abū Hurayra had come to Medīna with nothing to cover his private parts other than a tiny striped piece of cloth, begging passers-by to feed him. Then he suddenly became ruler of the sacred precincts of Medīna, residing in the Aqeeq mansion, enjoying wealth, servants and slaves, and nobody could say a word without his permission. All of this was

[1]Ibn Abul-Hadeed, *Sharḥ Nahjul-Balāgha*, Vol. 4, p. 67.

from the blessings of his pouch!

Do not forget, nor should you be amazed, when nowadays we see the same plays being repeatedly enacted, and history certainly repeats itself. How many ignorant indigent persons sought nearness to a ruler and joined his party till they became feared masters who do and undo, issuing orders as they please, having a direct access to wealth without being accounted for it, riding in automobiles without being watched, eating foods not sold on the market...? One such person may not even know how to speak his own language, nor does he know a meaning for life except satisfying his stomach and sexual appetite. The whole matter is simply his having a pouch like the one Abū Hurayra used to have with some exception, of course, yet the aim is one and the same: pleasing the ruler and publicizing for him in order to strengthen his authority, firm his throne, and finish his foes.

Abū Hurayra loved the Umayyads and they loved him since the days of `Othmān ibn `Affān, their leader. His view with regard to `Othmān was contrary to that of all the *sahaba* who belonged to the Muhājirūn and the Ansār; he regarded all the *sahaba* who participated in or encouraged the killing of `Othmān as apostates.

Undoubtedly, Abū Hurayra used to accuse Ali ibn Abū Ṭālib عليه السلام of killing `Othmān. We can derive this conclusion from the statement he made at Kūfa's mosque and his saying that Ali عليه السلام made Medīna unclean and that he, therefore, was cursed by the Prophet, the angels, and everyone else. For this reason, Ibn Sa`d indicates in his *Tabaqat* that when Abū Hurayra died in 59 A.H./679 A.D., `Othmān's descendants carried his coffin and brought it to the Baqee` in order to bury it as an expression of their appreciation of his having had high regards for `Othmān.[1]

Surely Allāh has his own wisdom in faring with His creation. `Othmān ibn `Affān, the master of Quraysh and their greatest, was killed although he was the Muslims' caliph bearing the title of

[1]Ibn Sa`d, *Tabaqat*, Vol. 2, p. 63.

"Dhul-Noorayn" and of whom, according to their claim, the angels feel shy. Yet his corpse did not receive the ceremonial burial bath nor was it shrouded; moreover, it was not buried for full three days after which it was buried at Medīna's then Jewish cemetery. Abū Hurayra died after having enjoyed pomp and power. He was an indigent man whose lineage and tribal origins were not known to anybody. He had no kinship to Quraysh. Despite all of this, the caliph's sons, who were in charge of running the affairs during Mu`awiyah's reign, took to bearing his corpse and to burying it at the Baqee` near the place where the Messenger of Allāh was buried...! But let us go back to Abū Hurayra to examine his attitude towards the Prophet's Sunnah.

In his *Sahīh*, al-Bukhari quotes Abū Hurayra as saying,

حفظت عن رسول الله وعاءين فأما أحدهما فبثثته، و أما الآخر فلو بثثته قطع هذا البلعوم

"I learned the fill of two pouches (receptacles) [of *ahādīth*] from the Messenger of Allāh ﷺ: I have disseminated only one of them; as for the other, if I disseminate it, this throat will be slit."[2]

Here is Abū Hurayra revealing what erstwhile is hidden, admitting that the only traditions he quoted were the ones that pleased the ruling authorities. Building on this premise, Abū Hurayra used to have two pouches, or two receptacles, as he called them. He used to disseminate the contents of one of them, the one which we have discussed here that contains whatever the rulers desired. As for the other, which Abū Hurayra kept to himself and whose *ahādīth* he did not narrate for fear his throat would be slit, it is the one containing the authentic traditions of the Prophet. Had Abū Hurayra been a reliable authority, he would never have hidden true *ahādīth* while disseminating illusions and lies only to support the oppressor, knowing that Allāh curses whoever hides the clear evidence.

On p. 37, Vol. 1, of the same reference, we find al-Bukhari quoting him saying once, "People say that Abū Hurayra narrates too many

[2]Al-Bukhari, *Sahīh*, Vol. 1, p. 38, in a chapter dealing with learning.

ahādīth. Had it not been for two [particular] verses in the Book of Allāh, I would not have narrated a single *hadīth*: `Those who conceal what We have revealed of clear proofs and the guidance, after Our having clarified [everything] for people in the Book, these it is whom Allāh shall curse, and those who curse shall curse them, too' (Qur'ān, 2:159). Our brethren from the Muhājirūn used to be busy consigning transactions at the market-place, while our brethren from the Ansār used to be busy doing business with their own money, while Abū Hurayra kept in the shadow of the Prophet in order to satisfy his hunger, attending what they did not attend, learning what they did not learn."

How can Abū Hurayra say that had it not been for a couple of verses in the Book of Allāh, he would not have narrated a single *hadīth*, then he says, "I learned two receptacles [of *ahādīth*] from the Messenger of Allāh ﷺ: I have disseminated one of them; as for the other, if I disseminate it, this throat will be slit"?! Is this not his admission of having concealed the truth despite both verses in the Book of Allāh?!

Had the Prophet not said to his companions, "Go back to your people and teach them"? as we read on p. 30, Vol. 1, of al-Bukhari's *Sahīh*.

Had he not also said, "One who conveys is more aware than one who hears"? al-Bukhari states that the Prophet urged the deputation of Abd Qays to learn belief and scholarship "... Then convey what you learn to those whom you have left behind," as you can read on the same page of the previous reference. Can we help wondering: Why should the throat of a *sahābi* be slit if he quotes the Prophet?! There must be a secret here which the caliphs do not wish others to know. Here, we would like to briefly say that "the people of the remembrance أهل الذكر"[1] was [a phrase in] a Qur'ānic verse revealed

[1]Abu Hurayra was bilingual. He spoke Arabic (his mother tongue) and Amharic. Historically speaking, during Abū Hurayra's time, Amheric was the language of "aristocrats" due to the fact that the Ethiopians had for many years colonized Yemen till they were kicked out of it at the hands of Sayf ibn Thi Yazun (or Yazin), Himyar's king who died in 574 A.D.

to refer to Ali's succession of the Prophet. Actually, this phrase "**أهل الذكر**" carries a greater meaning than "the people of the remembrance." The word **الذكر** referred to in this Qur'ānic phrase means the Holy Qur'ān. So, the more accurate meaning of it should be: "the people who have with them the knowledge of the Qur'ān." Is there anyone else in Islamic history besides the Prophet of Islam ﷺ who knew the Holy Qur'ān better than Ali عليه السلام?

Abū Hurayra is not to blame; he knew his own worth and testified against his own soul that Allāh cursed him, and so did those who curse, for having hidden the Prophet's *hadīth*. But the blame is on those who call Abū Hurayra the "narrator of the Sunnah" while he himself testifies that he hid it then testifies that he fabricated it and told lies in its regard, then he further goes on to testify that it became confused for him, so he could not tell which one was the statement of the Prophet and which one was made by others. All of these *ahādīth* and correct admissions are recorded in al-Bukhari's *Sahīh* and in other authentic books of *hadīth*.

How can anyone feel comfortable about a man whose justice was doubted by the Commander of the Faithful Ali ibn Abū Ṭālib عليه السلام who charged him with lying, saying that among the living, nobody told more lies about the Prophet than Abū Hurayra?! `Omar ibn al-Khaṭṭāb, too, charged him of the same; he beat him and threatened to expel him. `Āyisha doubted his integrity and many times called him a liar, and many other *sahaba* cast doubts about his credibility and rejected his contradictory *ahādīth*, so he would once admit his error and would sometimes prattle in Ethiopian language (Amharic).[1] A large number of Muslim scholars refuted his traditions and charged him with lying, fabricating, and throwing himself at Mu`awiyah's dinner tables, at his coffers of gold and silver.

Is it right, then, for Abū Hurayra to become "Islam's narrator" from whom the religion's injunctions are learned?

Finally, there are more "traditions" narrated by Abū Hurayra which apparently came from Ka'b al-Ahbar and are cited in Volume One of this book. They depict the Almighty as having a material form, so

He walks, talks, laughs, puts His leg in Hell in order to fill it…, up to the end of a long list of such nonsense in which unfortunately many Muslims of the world still believe and "credit" for which goes to Abū Hurayra…

I, author of this book, circulated the above information about Abū Hurayra to a number of emails, indicating what some major Sunni references say about him. You cannot imagine the reaction! I was bombarded by emails attacking me personally, my faith and everything I stand for! The attackers did not take one minute to ponder on the fact that the references mentioned in this information are very highly respected Sunni books; so, the attackers should have instead made a research and found out whether the *hadīth* narrated by Abū Hurayra, or by anyone else, should be so blindly taken for granted and accepted without questions. I guess everyone is entitled to be close-minded and to put glasses or a thick fold on his eyes! Some people simply abuse this very privilege! Such a hostile attitude was my lot when I was propagating the teachings of the Family of the Prophet in Georgia and Virginia when I was living in the United States. So, if one exposes the reality of a man like Abū Hurayra, he is immediately called 'sectarian," but when he publicizes for Yazid, Mu'awiya, Abū Sufyān and other Umayyad tyrants, nobody dares to call him 'sectarian." Instead, he will be decorated with medals of honor…

PROPHET'S MARRIAGES

When the Prophet passed away, he left nine wives behind. This has become a main target of spiteful Christian and Jewish writers. They say that plurality of marriages (polygamy) in itself points to avidity and to yielding to lust and desire, and the Prophet was not content with four wives which had been allowed to his *umma* but exceeded even that limit and married nine instead.

It is necessary to point out that this is not such a simple matter to be dismissed by one saying that he was inordinately fond of women, so much so that he married nine wives. The fact is that he had married each one of his wives for some particular reason due to particular circumstances.

His first marriage was with Khadīja. He lived with her alone for twenty-five years. It was the prime time of his youth and constitutes two-thirds of his marriage life. We have written about her on the preceding pages.

Then he married Sawdah bint Zam`ah whose husband had expired during the second migration to Abyssinia. Sawdah was a believing lady who had migrated on account of her faith. Her father and brother were among the most bitter enemies of Islam. If she were left to return to them, they would have tortured her, as they were doing with other believing men and women, oppressing and killing them, forcing them to renounce their faith.

At the same time, he married `Ayisha bint Abū Bakr, who was then a six-year[1] old child. She came to the Prophet's house some time after the migration to Medīna.

He married Zainab bint Khuzaymah whose husband Abdullāh ibn Jahsh was killed during the Battle of Uhud. She was a very virtuous woman even during the time of *jahiliyya*. She used to be called "ummul-masakin, mother of the destitute, due to her generosity to the indigent and the poor. Seeing that by losing her husband she had none to provide for her, the Prophet married her in order to safeguard her dignity.

When he migrated to Medīna, the Prophet began spreading the word of Allāh. Thereafter, he married women who were all either widows or divorcees, old or middle-aged. He married Safiyya daughter of Huyayy ibn al-Akhtab, as indicated above, whose Jewish husband had been killed during the Battle of Khaybar. Her brother was also killed in the same battle. She was a lady of high status and prestige, and when the Prophet saw that she was about to be sold as a slave, he proposed to her, as a way to save her from the degradation of

[1]This is some people's viewpoint which is contested by many others who say that she was much older than that. In sunny Arabia, maturity age may be as early as 8.

slavery, and she accepted his marriage proposal. Her story is almost similar to that of Juwayriyya, another Jewish lady, whose real name was Barra daughter of al-Hārith. Her father was head of Banū al-Mustaliq Jews as narrated below.

This continued for about eight years, that is, till 8 A.H./628-9 A.D. It was only then that he was prohibited by the Almighty from marrying any woman besides those whom he had already married. Obviously, these marriages cannot be explained by his love for women because both his early life and the later period contradict such an assumption.

Just look at a man with a passion for women who is infatuated with a casual desire, enamored by female companionship, with a sensual lust for them. You will find him attracted to their adornment, spending his time in pursuit of beauty, infatuated with youth, tender age, and fresh complexion. But these qualities are conspicuously absent in the Prophet's marriage life. He married widows after having married one virgin and old-aged ladies after having married young ladies. Then he offered his wives a choice to give them a good provision and allow them to depart gracefully, that is, divorce them if they desired this world and its adornment. Alternatively, they should renounce the world and abstain from adornments and embellishments if they desired Allāh and His Prophet and the everlasting abode. Look at this verse of the Qur'ān:

﴿ يَا أَيُّهَا النَّبِيُّ قُل لِّأَزْوَاجِكَ إِن كُنتُنَّ تُرِدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلا ۞ وَإِن كُنتُنَّ تُرِدْنَ اللَّهَ وَرَسُولَهُ وَالدَّارَ الآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنكُنَّ أَجْرًا عَظِيمًا ﴾

O Prophet! Say to your wives: If you desire this world's life and its adornment, then come, I will give you a provision and allow you to depart a graceful departure. and if you desire Allāh and His Messenger and the latter abode, then surely Allāh has prepared for the doers of good from among you a mighty reward. (Qur'ān, 33:28-29)

Is this the attitude of a man infatuated with lust and desire?! The fact is that we will have to look for reasons other than lust and avidity for his plurality of wives:

(a) He had married many of them in order to give them protection and safeguard their dignity. It was hoped that the Muslims would follow his example and provide protection to aged women, widows and their orphaned children.

Sawdah bint Zam`ah's marriage comes into this category.

Zainab bint Khuzaymah's husband, Abdullāh ibn Jahsh (a cousin of the Prophet), was martyred during the battle of Uhud (as stated above). This was the second time she became a widow with many orphans. She was one of the most generous ladies even in the era of ignorance, so much so that she was called *ummul-masakin*, "Mother of the destitute. Now she was facing hard times. The Prophet, by marrying her, preserved her prestige and dignity. She passed away during the Prophet's life-time. Year of marriage: 3 A.H./625 A.D.

The Prophet married Umm Salamah, Hind, who was wife of Abdullāh Abū Salamah (father of Salamah), son of the Prophet's aunt as well as his foster brother. She and her husband were among the first to migrate to Ethiopia, an ascetic and virtuous lady, a very pious one. She had renounced worldly pleasures and was highly distinguished for her wisdom. Her husband died, leaving her an old widow with many orphans for whom she could not provide; so, the Prophet married her in order to maintain her prestige and look after her orphans who were, of course, his own relatives. Year of marriage: 4 A.H./626 A.D.

Hafsa daughter of second caliph `Omar ibn al-Khaṭṭāb was married to him after her husband Khunays ibn Huthayfah was martyred during the battle of Badr. Year of marriage: 4 A.H./626 A.D.

(b) To set free the slaves: His marriage with Juwayriyya, whose name was Barra daughter of al-Hārith (chief of Banū al-Mustaliq) was performed in 5 A.H./626 - 627 A.D. after the battle of Banū al-Mustaliq. The Muslims had arrested two hundred of their families. Juwayriyya was a Jewish widow, a lady of prestige, and the Prophet

married her after emancipating[1] her. The Muslims said: These are now the relatives of the Messenger of Allāh ﷺ by marriage; they should not be held captive. So they freed all of them. Impressed by this nobility, the whole tribe of Banū al-Mustaliq entered into the folds of Islam. It was a very large tribe, and this generosity of the Muslims as well as the conversion of that tribe had a great impact throughout Arabia.

(c) To forge friendly relations: Some marriages were contracted in the hope of establishing friendly ties with some tribes in order to blunt their enmity towards Islam.

Umm Habībah, namely Ramla daughter of Abū Sufyān, was married to `Obaydullah ibn Jahsh and had migrated to Abyssinia in the second migration. While there, `Obaydullah converted to Christianity, but she remained steadfastly on Islam and separated from him. Her father, Abū Sufyān, was in those days raising one army after another in order to annihilate the Muslims. The Prophet married her and afforded protection to her although the hope of any change in Abū Sufyān's attitude did not materialize.

Safiyyah was the daughter of Huyaiy ibn Akhtab, Jewish chief of Banū an-Nadir. Her husband was killed in the battle of Khaybar, and her father sided with Banū Qurayzah Jews. She was among the captives of Khaybar. The Prophet chose her for himself and married her after emancipating her in 7 A.H./628 A.D. This marriage protected her from humiliation and established a friendly tie with the Jews.

(d) To establish and implement important laws: The case of Zainab bint Jahsh is the only example. She was a cousin of the Prophet (daughter of his paternal aunt, and sister of Abdullāh ibn Jahsh, the first husband of Zainab bint Khuzaymah). She was a widow. Islam had annulled class differences, declaring that a family's tribe, wealth,

[1]Captives were always regarded in those days as slaves. Since there were no jails at the time, actually no police, army, or any organized government authority, captives were either ransomed or sold on the slave market.

or social status are not the criteria of distinction. Every Muslim is equal. While announcing it, the Prophet, in the same gathering, gave his three relative ladies in marriage to persons of "low birth or status. It was done in order to practically demonstrate that up to that moment, this concept of equality was only theoretical. Among them, Zainab bint Jahsh was given in marriage to Zayd ibn Hārithah, an Arab slave whom the Prophet had freed and adopted as a son. People called him Zayd ibn Muḥammed ﷺ. This marriage soon turned sour. Zainab could not overlook that she was a granddaughter of Abdul-Muṭṭalib, and that Zayd was an ex-slave. No matter how much the Prophet advised them, she did not change her behaviour, so finally Zayd divorced her.

In the midst of the continuing social reforms, the Qur'ān had declared that adoption was not recognized in Islam, that the sons should be affiliated to their biological fathers. Allāh says:

﴿ مَّا جَعَلَ اللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِي جَوْفِهِ، وَمَا جَعَلَ أَزْوَاجَكُمُ اللَّائِي تُظَاهِرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ، وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ؛ ذَٰلِكُمْ قَوْلُكُم بِأَفْوَاهِكُمْ، وَاللَّهُ يَقُولُ الْحَقَّ، وَهُوَ يَهْدِي السَّبِيلَ ۞ ادْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِندَ اللَّهِ؛ فَإِن لَّمْ تَعْلَمُوا آبَاءَهُمْ فَإِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ، وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُم بِهِ، وَلَٰكِن مَّا تَعَمَّدَتْ قُلُوبُكُمْ، وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴾

Allāh has not made for any man two hearts in his breast, nor has He made your wives whom you declare (to be your mothers) as your (real) mothers, nor has He made those whom you call (as your sons) your (real) sons. These are (mere) words of your mouths, and Allāh speaks the truth and He guides to the (right) way. Call them after their fathers; this is more just with Allāh, but if you do not know their fathers, then they are your brethren in faith and your friends. (Qur'ān, 33:4-5)

After this admonition, people started calling him "Zayd ibn Hārithah". But there was a need to put this new system in effect in such a way that would leave no room for doubt or ambiguity. Allāh, therefore, ordered the Prophet to marry Zainab bint Jahsh, the divorcee of Zayd ibn Hārithah. The Qur'ān explains:

﴿ وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ فَلَمَّا قَضَى زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنَاكَهَا لِكَيْ لا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولا ﴾

.... But when Zayd had concluded his concern with her (i.e. divorced her) We joined her in wedlock as your wife so that there should be no difficulty for the believers concerning the wives of their adopted sons when they have concluded their concerns with them, and the command of Allāh shall be carried out. (Qur'ān, 33:37)

In this manner, both marriages of Zainab bint Jahsh served to enforce two very important social ethics. Some non-Muslim writers have claimed that the Prophet had fallen in love with Zainab's beauty and that this is why Zayd divorced her. Such writers are blind to the fact that Zainab at that time was in her fifties. Why did not Muḥammed ﷺ fall in love with her when she was still a maiden and he himself was young?! Consider this question especially in view of the fact that Zainab was a close relative of the Prophet, and that there was no system of *hijāb* at that time, and, in any case, relatives usually know about each other's beauty or ugliness.

One of his wives was Maymuna, whose real name was Barra bint al-Hārith al-Hilaliyyah. When her second husband died in 7 A.H./628 A.D., she came to the Prophet and "gifted" herself to him if he would accept her. She only desired the honor of being called the wife of the Prophet. The Prophet waited for the divine guidance in her regard. Permission was granted to him from his Lord as we read in verse 33:50 of the Holy Qur'ān which, *inter alia*, says:

﴿ يَا أَيُّهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَكَ اللَّاتِي آتَيْتَ أُجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ مِمَّا أَفَاءَ اللَّهُ عَلَيْكَ وَبَنَاتِ عَمِّكَ وَبَنَاتِ عَمَّاتِكَ وَبَنَاتِ خَالِكَ وَبَنَاتِ خَالاتِكَ اللَّاتِي هَاجَرْنَ مَعَكَ وَامْرَأَةً مُؤْمِنَةً إِن وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَن يَسْتَنكِحَهَا خَالِصَةً لَّكَ مِن دُونِ الْمُؤْمِنِينَ قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا مَلَكَتْ أَيْمَانُهُمْ لِكَيْلا يَكُونَ عَلَيْكَ حَرَجٌ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴾

O Prophet! Certainly we have made lawful to you... a believing woman if she gifts herself to the Prophet; if the Prophet desires to marry her, (it is)

especially for thee (O Prophet!) rather than for the rest of the believers.

Thus do we see that each of these marriages had some solid reasons behind it; passion and lust were not among them.

Surely the Prophet married more than four wives when polygamy was yet to be regulated and restricted by Islam. and he was not an ordinary person; he was above being ordinary. His share of responsibility was certainly greater than anyone else's, so his priviliges and prerogatives were likewise greater than anyone else's. Try to learn about a type of fast which was solely observed by prophet Muḥammed ﷺ rather than by anyone else; it is called *sawm al-wisal*, so that you know that what applies to him does not apply to any other believer. How many wives did prophet Solomon marry?! This question is directed to the same prejudiced writers who assault the Prophet of Islam without knowing their share of torment in the hereafter for so doing. May the Almighty condemn them in this life and in the life to come for their blasphemy, and may He strengthen the Muslim *umma* so that it can face its enemies and raise the banner of Islam high in this century and in every century, *Allāhomma Ameen*. Most of those who attack Islam and besmear its holy name, in fact, are some members of the Jewish community as well as those who are brainwashed by their Zionist propaganda. Fair and honest Jews would not do that, nor would an adherent of any other faith. All divinely revealed religions lead to God, and God does not like prejudice. It is a fact that American Jews worked hard and bought the news media in the United States, and it is a fact that some of them, those who have deeply rooted prejudice, even genuine hostility towards Islam and Muslims, misuse this powerful tool. One of them, a billionaire named Keith Rupert Murdoch, bought in 2000 the main American television stations: ABC, NBC and CBS. Keith Rupert Murdoch was born in Australia on March 11, 1931, and now he is an Australian-American media magnate, founder, chairman, and chief executive office (CEO) of News Corporation. We are told by the Wikipedia that beginning with one newspaper in Adelaide, Murdoch acquired and started other publications in his native Australia before expanding News Corp. into the United Kingdom, United States and Asian media markets. Murdoch's first permanent

foray into television was in the United States where he created Fox Broadcasting Company in 1986. In the 2000s, he became a leading investor in satellite television, the film industry and the Internet, purchasing a leading American newspaper, *The Wall Street Journal*. Rupert Murdoch was listed three times in the Time 100 as one of **the most influential people in the world**. He is ranked 13th most powerful person in the world in the 2010 *Forbes' The World's Most Powerful People* list. With a net worth of $6.3 billion, he is one of the wealthiest persons in the world. With wealth comes power, and when power is in the wrong hand, it can do a lot of damage.

A cover of the Holy Qur'ān

FĀṬIMA عليها السلام AFTER THE PROPHET'S DEMISE

The Prophet of Islam صلى الله عليه وآله وسلم left us only one single offspring: his daughter Fāṭima عليها السلام, the personification of human perfection. This book cannot be complete without shedding more light on her life and on the way some Muslims mistreated her, so much so that nobody knows for sure where her grave is. When you read her biography, you will glorify the Almighty and get to know Him better by seeing how He bestowed on this great lady what He did not bestow on any other woman in the history of mankind. To know Allāh, is to know His creation, and one of the very best of His creation is this great lady; so, let us review some pages of Islamic history and see how some Muslims, even during the first Islamic century, had a shallow idea of their creed and how their conviction did not settle deeply in their hearts as their actions clearly demonstrate to those who have eyes.

قال ابن الجوزي (أبو الفرج عبد الرحمن بن أبي الحسن علي بن محمد القرشي التيمي البكري، الفقيه الحنبلي الحافظ المفسر الواعظ المؤرخ الأديب المعروف بابن الجوزي، رحمه الله رحمة واسعة، وأدخله فسيح جناته، فقيه حنبلي محدث ومؤرخ ومتكلم (510هـ /1116م - 12رمضان 592هـ/16 آب 1196 م؛ ولد وتوفي في بغداد): روي عن علي (عليه السلام) قال: لما مات رسول الله (صلى الله عليه وآله وسلم) جاءت فاطمة (عليها السلام) فأخذت قبضة من تراب القبر فوضعته على عينيها، فبكت وأنشأت تقول:

نفسي على زفراتها محبوسة يا ليتها خرجت مع الزفرات
لا خير بعدك في الحياة وإنما أبكي مخافة أن تطول حياتي

Ibn al-Jawzi, namely Abul-Faraj Abdur-Rahman ibn Abul-Hassan Ali ibn Muḥammed al-Qarashi (or al-Quraishi, of Quraish tribe) al-Taymi al-Bakri, was a Hanbali *faqih* who knew the Holy Qur'ān by heart, an orator, historian and a man of letters. He was born in Baghdad in 510 A.H./1116-7 A.D. and died there on the 12th of the month of Ramadan of 592 A.H. which coincided with August 16, 1196 A.D. according to the Gregorian Christian calendar or the 9th of the same month and year according to the Julian calendar. May the Almighty shower him with His spacious mercy and admit him into His spacious Paradise, *Allāhomma Āmeen*. He quotes Imām Ali عليه السلام saying that when the Messenger of Allāh صلى الله عليه وآله وسلم died, Fāṭima عليها السلام

went to his gravesite, took a handful of its dust, put it on her eyes, wept and composed these verses of poetry:

My soul is confined with every sigh,
How I wish it departed as sighs depart.
No good is there in life after you so I
For fear my life will prolong do I cry.

FADAK

The Prophet then sent an expedition with Ali ibn Abū Ṭālib ﷺ to a Jewish tribe living in Fadak. Without any battle, they agreed to the same terms as the people of Khaybar had.

The income from Khaybar was for all Muslims in general, whereas the income from Fadak was exclusively for the Prophet because it was taken without any use of force. Jalaluddin al-Sayyūti states in *Ad-Durr al-Manthur* on the authority of Bazar, Abū Yacli and Ibn Abū Ḥatim who have learned the tradition from Abū Sa`eed al-Khudri that when the verse: *Wa ati thal-Qurba Ḥaqqahu* "And give thy kinsfolk their dues" (Qur'ān, Chap. 17, V. 26) was revealed, the Prophet gave the property of Fadak as a gift to Fāṭima. Also, Ibn Abbās has narrated that when the verse "And give thy kinsfolk their dues" was revealed, the Prophet assigned the Fadak property to Fāṭima.

The Prophet ﷺ taught Fāṭima ﷺ divine knowledge and endowed her with special intellectual brilliance, so much so that she realized the true meaning of faith, piety, and the reality of Islam. But Fāṭima ﷺ also was a witness to sorrow and a life of anguish from the very beginning of her life. She constantly saw how her revered father was mistreated by the unbelievers and later how she herself fell a victim to the same abuse, only this time by some Muslims.

KHUṬBA OF FĀṬIMA AZ-ZAHRĀ ﷺ DEMANDING FADAK

خطبة فاطمة الزهراء ﷺ بنت النبي محمد في مسجد أبيها ﷺ عند مطالبتها بفدك و ميراثها من أبيها:

روى عبد الله بن الحسن باسناده عن آبائه ، أنه لما أجمع أبوبكر وعمر على منع فاطمة

عليها السلام فدكا و بلغها ذلك لاثت خمارها على رأسها و اشتملت بجلبابها وأقبلت في لمةٍ من حفدتها ونساء قومها تطأ ذيولها، ما تخرم مشيتها مشية رسول الله ﷺ، حتى دخلت على أبي بكر وهو في حشد من المهاجرين والأنصار وغيرهم فنيطت دونها ملاءة فجلست ثم أنَت أنَةً أجهش القوم لها بالبكاء فأرتج المجلس ثم أمهلت هنيئة حتى إذا كن نشيج القوم وهدأت فورتهم افتتحت الكلام بحمد الله و الثناء عليه والصلاة على رسوله فعاد القوم في بكائهم فلما أمسكوا عادت في كلامها فقالت عليها السلام:

الحمد لله على ما أنعم وله الشكر على ما ألهم والثناء بما قدم من عموم نعم ابتداها وسبوغ آلاء أسداها وتمام منن أولاها جم عن الإحصاء عددها ونأى عن الجزاء أمدها وتفاوت عن الإدراك أبدها وندبهم لاستزادتها بالشكر لاتصالها واستحمد إلى الخلائق بإجزالها وثنى بالندب إلى أمثالها وأشهد أن لا إله إلا الله وحده لا شريك له كلمة جعل الإخلاص تأويلها وضمن القلوب موصولها وأنار في التفكر معقولها الممتنع من الأبصار رؤيته ومن الألسن صفته ومن الأوهام كيفيته ابتدع الأشياء لا من شيء كان قبلها وأنشأها بلا احتذاء أمثلة امتثلها كونها بقدرته وذرأها بمشيته من غير حاجة منه إلى تكوينها ولا فائدة له في تصويرها إلا تثبيتا لحكمته وتنبيها على طاعته وإظهارا لقدرته تعبدا لبريته وإعزازا لدعوته ثم جعل الثواب على طاعته ووضع العقاب على معصيته ذيادة لعباده من نقمته وحياشة لهم إلى جنته وأشهد أن أبي محمدا عبده ورسوله اختاره قبل أن أرسله وسماه قبل أن اجتباه واصطفاه قبل أن ابتعثه إذ الخلائق بالغيب مكنونة وبستر الأهاويل مصونة وبنهاية العدم مقرونة علما من الله تعالى بمآيل الأمور وإحاطة بحوادث الدهور ومعرفة بمواقع الأمور ابتعثه الله إتماما لأمره وعزيمة على إمضاء حكمه وإنفاذا لمقادير رحمته فرأى الأمم فرقا في أديانها عكفا على نيرانها عابدة لأوثانها منكرة لله مع عرفانها فأنار الله بأبي محمد ص ظلمها وكشف عن القلوب بهمها وجلى عن الأبصار غممها وقام في الناس بالهداية فأنقذهم من الغواية وبصرهم من العماية وهداهم إلى الدين القويم ودعاهم إلى الطريق المستقيم ثم قبضه الله إليه قبض رأفة واختيار ورغبة وإيثار فمحمد ﷺ من تعب هذه الدار في راحة قد حف بالملائكة الأبرار ورضوان الرب الغفار ومجاورة الملك الجبار صلى الله على أبي نبيه وأمينه وخيرته من الخلق وصفيه والسلام عليه ورحمة الله وبركاته.

ثم التفتت إلى أهل المجلس وقالت : أنتم عباد الله نصب أمره ونهيه وحملة دينه ووحيه وأمناء الله على أنفسكم وبلغاءه إلى الأمم زعيم حق له فيكم وعهد قدمه إليكم وبقية استخلفها عليكم كتاب الله الناطق والقرآن الصادق والنور الساطع والضياء اللامع بينة بصائره منكشفة سرائره منجلية ظواهره مغتبطة به أشياعه قائدا إلى الرضوان اتباعه مؤد إلى النجاة استماعه به تنال حجج الله المنورة وعزائمه المفسرة ومحارمه المحذرة وبياناته الجالية وبراهينه الكافية وفضائله المندوبة ورخصه الموهوبة وشرائعه المكتوبة فجعل الله الإيمان تطهيرا لكم من الشرك والصلاة تنزيها لكم عن الكبر والزكاة تزكية للنفس ونماء في الرزق والصيام تثبيتا للإخلاص والحج تشييدا للدين والعدل تنسيقا للقلوب وطاعتنا نظاما للملة وإمامتنا أمانا للفرقة والجهاد عزا للإسلام والصبر معونة على استيجاب الأجر والأمر بالمعروف مصلحة للعامة وبر الوالدين وقاية من السخط

وصلة الأرحام منسأة في العمر ومنماة للعدد والقصاص حقنا للدماء والوفاء بالنذر تعريضا للمغفرة وتوفية المكاييل والموازين تغييرا للبخس والنهي عن شرب الخمر تنزيها عن الرجس واجتناب القذف حجابا عن اللعنة وترك السرقة إيجابا للعفة وحرم الله الشرك إخلاصا له بالربوبية فاتقوا الله حق تقاته ولا تموتن إلا وأنتم مسلمون وأطيعوا الله فيما أمركم به ونهاكم عنه فإنه إنما يخشى الله من عباده العلماء.

ثم قالت: أيها الناس اعلموا أني فاطمة و أبي محمد ص أقول عودا وبدوا ولا أقول ما أقول غلطا ولا أفعل ما أفعل شططا ، لَقَدْ جاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ ما عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُفٌ رَحِيمٌ ، فإن تعزوه وتعرفوه تجدوه أبي دون نسائكم وأخا ابن عمي دون رجالكم ، ولنعم المعزى إليه ص فبلغ الرسالة صادعا بالنذارة مائلا عن مدرجة المشركين ضاربا ثبجهم آخذا بأكظامهم داعيا إلى سبيل ربه بالحكمة والموعظة الحسنة يجف الأصنام وينكث الهام حتى انهزم الجمع وولوا الدبر حتى تفرى الليل عن صبحه وأسفر الحق عن محضه ونطق زعيم الدين وخرست شقاشق الشياطين وطاح وشيظ النفاق وانحلت عقد الكفر والشقاق وفهتم بكلمة الإخلاص في نفر من البيض الخماص وكنتم على شفا حفرة من النار مذقة الشارب ونهزة الطامع وقبسة العجلان وموطئ الأقدام تشربون الطرق وتقتاتون القد و الورق أذلة خاسئين تخافون أن يتخطفكم الناس من حولكم فأنقذكم الله تبارك وتعالى بمحمد ص بعد اللتيا واللتي وبعد أن مني ببهم الرجال وذؤبان العرب ومردة أهل الكتاب كلما أوقدوانارا للحرب أطفأها الله أو نجم قرن الشيطان أو فغرت فاغرة من المشركين قذف أخاه في لهواتها فلا ينكفئ حتى يطأ جناحها بأخمصه ويخمد لهبها بسيفه مكدودا في ذات الله مجتهدا في أمر الله قريبا من رسول الله سيدا في أولياء الله مشمرا ناصحا مجدا كادحا لا تأخذه في الله لومة لائم وأنتم في رفاهية من العيش وادعون فاكهون آمنون تتربصون بنا الدوائر وتتوكفون الأخبار وتنكصون عند النزال وتفرون من القتال. فلما اختار الله لنبيه دار أنبيائه ومأوى أصفيائه ظهر فيكم حسكة النفاق وسمل جلباب الدين ونطق كاظم الغاوين ونبغ خامل الأقلين وهدر فنيق المبطلين فخطر في عرصاتكم وأطلع الشيطان رأسه من مغرزه هاتفا بكم فألفاكم لدعوته مستجيبين وللعزة فيه ملاحظين ثم استنهضكم فوجدكم خفافا وأحمشكم فألفاكم غضابا فوسمتم غير إبلكم ووردتم غير مشربكم هذا والعهد قريب والكلم رحيب والجرح لما يندمل والرسول لما يقبر ابتدارا زعمتم خوف الفتنة ألا في الفتنة سقطوا وإن جهنم لمحيطة بالكافرين فهيهات منكم وكيف بكم وأنى تؤفكون وكتاب الله بين أظهركم أموره ظاهرة وأحكامه زاهرة وأعلامه باهرة وزواجره لائحة وأوامره واضحة وقد خلفتموه وراء ظهوركم أرغبة عنه تريدون أم بغيره تحكمون بئس للظالمين بدلا ومن يتبع غير الإسلام دينا فلن يقبل منه وهو في الآخرة من الخاسرين ثم لم تلبثوا إلا ريث أن تسكن نفرتها ويسلس قيادها ثم أخذتم تورون وقدتها وتهيجون جمرتها وتستجيبون لهتاف الشيطان الغوي وإطفاء أنوار الدين الجلي وإهمال سنن النبي الصفي تشربون حسوا في ارتغاء وتمشون لأهله وولده في الخمرة والضراء ويصير منكم على مثل حز المدى ووخز السنان في الحشا وأنتم الآن تزعمون أن لا إرث لنا ، أ فحكم الجاهلية تبغون ومن أحسن من الله حكما لقوم يوقنون أفلا تعلمون ، بلى قد تجلى لكم كالشمس الضاحية أني ابنته أيها المسلمون أأغلب على إرثي يا ابن أبي قحافة أفي كتاب الله ترث أباك ولا أرث

أبي؟ لقد جئت شيئا فريا أفعلى عمد تركتم كتاب الله ونبذتموه وراء ظهوركم إذ يقول: "وَوَرِثَ سُلَيْمانُ داوُدَ" وقال فيما اقتص من خبر يحيى بن زكريا إذ قال : "فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا يَرِثُنِي وَ يَرِثُ مِنْ آلِ يَعْقُوبَ" وقال : "وَ أُولُوا الْأَرْحامِ بَعْضُهُمْ أَوْلى بِبَعْضٍ فِي كِتابِ اللَّهِ" وقال" :يُوصِيكُمُ اللَّهُ فِي أَوْلادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنْثَيَيْنِ" وقال: "إِنْ تَرَكَ خَيْراً الْوَصِيَّةُ لِلْوالِدَيْنِ وَ الْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ"، وزعمتم أن لا حظوة لي ولا إرث من أبي ولا رحم بيننا أفخصكم الله بآية أخرج أبي منها أم هل تقولون إن أهل ملتين لا يتوارثان أو لست أنا وأبي من أهل ملة واحدة أم أنتم أعلم بخصوص القرآن وعمومه من أبي وابن عمي؟ فدونكموها مخطومة مرحولة تلقاكم يوم حشركم، فنعم الحكم الله والزعيم محمد والموعد القيامة، وعند الساعة يخسر المبطلون، ولا ينفعكم إذ تندمون، ولكل نبأ مستقر وسوف تعلمون من يأتيه عذاب يخزيه ويحل عليه عذاب مقيم.

ثم رمت بطرفها نحو الأنصار فقالت:

يا معشر النقيبة وأعضاد الملة وحضنة الإسلام، ما هذه الغميزة في حقي والسنة عن ظلامتي أما كان رسول الله أبي يقول المرء يحفظ في ولده سرعان ما أحدثتم وعجلان ذا إهالة ولكم طاقة بما أحاول وقوة على ما أطلب و أزاول أتقولون مات محمد ﷺ فخطب جليل استوسع وهنه واستنهر فتقه وانفتق رتقه وأظلمت الأرض لغيبته وكسفت الشمس والقمر وانتثرت النجوم لمصيبته وأكدت الآمال وخشعت الجبال وأضيع الحريم وأزيلت الحرمة عند مماته، فتلك والله النازلة الكبرى والمصيبة العظمى لا مثلها نازلة ولا بائقة عاجلة أعلن بها كتاب الله جل ثناؤه في أفنيتكم وفي ممساكم ومصبحكم يهتف في أفنيتكم هتافا وصراخا وتلاوة وألحانا ولقبله ما حل بأنبياء الله ورسله حكم فصل وقضاء حتم "وَ ما مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَ فَإِنْ ماتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلى أَعْقابِكُمْ وَ مَنْ يَنْقَلِبْ عَلى عَقِبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئاً وَ سَيَجْزِي اللَّهُ الشَّاكِرِينَ . "إيها بني قيلة أأهضم تراث أبي وأنتم بمرأى مني ومسمع ومنتدى ومجمع تلبسكم الدعوة وتشملكم الخبرة وأنتم ذوو العدد والعدة والأداة والقوة وعندكم السلاح والجنة توافيكم الدعوة فلا تجيبون وتأتيكم الصرخة فلا تغيثون؟ أنتم موصوفون بالكفاح معروفون بالخير والصلاح والنخبة التي انتخبت والخيرة التي اختيرت لنا أهل البيت قاتلتم العرب وتحملتم الكد والتعب وناطحتم الأمم كافحتم البهم لا نبرح أو تبرحون نأمركم فتأتمرون حتى إذا دارت بنا رحى الإسلام ودر حلب الأيام وخضعت ثغرة الشرك وسكنت فورة الإفك وخمدت نيران الكفر وهدأت دعوة الهرج واستوسق نظام الدين فأنى حزتم بعد البيان وأسررتم بعد الإعلان ونكصتم بعد الإقدام وأشركتم بعد الإيمان؛بؤسا لقوم نكثوا أيمانهم من بعد عهدهم وهموا بإخراج الرسول وهم بدءوكم أول مرة أ تخشونهم فالله أحق أن تخشوه إن كنتم مؤمنين ألا وقد أرى أن قد أخلدتم إلى الخفض وأبعدتم من هو أحق بالبسط والقبض وخلوتم بالدعة ونجوتم بالضيق من السعة فمججتم ما وعيتم ودسعتم الذي تسوغتم فإن تكفروا أنتم ومن في الأرض جميعا فإن الله لغني حميد ألا وقد قلت ما قلت هذا على معرفة مني بالجذلة التي خامرتكم والغدرة التي استشعرتها قلوبكم ولكنها فيضة النفس ونفثة الغيظ وخور القناة وبثة الصدر وتقدمة الحجة فدونكموها فاحتقبوها دبرة الظهر نقبة الخف باقية العار موسومة بغضب الجبار وشنار الأبد موصولة بنار الله الموقدة التي تطلع على الأفئدة ، فبعين الله ما تفعلون وسيعلم الذين ظلموا أي منقلب ينقلبون وأنا ابنة نذير لكم

بين يدي عذاب شديد فاعملوا إنا عاملون و انتظروا إنا منتظرون.

Abullāh son of Imām al-µassan عليه السلام quotes his forefathers saying that Abū Bakr and Omer decided to prevent Fā§ima عليها السلام from her Fadak property. When she came to know about it, she put her veil on her head, wrapped herself with her outer cloak and, accompanied by some of her relatives and men of her folks, stepping on her gown, her gait not differing from that of the Messenger of Allāh صلى الله عليه وآله وسلم, she went and entered [the Mosque of the Prophet] where Abū Bakr was.

Abū Bakr was in the company of a crowd of the Muhājirūn, An¥ār and others. A curtain was placed behind which she sat and moaned. Hearing her thus moaning, everyone present there and then burst in tears, so much so that the meeting place shook. She waited for a moment till the sobbing stopped and the fervor abated. She started her speech by praising Allāh and lauding Him, sending blessings to His Messenger صلى الله عليه وآله, whereupon people resumed their cries. When they stopped, she resumed her speech saying,

"Praise to Allāh for that which He bestowed (on us). We thank and laud Him for all that which He inspired and offered, for the abundant boons which He initiated, the perfect grants which He presented. Such boons are too many to compute, too vast to measure. Their limit is too distant to grasp. He commended them (to His beings) so they would gain more by being grateful for their continuity. He ordained Himself praiseworthy by giving generously to His creatures. I testify that there is no God but Allāh, the One without a partner, a statement which sincere devotion is its interpretation, the hearts guarantee its continuation, and in the minds and hearts is its perpetuation. He is the One Who cannot be perceived with vision, nor can He be described by tongues, nor can imagination comprehend how He is. He originated things but not from anything that existed before, created them without pre-existing examples. Rather, He created them with His might and spread them according to His will. He did so not for a need for which He created them, nor for a benefit (for Him) did He shape them, but to establish His wisdom, bring attention to His obedience, manifest His might, lead His creatures to humbly venerate Him and exalt His decrees. He then

made the reward for obedience to Him and punishment for disobedience so as to protect His creatures from His Wrath and lodge them into His Paradise.

"I also testify that my Father, Mu¦ammed ﷺ, is His servant and messenger whom He chose. Prior to sending him, the [souls of all] beings were still concealed in that which was transcendental, protected from anything appalling, associated with termination and nonexistence. Allāh the Exalted One knew that which was to follow, comprehended that which would come to pass and realized the place of every event. Allāh sent him (Mu¦ammed ﷺ) to perfect His commands, accomplish His decree and implement the dictates of His Mercy. So he (Mu¦ammed ﷺ) found nations differing in their creeds, obsessed by their fires [Zoroastrians], worshipping their idols [Pagans], and denying Allāh [atheists] despite their knowledge of Him. Therefore, Allāh illuminated their darkness with my Father, Mu¦ammed ﷺ, uncovered obscurity from their hearts, and cleared the clouds from their insights. He revealed guidance to the people. He delivered them from being led astray, taking them away from misguidance, showing them the right religion and inviting them to the Straight Path (*a¥-¯irāš al-Mustaqeem*).

"Allāh then chose to recall him mercifully, with love and preference. So, Mu¦ammed ﷺ is now in comfort, released from the burden of this world, surrounded by angels of devotion, satisfied with the Merciful Lord and with being near the powerful King. So, peace of Allāh with my Father, His Prophet, the trusted one, the one whom He chose from among His servants, His sincere friend, and peace and blessings of Allāh with him."

Fā§ima عليها السلام then turned to the crowd and said:

'surely you (people) are Allāh's servants at His command and prohibition, bearers of His creed and revelation. You are the ones whom Allāh entrusted to fare with your own selves, His messengers to the nations. Amongst you does He have the right authority, a covenant which He brought forth to you and a legacy which He left to guard you: the eloquent Book of Allāh, the Qur'ān of the truth,

the brilliant light, the shining beam. Its insights are indisputable, its secrets are revealed, its indications are manifest and those who follow it are surely blessed. (The Qur'ān) leads its adherents to righteousness; listening (and acting upon) it leads to salvation. Through it are the enlightening divine arguments achieved, His manifest determination acquired, His prohibited decrees avoided, His manifest evidence recognized, His convincing proofs made apparent, His permissions granted and His laws written. So Allāh made belief (in Islam) an act of purification for you from (the filth of) polytheism. He made prayers an exaltation for you from conceit, *zakāt* an act of purification for the soul and a (cause of) growth in subsistence, fasting an implantation of devotion, pilgrimage a construction of the creed and justice (*`Adl*) the harmony of the hearts. And He made obedience to us (Ahl al-Bayt عليهم السلام) the management of the affairs of the nation and our leadership (Ahl al-Bayt عليهم السلام) a protection from disunity. He made *jihād* a way for strengthening Islam and patience a helping course for deserving (divine) rewards. He made commending what is right (*al-`Amr bil ma`rūf*) a cause for public welfare, kindness to parents a safeguard from (His) wrath, the maintaining of close ties with one's kin a cause for a longer life and for multiplying the number of offspring, in-kind reprisal (*qi¥ā¥* قصاص) for saving lives, fulfilling vows the earning of mercy, the completing of weights and measures a cause for avoiding neglecting the rights of others, forbidding drinking wines an exaltation from atrocity, avoiding slander a veil from curse, and the abandonment of stealing a reason for deserving chastity. Allāh has also prohibited polytheism so that one can devote himself to His Mastership. Therefore; Fear Allāh as He should be feared, and die not except in a state of Islam. Obey Allāh in that which He has commanded you to do and that which He has forbidden, for surely those who truly fear Him from among His servants are those who have knowledge.'

"O People! Be informed that I am Fā§ima, and my father is Mu¦ammad صلى الله عليه وآله; I say so repeatedly and initiate it continually. I do not utter mistakenly, nor do I do what I do aimlessly. Now has come unto you a Prophet from amongst yourselves; it grieves him that you should perish; ardently anxious is he over you; to the believers he is

most kind and merciful. Thus, if you identify and recognize him, you shall realize that he is my father and not the father of any of your women; the brother of my cousin (Ali عليه السلام) rather than any of your men. What an excellent identity he was, may the peace and blessings of Allāh be with him and his descendants Thus, he propagated the Message, coming out openly with the warning, inclining away from the path of the polytheists, (he) struck their strength and seized their throats, while he invited (everyone) to the way of his Lord with wisdom and beautiful preaching. He destroyed idols and defeated heroes until their group fled and turned on their heels. So night revealed its dawn; righteousness uncovered its genuineness; the voice of the religious authority spoke out loud; the evil discords were silenced; the crown of hypocrisy was diminished; the tying of (the knots of) infidelity and desertion were untied, so you spoke the statement of devotion amongst a band of starved ones, and you were on the edge of a pit of the fire. (You were) the drink of the thirsty; the opportunity of the desiring ones; the fire brand of one who passes in haste; the step for feet. You used to drink of stagnant water gathered on roads; eat dry jerked meat. (Lady Fā§ima عليها السلام was stating their miserable living conditions before Islam). You were despised outcasts always in fear of being abducted by those around you. Yet, Allāh rescued you through my father, Mu¦ammad صلى الله عليه وآله after much ado, and after he was confronted by mighty men, Arab beasts, and demons of the people of the Book Who, whenever they ignited the fire of war, Allāh extinguished it; and whenever the thorn of the devil appeared, or a mouth of the polytheists opened wide in defiance, he would strike its discords with his brother (Ali عليه السلام), who comes not back until he treads its wing with the sole of his feet, and extinguishes its flames with his sword. (Ali عليه السلام is) diligent in Allāh's affair, near to the Messenger of Allāh صلى الله عليه وآله وسلم, a master among Allāh's worshippers, setting to work briskly, sincere in his advice, earnest and exerting himself (in serving Islam), while you were calm, cheerful and feeling safe in your lives of ease, waiting for us to face disasters, awaiting the spread of news. You fell back during every battle and took to your heels at times of fighting. Yet, When Allāh chose His Prophet to Him from the abode of His prophets, the abode of His sincere (servants), the thorns of hypocrisy appeared on you, the garment of faith became worn out, the misguided ignorant

ones from among you spoke out, the sluggish ignorant ones came out to the front and brayed. The vain camel wiggled its tail in your courtyards and the devil stuck its head out of its hideout calling on you, finding you responsive to his invitation and observant of his deceits. He then excited you and found you quick (to answer him), inviting you to wrath; therefore, you branded other than your camels and proceeded to other than your drinking places. Then, while the era of the Prophet was still near, the gap was still wide, the scar had not yet healed, and the Messenger ﷺ was not yet buried…, a (quick) undertaking you claimed, saying that you aimed at preventing discord. Surely they have fallen into trial already! And indeed Hell surrounds the unbelievers. How preposterous! What a notion! What falsehood! Allāh's Book is still amongst you; its affairs are apparent; its rules are manifest; its signs are dazzling; its restrictions are visible, and its commands are evident. Yet, indeed you have cast it behind your backs! What?! Do you detest it? Or according to something else do you wish to rule? Evil would be such a barter for the wrongdoers! And if anyone desires a religion other than Islam, it will never be accepted from him, and in the hereafter he will be in the ranks of those who have lost. Surely you have not waited until its stampede stopped and it became easier to deal with. You started fueling its flames, feeding its coal, complying with the call of the misled devil, putting out the light of the manifest religion, and extinguishing the light of the sincere Prophet. You concealed sips on froth and proceeded towards his (Prophet's) kin and children in swamps and forests [i.e. you plotted against them in deceitful ways]. But we are patient with you as if we are being notched with knives and stung by spearheads in our abdomens.

'still, you now claim that there is not inheritance for us! What?! "Do they, then, seek the ruling of (the Days of) ignorance? But how so for people whose faith is assured? Can you give a better ruling than Allāh? Do you not know? Yes, indeed it is obvious to you that I am his daughter. O Muslims! Will my inheritance be usurped? O son of Abū Quḥāfa (Abū Bakr)! Where is it in the Book of Allāh that you inherit your father and I do not inherit mine? Surely you have come up with an unprecedented thing. Do you intentionally abandon the Book of Allāh and cast it behind your back? Do you not read where

it says: `And Solomon (Sulaymān) inherited David (Dāwūd)' (Qur'ān, 27:16)? And when it narrates the story of Zacharias, it says: `So grant me (O Lord!) one (heir) who will inherit me and inherit the posterity of Jacob ' (19:16) And: `Blood relatives are nearer to each other in the Book of Allāh ' (Qur'ān, 8:75). And: `Allāh (thus) directs you regarding your children's (inheritance): to the male is a portion equal to that of two females' (Qur'ān, 4:11). And: `It is prescribed for you that when death approaches any of you, if he leaves behind any goods, that he make a bequest to parents and next of kin in goodness, a duty incumbent on the pious' (Qur'ān, 2:180). You (O Abū Bakr!) claim that I have no share! And that I do not inherit my father! What?! Did Allāh reveal a (Qur'ānic) verse regarding you from which He excluded my father? Or do you say that these (Fā§ima عليها السلام and her father صلى الله عليه وآله وسلم) are from people of two (different) faiths, so they do not inherit each other?!' Are we not, I and my father, people adhering to one and the same faith? Or is it that you have knowledge about the specifications and generalizations of the Qur'ān *more* than my father and my cousin (Imām Ali عليه السلام)? So, here you are! Take it! (Ready with) its nose rope and saddle! But it shall encounter you on the Day of Gathering: How Great a judge Allāh is when the claimant is Mu¦ammad صلى الله عليه وآله! What what a day it shall be, the Day of Rising! At the time of the Hour shall the wrongdoers lose, and it shall not benefit you to regret (your actions) then! For every Message, there is a time limit, and soon shall you all know who will be inflicted with torture that will humiliate him, and who will be confronted by an everlasting punishment.

(Fā§ima عليها السلام then turned towards the An¥ār and said:)

"O you people of intellect! The strong supporters of the nation! And those who embraced Islam: What is this shortcoming in defending my right? And what is this slumber (while you see) injustice (being done to me)? Did not the Messenger of Allāh صلى الله عليه وآله وسلم, my father, use to say: `A man is upheld (remembered) by his children'? O how quick have you violated (his orders)?! How soon have you plotted against us? But you still are capable (of helping me in) my attempt, and powerful (enough to help me) in that which I request and (in) my

pursuit (of it). Or do you say: `Mu¦ammad has perished'? Surely this is a great calamity; its damage is excessive, its injury is great, its wound (is much too deep) to heal. The Earth became darkened with his departure; the stars eclipsed for his calamity; hopes were dashed; mountains submitted; sanctity violated, and holiness encroached upon after his death. Therefore, this, by Allāh, is the great affliction, and the momentous calamity; there is not an affliction-which is the like of it; nor will there be a sudden misfortune (as surprising as this). The Book of Allāh—excellent in praising him—announced in the courtyards (of your houses) in the place where you spend your evenings and mornings, a call, a cry, a recitation and (verses) placed in order. It (death) had previously come upon His (Allāh's) Prophets and Messengers; (for it is) a decree final, and predestination fulfilled: `Mu¦ammed is but a Prophet: Many were the Prophets that passed away before him. If he dies or is slain, will you all then turn back on your heels? If any did turn back on his heels, not the least harm will he do to Allāh; but Allāh (on the other hand) will swiftly reward those who (serve Him) with gratitude.' O you people of reflection! Will I be usurped of the inheritance of my father while you hear and see me?! (And while) You are sitting and gathered around me? You hear my call and are included in the (outcome of the) affair? (But) You are numerous and well equipped! (You have) the means and the power, the weapons and the shields. Yet, the call reaches you but you do not answer; the cry comes to you but you do not come to help? (This happens) while you are characterized by struggle, known for goodness and welfare, the selected group, and the best ones chosen by the Messenger صلى الله عليه وآله for us, we Ahlul-Bayt عليهم السلام. You fought the Arabs, bore with pain and exhaustion, struggled against the nations and resisted their heroes. We were still, so were you in ordering you, and you in obeying us. So Islam triumphed, the accomplishment of the days came near, the fort of polytheism was subjected, its outburst was quelled, the outburst of infidelity calmed down, and the system of religion was well-ordered. Thus, (why have you) become confused after clearness, concealing matters after announcing them? Do you thus turn on your heels after charging, associating (others with Allāh) after believing? Will you not fight people who violated their oaths, plotted to expel the Prophet and became aggressive by being the first (to assault) you? Do you fear

them? Nay, it is Allāh Whom you should more justly fear, if you believe! Now I see that you are inclined to easy living, having dismissed one who is more worthy of guardianship [referring to Ali عليه السلام]. You secluded yourselves with meekness and dismissed that which you accepted. Yet, if you show ingratitude, you and all those on earth put together, Allāh is free of all want, worthy of all praise. Surely I have said all that I have said with full knowledge that you intend to forsake me, and knowing the betrāyal that your hearts sensed. But it is the state of the soul, the effusion of fury, the dissemination of (what is in) the chest and the presentation of the proof. Hence, here it is! Bag it (leadership and) put it on the back of an ill she-camel which has a thin hump with everlasting grace, marked with the wrath of Allāh and the blame of ever (which leads to) the Fire of (the wrath of Allāh kindled (to a blaze), that which mounts (right) on the hearts. Allāh witnesses what you do, and soon will the unjust assailants come to know what vicissitudes their affairs will take! And I am the daughter of a warner (Prophet صلى الله عليه وآله) to you against a severe punishment. So, act and so will we, and wait, and we, too, shall wait."'

فأجابها أبو بكر وقال : يا بنت رسول الله لقد كان أبوك بالمؤمنين عطوفا كريما رءوفا رحيما وعلى الكافرين عذابا أليما وعقابا عظيما، إن عزوناه وجدناه أباك دون النساء وأخا إلفك دون الأخلاء، آثره على كل حميم وساعده في كل أمر جسيم، لا يحبكم إلا سعيد ولا يبغضكم إلا شقي بعيد، فأنتم عترة رسول الله الطيبون الخيرة المنتجبون على الخير، أدلتنا وإلى الجنة مسالكنا. وأنت يا خيرة النساء وابنة خير الأنبياء صادقة في قولك سابقة في وفور عقلك غير مردودة عن حقك ولا مصدودة عن صدقك، والله ما عدوت رأي رسول الله ولا عملت إلا بإذنه والرائد لا يكذب أهله، وإني أشهد الله وكفى به شهيدا أني سمعت رسول الله صلى الله عليه وآله وسلم يقول: نحن معاشر الأنبياء لا نورث ذهبا و لا فضة و لا دارا و لا عقارا و إنما نورث الكتاب والحكمة والعلم والنبوة وما كان لنا من طعمة فلولي الأمر بعدنا أن يحكم فيه بحكمه، وقد جعلنا ما حاولته في الكراع والسلاح يقاتل بها المسلمون ويجاهدون.

فقالت عليها السلام :سبحان الله! ما كان أبي رسول الله صلى الله عليه وآله وسلم عن كتاب الله صادفا ولا لأحكامه مخالفا، بل كان يتبع أثره ويقفو سوره؛ أفتجمعون إلى الغدر اعتلالا عليه بالزور وهذا بعد وفاته شبيه بما بغي له من الغوائل في حياته؟ هذا كتاب الله حكما عدلا وناطقا فصلا يقول: ﴿يَرِثُنِي وَ يَرِثُ مِنْ آلِ يَعْقُوبَ﴾ و يقول ﴿وَ وَرِثَ سُلَيْمانُ داوُد﴾ وبين عز وجل فيما وزع من الأقساط وشرع من الفرائض والميراث وأباح من حظ الذكران والإناث ما أزاح به علة المبطلين وأزال التظني والشبهات في الغابرين؛ كلا بل سولت

لكم أنفسكم أمرا فصبر جميل والله المستعان على ما تصفون .

فقال أبو بكر: صدق الله ورسوله وصدقت ابنته معدن الحكمة وموطن الهدى والرحمة وركن الدين وعين الحجة، لا أبعد صوابك ولا أنكر خطابك، هؤلاء المسلمون بيني وبينك قلدوني ما تقلدت وباتفاق منهم أخذت ما أخذت، غير مكابر ولا مستبد ولا مستأثر، وهم بذلك شهود.

فالتفتت فاطمة عليها السلام إلى الناس و قالت:

معاشر المسلمين المسرعة إلى قيل الباطل المغضية على الفعل القبيح الخاسر، أفلا تتدبرون القرآن أم على قلوب أقفالها؟ كلا بل ران على قلوبكم ما أسأتم من أعمالكم فأخذ بسمعكم وأبصاركم ولبئس ما تأولتم وساء ما به أشرتم وشر ما منه اغتصبتم، لتجدن والله محمله ثقيلا وغبه وبيلا إذا كشف لكم الغطاء وبان بإورائه الضراء وبدا لكم من ربكم ما لم تكونوا تحتسبون و خسر هنا لك المبطلون.

Abū Bakr responded to her by saying, "O daughter of the Messenger of Allāh! Your father was always affectionate with the believers, generous, kind and merciful, and towards the unbelievers was he a painful torment and a great punishment. Surely the Prophet is your father, not anyone else's, the brother of your husband, not of any other man's; he surely preferred him over all his friends and (Ali عليه السلام) supported him in every important matter. No one loves you save the lucky and no one hates you save the wretch. You are the blessed progeny of Allāh's Messenger, the chosen ones, our guides to goodness, our path to Paradise. And you, O the best of women, the daughter of the best of prophets, are truthful is your statements, excelling in reasoning. You shall not be driven back from your right... But I surely heard your father saying: `We, group of prophets, do not inherit, nor are we inherited. Yet, this is my situation and property, it is yours (if you wish); it shall not be concealed from you, nor will it be stored away from you. You are the Mistress of your father's nation, and the blessed tree of your descendants. Your property shall not be usurped against your will nor can your name be defamed. Your judgment shall be executed in all that which I possess. Do you think that I would violate your father's (will)?"

Fā§ima then refuted Abū Bakr's claim that the Prophet had stated

that prophets could not be inherited. She said: "Glory to Allāh!! Surely Allāh's Messenger did not abandon Allāh's Book, nor did he violate His commands. Rather, he followed its decrees and adhered to its chapters. So do you unite with treachery justifying your acts with fabrications? Indeed this—after his departure—is similar to the disasters which were *plotted against him during his lifetime*. But behold! This is Allāh's Book, a just judge and a decisive speaker, saying: `… One who will inherit Me and inherit the posterity of Jacob (Ya`qūb),' (Qur'ān, 19:6) and 'Sulaiman (Solomon) inherited Dawood (David).' (Qur'ān,27: 16) Thus, He (Glory to Him) made clear that which He made all heirs share, decreed from the amounts of inheritance, allowed for males and females and eradicated all doubts and ambiguities (pertaining to this issue which existed with the) bygones. Nay! But your minds have made up a tale (that may pass) with you, but (for me) patience is most fitting against that which you assert. It is Allāh (alone) whose help can be sought."

It is apparent that Abū Bakr seized the moment when he was addressed Lady Fā§ima عليها السلام after delivering her speech to defend himself. Listen to his following speech which is his reply to Fā§ima's speech.

Abū Bakr said: 'surely Allāh and His Prophet are truthful, and so has his (the Prophet's) daughter told the truth. Surely you are the source of wisdom, the element of faith, and the sole authority. May Allāh not refute your righteous argument, nor invalidate your decisive speech. But these are the Muslims among us who have entrusted me with leadership, and it was according to their satisfaction that I received what (authority) I have undertaken. I am not being arrogant, autocratic or selfish, and they are my witnesses." Upon hearing Abū Bakr speak of the people's support for him, Lady Fā§ima Zahrā' عليها السلام turned towards them and said:

"O people who rush towards uttering falsehood and are indifferent to disgraceful and lost actions! Do you not earnestly seek to reflect upon the Qur'ān, or are your hearts isolated with locks? But on your hearts is the stain of the evil which you committed; it has seized your hearing and your sight. Evil is that which you justified, cursed

is that which you reckoned, and wicked is that which you have taken for an exchange! You shall, by Allāh, find bearing it (to be a great) burden, and its consequence disastrous. (That is) on the Day when the cover is removed and what is behind it of wrath appears to you. When you will be confronted by Allāh with that which you can never expect, there and then, those who stood on falsehoods will perish."

Although parts of Abū Bakr's speeches cannot be verified with authentic evidence, and despite the fact that we have already mentioned part of the actual speech, which Abū Bakr delivered after Lady Fā§ima's arguments, it appears certain that Abū Bakr was finally persuaded to return Fadak to her. Nevertheless, when Fā§ima was leaving Abū Bakr's house, Omer suddenly appeared and exclaimed: "What is it that you hold in your hand?"

Abū Bakr replied: 'A decree I have written for Fāṭima عليها السلام in which I returned Fadak and her father's inheritance to her." Omer then said: "With what will you spend on the Muslims if the Arabs decide to fight you?!"

وفي سيرة الحلبي ج 3 ص 391 -: أن عمر أخذ الكتاب فشقه.

According to p. 391, Vol. 3, of al-Ḥalabi's *Seera* book, Omer [ibn al-Khaṭṭāb] seized the decree and tore it to pieces…

In some reports, Abū Bakr, a longtime *Ṣaḥābi* of the Prophet and one of the earliest men to embrace Islam, honored Fā§ima's request and returned Fadak to her. He wrote her a deed of the Fadak property in his own hand and gave it to her, whereupon she عليها السلام left the Prophet's Mosque, which Abū Bakr had made the seat of his government, feeling happy. She happened to be seen by Omer who asked her what she was carrying in her hand. When she told him what it was, he grabbed it from her hand in a rude way and with force, spitted in it then tore it to pieces. For references from Sunni books detailing this incident, refer to the two-volume book which the author of this book translated for the Imām µussain Foundation; it is titled *Tragedy of al-Zahrā': Doubts cast and rebuttals* which is mentioned in more than one place in this book.

ثم عطفت على قبر النبي (ص) و قالت:

قد كان بعدك انباء و هنبثة — لو كنت شاهدها لم تكثر الخطب
انا فقدناك فقد الارض وابلها — واختل قومك فاشهدهم فقد نكبوا
و قد رُزينا بما لم يرزه أحد — من البرية لا عجم و لا عرب
سيعلم المتولي ظلم حامتنا — يوم القيامة أنى سوف ينقلب
ضاقت عليَّ بلادي بعدما رحبت — وسيم سبطاك خسفاً فيه لي نصب
و كل أهل له قربى و منزلة — عند الاله على الأدنين مقترب
أبدت رجال لنا نجوى صدورهم — لما مضيت و حالت دونك الترب
تجهمتنا رجال و آستخف بنا — اذ غبت عنا فنحن اليوم نغتصب
وكنت بدرا و نورا يستضاء به — عليك ينزل من ذي العزة الكتب
قد كان جبريل بالآيات يؤنسنا — فقد فقدت و كل الخير محتجب
فليت قبلك كان الموت صادفنا — لما مضيت و حالت دونك الكثب
فسوف نبكيك ما عشنا وما — بقيت من العيون بتهمال لها سكب
و قد رزينا به محضا خليقته — صافي الضرائب و الأعراق و النسب
فأنت خير عباد الله كلهم — و أصدق الناسحين الصدق و الكذب

After you, reports and momentous chaotic events we found,
Had you witnessed them, calamities would not abound.
We missed you as sorely as earth would miss its rain,
Your folks lost balance, see how from the creed they did refrain,
We, like no others, have suffered affliction,
Unlike all Arabs, or others from among Allāh's creation.
One who has oppressed us will come on Judgment Day
To know what fate will be awaiting him.
My homeland is now narrow after its great expanse indeed,
Both your grandsons have been wronged, so my heart is grieved,
Every family has relatives and a place
With the Almighty Who is close to those of grace,
Certain men what their chests hid did they to us reveal,
When you went, and now you from our sights did a grave conceal,
Men assaulted and slighted us, when you became far away
So, now what rightfully belongs to us is being taken away.
You were the moon, your light showed us what we should heed,
Messages from the Exalted One were to you revealed.
With the Verses did Gabriel make our day,
Now you are gone, every good thing is kept away.

How we wish in our direction death did the Almighty guide
Before you left us, and you did the dunes from us hide.
We shall cry over you so long as our tears can pour,
So long as floods of tears can withstand and endure.
We have been afflicted with tragedy on his account
One who is pure in peers, folks and lineage,
For you are the best of Allāh's creation and
Most truthful of those who only the truth defend.

ـ من أشار إلى خطبة الصديقة فاطمة (عليها السلام) أو روى شيئاً منها نذكر بعضاً منهم على سبيل المثال لا الحصر، وهم كالتالي:

1ـ الخليل بن أحمد الفراهيدي (ت 175 هـ) في كتاب العين: 8 / 323 في كلمة اللمة، قال: وفي الحديث جاءت فاطمة (عليها السلام) إلى أبي بكر في لُميمة من حفدتها ونساء قومها.

2ـ جار الله محمد بن عمر الزمخشري (ت 538 هـ).
في الفائق: 3 / 331 في مادة اللمة أيضاً قال: وفي حديث فاطمة (عليها السلام): إنّها خرجت في لمة من نسائها تتوطّأ ذيلها، حتى دخلت على أبي بكر.

3ـ أبو الفرج عبد الرحمن بن علي بن الجوزي، (ت 597 هـ.)
في غريب الحديث: 2 / 333 وقال: وفي الحديث: أنّ فاطمة (عليها السلام) خرجت في لمة من نسائها إلى أبي بكر فعاتبته. أي في جماعة؛ وقيل: من الثلاث إلى العشر.

4ـ مجد الدين أبو السعادات ابن الأثير (ت 606 هـ.)
في النهاية في غريب الحديث والأثر: 4 / 273 وقال: في حديث فاطمة (عليها السلام): إنّها خرجت في لمة من نسائها تتوطّأ ذيلها، إلى أبي بكر فعاتبته.

5ـ أبو الفضل جمال الدين بن منظور (ت 711 هـ).
في لسان العرب: 12 / 548 وقال: وفي حديث فاطمة (عليها السلام): إنّها خرجت في لمة من نسائها تتوطّأ ذيلها إلى أبي بكر فعاتبته. ذكرها في مادة لمم.

References to this speech by the Truthful One, Fāṭima, peace with her, including some who cited excerpts of it, include the following:

1. Al-Khalīl ibn Aḥmed al-Farāhīdi **الخليل بن أحمد الفراهيدي**(d. 175 A.H./792 A.D.) on p. 323, Vol. 8, of *Kitāb al-`Ayn*,

2. Jarallāh Muḥammed ibn Omer al-Zamakhshari, الزمخشري(d. 538 A.H./1144 A.D.) on p. 331, Vol. 3, of Al-Fā'iq;
3. Abul-Faraj Abdur-Raḥmān ibn Ali ibn al-Jawzi ابن الجوزي(d. 597 A.H./1201 A.D.),
4. Majd ad-Dīn Abū al-Sa`ādāt Ibn al-Athīr ابن الأثير(d. 606 A.H./1210 A.D.) on p. 273, Vol. 4 of his book titled *An-Niḥāya*,
5. Abul-Faḍl Jamāl ad-Dīn ibn Manẓour ابن منظور(d. 711 A.H./1312 A.D.) on p. 548, Vol. 12 (old edition) of his lexicon titled *Lisān al-`Arab*.

A Brief History of Fadak After Fāṭima's Death:

The motive which prompts us to pursue the history of Fadak and to extract the series of events after it for a period of three centuries from the texts of historical books is to clarify three issues:

a. The truth about the rule of annulment of inheritance from prophets allegedly made by the Holy Prophet ﷺ; in other words, the claim that property of the Holy Prophet ﷺ is part of the public treasury, *baytul-māl*, and belongs to all Muslims. This was claimed by the first caliph, Abū Bakr, and it was rejected by his successors, i.e. by both next caliphs (`Omar and `Othmān), by the Umayyads and the Abbāssids, *all of them*. We must consider that the lawfulness and rightfulness of their caliphate depended on the "correctness" and "lawfulness" of the caliphate of the first caliph and his actions.

b. Imām Ali ibn Abū Ṭālib عليه السلام and the descendants of Fāṭima عليها السلام never had any hesitation regarding the rightfulness and justification of their claim. They emphasized and confirmed that Fāṭima عليها السلام had always been right and that Abū Bakr's claim had always been rejected; they did not yield to false claims.

c. Whenever a caliph made a decision to put Allāh's command into effect, with regard to Fadak, to observe justice and equity and to restore the right to the entitled one in conformity with Islamic rules, he used to return Fadak to the descendants of Fāṭima عليها السلام. `Omar ibn

al-Khaṭṭāb was the most harsh person in depriving Fāṭima عليها السلام of her Fadak estate as he himself later confessed, probably with remorse, thus: "When the Messenger of Allāh صلى الله عليه وآله died, I came along with Abū Bakr to Ali ibn Abū Ṭālib عليه السلام and said, "What do you say about what has been left by the Messenger of Allāh صلى الله عليه وآله?" He replied, "We have the most rights with the Holy Prophet صلى الله عليه وآله." I (`Omar) said, "Even those properties of Khaybar?" He said, "Yes, even those of Khaybar." I said, "Even those of Fadak?" He replied, "Yes, even those of Fadak." Then I said, "By Allāh! We say NO even if you cut our necks with saws" as recorded in *Majma` al-Zawā'id*, Vol. 9, pp. 39 - 40. As it has already been mentioned, `Omar then took the document (deed of ownership) of Fadak and tore it up. But when `Omar became caliph (13 - 23 A.H./634 - 644 A.D.), he gave Fadak back to heirs of the Holy Prophet صلى الله عليه وآله. Discussing the Fadak issue, Yāqūt al-Hamawi (574 - 626 A.H./1178 - 1229 A.D.), the famous historian and geographer, says the following: "When `Omar ibn al-Khaṭṭāb became caliph and gained victories and the Muslims secured abundant wealth (i.e. the public treasury satisfied the caliphate's needs), he made a judgment contrary to that of his predecessor. He gave it (Fadak) back to the Prophet's heirs. At the time, Ali ibn Abū Ṭālib عليه السلام and Abbās ibn Abdul-Muṭṭalib disputed about Fadak."

Ali عليه السلام said that the Holy Prophet صلى الله عليه وآله had bestowed it on Fāṭima عليها السلام during his lifetime. Abbās denied this and used to say, "This was in the possession of the Holy Prophet صلى الله عليه وآله and I have a share in this inheritance." They were disputing this with each other and asked `Omar to settle the case. He refused to judge between them and said, "Both of you are more conscious and aware of your problem; but I only give it [Fadak] to you" (*Mu`jam al-Buldān*, Vol. 4, pp. 238 - 239; *Wafā' al-Wafā'*, Vol. 3, p. 999; *Tahdhīb al-Lughah*, Vol. 10, p. 124; *Lisān al-Arab*, Vol. 10, p. 473; *Tāj al-`Arūs*, Vol. 7, p. 166).

The reason why `Omar and Abū Bakr were trying to seize Fadak was economic and political, not merely a religious one, as the previous episode shows. When the economic and political conditions

of the caliphate improved, and when there was no need for the income obtained from Fadak, `Omar reversed his own decision.

The last part of this historic event has been inserted afterwards to demonstrate the matter of inheritance by the brother or paternal uncle of the deceased when the latter had no sons. This problem is a matter of dispute among Islamic sects. The judicial and jurisprudential discussion is separate from our own goal in the writing of this book. We are only discussing the matter historically.

Abbās had no claim in this case because he had not proven that he had a share in this property, nor did his descendants consider it to be among their own assets even when they [the Abbāsides] became caliphs and were ruling the Islamic lands. They either considered themselves as owners of this estate in their capacity as caliphs, or they used to return it to the descendants of Fātima عليها السلام when they had decided to be just rulers.

When `Othmān ibn `Affān became caliph, following the death of `Omar (23 - 35 A.H./644 - 656 A.D.), he granted Fadak to Marwān ibn al-Hakam, his cousin (see *Al-Sunan al-Kubra*, Vol. 6, p. 301; *Wafā' al-Wafā'*, Vol. 3, p. 1000; Ibn Abul-Hadīd, Vol. 1, p. 198) and this was one of the causes of hostile feelings among the Muslims against `Othmān (*Al-Ma`ārif*, Ibn Qutaybah, p. 195; *Al-`Iqd al-Farīd*, Vol. 4, pp. 283, 435; Abul-Fidā', *Tārīkh,*Vol. 1, p. 168; Ibn al-Wardi, *Tārīkh,* Vol. 1, p. 204) which ended in the rebellion against him and in his murder. "While previously Fātima عليها السلام used to claim it, sometimes as her inheritance and sometimes as a gift (from her father), she was driven away from it (Fadak)," as Ibn Abul-Hadīd has said in *Sharḥ Nahjul-Balāgha*. In this way, Fadak fell into the possession of Marwān. He used to sell its crops, fruits and products for at least ten thousand dinars per year. If in some years its income decreased, this drop was not made public. This was its usual profit till the time of the caliphate of `Omar ibn Abdul-Azīz (in 100 A.H./718 A.D.) (Ibn Sa`d, Vol. 5, pp. 286, 287; Subh al-A`shā, Vol. 4, p. 291).

When Mu`āwiyah ibn Abū Sufyān (41 - 60 A.H./661 - 680 A.D.) declared himself ruler of Syria, he became partner in Fadak with Marwān ibn al-Hakam and others, allotting one third of it to Marwān, one third to `Amr son of `Othmān ibn `Affān, and one third to his own son Yazīd, as if it were their personal property. This was after the death of Imām al-Hassan ibn Ali عليه السلام. "In order to enrage the progeny of the Holy Prophet صلى الله عليه وآله, as al-Ya`qūbi states on p. 199, Vol. 2 of his *Tārīkh*, it remained in the possession of the three above-mentioned individuals till Marwān became monarch for less than a couple of years (64 - 65 A.H./684 - 685 A.D.); he took full possession of it. Then he doled it out to his two sons, Abdul-Malik and Abdul-Azīz. Then Abdul-Azīz doled out his share to his son (`Omar ibn Abdul-Azīz).

When `Omar ibn Abdul-Azīz became caliph (99 - 101 A.H./717 - 720 A.D.) for this shorter period, he delivered a sermon once in which he said, "Verily, Fadak was among the things which Allāh had bestowed on His Messenger and no horse, nor camel was stirred for it (its acquisition)." He mentioned the history of the Fadak case during the past monarchies till he said the following: "Then Marwān [ibn al-Hakam] gave it (Fadak) to my father and to Abdul-Malik. It became mine as well as al-Walīd's and Sulaymān's (Marwān's two sons). When al-Walīd became ruler (86 - 96 A.H./705 - 715 A.D.), I asked him for his share and he gave it to me. I also asked for Sulaymān's share and he, too, gave it to me. Then I gathered the three parts and I possessed no property more dear to me than it. Do testify that I have returned it to its original status (as property of Fātima's descendants)." He wrote to his governor of Medīna, Abū Bakr ibn Muḥammed ibn `Amr ibn Ḥazm, ordering him to carry out what he had declared in this sermon. Then Fadak went back to the possession of the children of Fātima عليها السلام. "This was the first removal of oppression through the returningof Fadak to the children of Ali عليه السلام," Abū Hilāl al-`Askari writes on p. 209 of his work titled *Al-Awā'il*. They possessed it during the rule of `Omar ibn Abd al-Azīz.

When Yazīd ibn Abdul-Malik became caliph (101 - 105 A.H./720 - 724 A.D.), he seized Fadak and they (Ali's children) were again dispossessed, robbed of their property. It fell into the possession of

the children of Marwān ibn al-Hakam, cousin of `Othmān ibn Affān, as it had previously used to be. They passed it from one to another till their authority came to an end. It was then that it passed to the hands of Banū al-Abbās, the Abbāsids or Abbāsides or Abbāsis.

When "Abul-Abbās" Abdullāh as-Saffah became the first caliph of the Abbāsid dynasty (132 - 136 A.H./749 - 754 A.D.), he returned Fadak to the children of Fātima عليها السلام, handing it over to Abdullāh ibn al-Hassan ibn al-Hassan [known as al-Hassan al-Muthanna or al-Hassan II] son of Imām Ali ibn Abū Ṭālib عليه السلام. When "Abū Ja`far" Abdullāh al-Mansūr ad-Dawaniqi (136 - 158 A.H./754 -775 A.D.) became caliph, he confiscated Fadak from the offspring of Imām al-Hassan C. When Muḥammed al-Mahdi, son of al-Manṣūr, became caliph (158 - 169 A.H./775 - 785 A.D.), he returned Fadak to the children of Fātima عليها السلام. Then Mūsa al-Hadi ibn al-Mahdi (169 - 170 A.H./785 - 786 A.D.) and his brother Hārūn ar-Rashīd (170 - 193 A.H./786 - 809 A.D.) confiscated it from the descendants of Fātima عليها السلام. It found itself in the possession of Banū al-Abbās till the time when al-Ma"mūn became caliph (193 - 218 A.H./813 - 833 A.D.). Al-Ma"mūn al-Abbāsi gave it back to the descendants of Fātima عليها السلام in 210 A.H./826 A.D.).

It is narrated through al-Mahdi ibn Sabiq that al-Ma"mūn one day sat to hear the complaints of the people and to judge in their disputes. The first complaint which he received caused him to weep on considering it. When he asked where the defending representative of the children of Fātima عليها السلام daughter of the Holy Prophet 5 was, an old man stood up and came forth. He argued with him about Fadak, and al-Ma"mūn, too, argued till the first won the argument over al-Ma"mūn, as we read on p. 209 of *Al-Awā'il*. Al-Ma"mūn summoned the *faqīhs* and questioned them about the claim of the descendants of Fātima عليها السلام. They narrated to al-Ma`mūn saying that the Holy Prophet 5 gave Fadak to Fātima عليها السلام as a gift and that after the death of the Holy Prophet 5, Fātima عليها السلام demanded Abū Bakr to return it to her. He asked her to bring witnesses to her claim regarding this gift. She brought Ali, al-Hassan, al-Hussain عليهم السلام and Umm Ayman رضي الله عنها as her witnesses. They testified in the case in her favor. Abū

Bakr rejected their testimony. Then al-Ma"mūn asked the *faqīhs*: "What is your view about Umm Ayman?" They replied, 'she is a woman to whom the Holy Prophet 5 testified that she is a resident of Paradise." Al-Ma"mūn disputed at length with them and forced them to accept his argument. They finally confessed that Ali, al-Hassan, al-Hussain عليهم السلام and Umm Ayman رضي الله عنها had testified only to the truth. When they unanimously adopted this stand, he restored Fadak to the descendants of Fātima عليها السلام as we read on pp. 195-96 of Vol. 3 of the famous history book, *Tārīkh*, by the earliest historian, al-Ya`qūbi.

Then al-Ma"mūn ordered the Fadak estate to be registered as the property of the descendants of Fātima عليها السلام. Once it was registered, al-Ma"mūn signed the deed in person. Then he wrote a letter to his governor in Medīna, Quthām ibn Ja`far, as follows:

"Be informed that Imām Ali ibn Abū Ṭālib عليه السلام, exercising the authority vested on him by the divine religion as the caliph, successor and kinsman of the Holy Prophet 5, considered himself more worthy of following the precedent of the Holy Prophet 5 and of carrying out his commands. And (the chief is more entitled) to restore to the rightful persons any endowment gifted by the Holy Prophet 5 or anything which the Holy Prophet 5 had gifted to anyone. The success and safeguarding of Imām Ali ibn Abū Ṭālib عليه السلام is done by Allāh, and he is particularly anxious to act in a way which will win the pleasure of the Almighty for him. Verily, the Holy Prophet 5 had gifted the estate of Fadak to his daughter, Fātima عليها السلام. He had transferred its ownership to her. It is a clear and an established fact. None of the kindred of the Holy Prophet 5 has any difference of view in this regard. Fātima عليها السلام always claimed that which was more worthy (to be justified) than the person (Abū Bakr) whose word was accepted. Imām Ali ibn Abū Ṭālib عليه السلام considers it right and proper to restore Fadak to the heirs of Fātima عليها السلام. He will hereby win nearness to Allāh Almighty by establishing His justice and right. It will win the appreciation of the Holy Prophet 5 by carrying his commandments into effect. Imām Ali ibn Abū Ṭālib عليه السلام

has commanded that this restoration of Fadak should duly be registered. This command should be transmitted to all officials.

"As it was a custom to proclaim on every annual *hajj* gathering after the death of the Holy Prophet 5, anyone to whom the Holy Prophet 5 had promised by way of a gift or a present should come forward. His statement will be accepted and the promise will thus be fulfilled. Certainly, Fātima عليها السلام had a superior right to have her statements accepted in the matter of the gifting of Fadak by the Holy Prophet 5 to her.

"Verily, Imām Ali ibn Abū Ṭālib عليه السلام has commanded his servant, Mubarak al-Tabari, to restore Fadak to the descendants of Fātima عليها السلام the daughter of the Holy Prophet 5, in all its borders, rights and servants attached thereto, cereal crops and other things.

"The same has been restored to Muḥammed ibn Yaḥya ibn al-Ḥassan ibn Zaid ibn Ali ibn al-Ḥussain ibn Ali ibn Abū Ṭālib عليه السلام and Muhḥmmed ibn Abdullāh ibn al-Ḥassan ibn Ali ibn al-Ḥussain ibn Ali ibn Abū Ṭālib عليه السلام.

"Imām Ali ibn Abū Ṭālib عليه السلام appointed both of them as agents representing the owners of the lands:the heirs of Fātima عليها السلام. Be then informed that this is the view of Imām Ali ibn Abū Ṭālib عليه السلام and that Allāh has inspired him to obey the order of Allāh and to win His pleasure and the pleasure of the Holy Prophet 5. Let also your subordinates know this. Behave towards Muḥammed ibn Yaḥya and Muḥammed ibn Abdullāh in the same manner as you used to behave towards Mubarak al-Tabari. Help them both in everything which has anything to do with its flourishing and prosperity, its improvement in abundance of cereals by Allāh's will, and that is the end of the matter."

This document was dated Wednesday, two nights past Dhul-Qi`dah, of the year 210 A.H. which coincided with February 14, 826 A.D.[1]

During the period of al-Ma"mūn's government, Fadak was in the possession of Fātima's descendants. This continued during the caliphate of al-Mu`tasim (218 - 227 A.H./833 - 842 A.D.) and that of al-Wathiq (227 - 232 A.H./842 - 847 A.D.).

When Ja`far al-Mutawakkil became caliph (232 - 247 A.H./847 - 861 A.D.), the one among them who was marked as an arch-enemy of the progeny of the Holy Prophet 5, both of those alive and of those dead, gave the order to again confiscate Fadak from the descendants of Fātima ﷺ. He seized it and gave it to his poet Harmalah al-Hajjām (the cupper). After the death of al-Hajjām, he gave it to al-Bāzyār (the falconer, a native of Tabaristan), according to *Kashf al-Ghumma*, Vol. 2, pp. 121 - 122; *Bihār al-Anwār* [1st old ed.], Vol. 8, p. 108 and *Safīnat al-Bihār*, Vol. 2, p. 351. Abū Hilāl al-`Askari stated that his name was Abdullāh ibn `Omar al-Bazyar and added: "... And there were in it (Fadak) eleven date-palm trees which the Holy Prophet 5 had planted with his own hands. The descendants of Abū Ṭālib used to pick these dates. When pilgrims (*hujjaj*) entered Medīna, these descendants donated the dates to them. Through this, they received a considerable return. This news reached al-Mutawakkil. He ordered Abdullāh ibn `Omar to pick the produce and to squeeze it into juice. Abdullāh ibn `Omar sent a man named Bishr ibn Umayyah ath-Thaqafi who squeezed the produce into juice. It was reported that he made it into wine..., *Astaghfirullāh*"! It had not reached Basra, on its way to this Mutawakkil despot, before decaying. By then al-Mutawakkil was killed, as we read on p. 209 of *Al-Awā'il*. When al-Mutawakkil was killed and al-Muntasir (his son) succeeded him (247 - 248 A.H./861 - 862 A.D.), the latter issued an order to restore Fadak to its rightful owners, the descendants of al-Hassan and al-Hussain C, awarding grants to them in order to mitigate them. This took place in 248 A.H./862 A.D. according to the following references:*Fath al-Buldān*, Vol. 1, pp. 33 - 38; *Mu`jam al-Buldān*, Vol. 4, pp. 238 - 240; *Tārīkh*, al-Ya`qūbi, Vol. 2, p. 199; Vol. 3, pp. 48, 195 - 196; *Al-Tārīkh Al-Kāmil*, Ibn al-Athīr, Vol. 2, pp. 224 - 225; Vol. 3, pp. 457, 497; Vol. 5, p. 63; Vol. 7, p. 116; *Al-`Iqd al-Farīd*, Vol. 4, pp. 216, 283, 435; *Wafā' al-Wafā'*, Vol. 3, pp. 999 - 1000; Ibn Sa`d, *Al-Tabaqāt al-Kubra*, Vol. 5, pp. 286 - 287; *Tārīkh al-Khulafā'*, pp. 231

- 232, 356; *Murūj al-Dhahab*, Vol. 4, p. 82; *Sīrat `Omar ibn Abdul-Azīz*, Ibn al-Jawzi, p. 110; *Subh al-A`shā*, Vol. 4, p. 291; *Jamharat Rasa"il al-`Arab*, Vol. 2, pp. 331 - 332; Vol. 3, pp. 509 - 510; *A`lām an-Nisā'*, Vol. 3, pp. 1211 - 1212; Ibn Abul-Hadīd, *Sharḥ Nahjul-Balāgha*, Vol. 16, pp. 277 - 278; *Al-Awā'il*, p. 209; *Kashf al-Ghumma*, Vol. 2, pp. 120 - 122; *Bihār al-Anwār*, Vol. 8, pp. 107 - 108.

It seemed that Fadak was re-seized from the descendants of Fātima عليها السلام after the death of Abdul-Nāsir "al-Muntasir Billāh", which took place in 248 A.H./862 A.D., because "Abul-Hassan" Ali ibn Isa al-Irbili (d. 692 A.H./1293 A.D.) stated that al-Mu`tadid (279 - 289 A.H./892 - 902 A.D.) returned Fadak to the descendants of Fātima عليها السلام. Then he mentioned that al-Muqtafi (289 - 295 A.H./902 - 908 A.D.) seized it from them. It is said also that al-Muqtadir (295 - 320 A.H./908 - 932 A.D.) returned it to them (to the descendants of Fātima [Ø¹]), according to *Kashf al-Ghumma*, Vol. 2, p. 122; *Bihār al-Anwār*, Vol. 8, p. 108 and *Safīnat al-Bihār*, Vol. 2, p. 351.

After this long period of re-seizing and restoring, Fadak was returned to the possession of the usurpers and their heirs. It seems there is no further mention that such changing hands was ever made in history, and the curtain fell. "Is it then that the judgment of (the times of pagan) ignorance that they desire? And who (else) can be better than Allāh to judge for a people of assured faith?" (Qur"ān, 5:50).

QUR'ĀN: THE GREATEST MIRACLE

Linguistically, a "miracle is the inability, incapability, or inimitability. One who is capable of effecting something which nobody else can effect is the doer of a miracle. None other than Allāh Almighty is capable of doing so. He, and only He, is the One Who decrees, Who manifests His might over others, including, of course, the natural phenomena and the cosmos at large. A miracle, hence, is something which others deem as extra-ordinary and it challenges them to duplicate it, to imitate it. A miracle is something that challenges what is already established, proving what is out of the ordinary, violating the rules of normalcy.

Consider the miracles of the *isra* (the night journey from Mecca to Jerusalem) and *mi`raj* (ascension to the heavens). It is one of the most glorious of all miracles, one which only Muḥammed ﷺ enoyed, becoming the only human being ever to be raised so high. Even arch-angel Gabriel, on reaching the farthest lote-tree, could not advance when Muḥammed ﷺ asked him to. "If I advance, I will be burnt [*ahtariq*]; if you advance, you will be able to penetrate [*takhtariq*, pierce through] where nobody else has ever gone. The light of the Almighty, Praised be His Name and Glorified, in that spot was so intense that even the greatest of His angels, namely Gabriel, could not withstand it. How could the Messenger of Allāh ﷺ travel, all alone and during part of the evening, the lengthy distance from Mecca to Jerusalem without any means of transportation? How could he, moreover, traverse the domain of the heavens and physically go through all these barriers and distances, leaving the earth without a plane, a spaceship, or a rocket? Rather, how can this Messenger describe in minute detail all what he saw in the seven heavens in one single night, his observations, and the places he reached? Is there any human being who can refute his description or contest his statements, or falsify what he brought? Actually, even the spaceships launched nowadays to relatively limited distances, compared to the distance the Messenger of Allāh ﷺ had reached when he went through the seven heavenly strata, are liable to develop technical malfunctions which sometimes force them to postpone their launch.

The Holy Qur'ān remains the eternal miracle of our prophet Muḥammed ﷺ, one whereby he challenged the jinns and mankind to produce a book like it, or a chapter, or even ten fabricated "verses. This happened when just about everyone was a genius in mastering the language. Yet none was able to face this challenge; so, the Arabs resorted to fighting the prophet once, and once to offering him position and wealth.

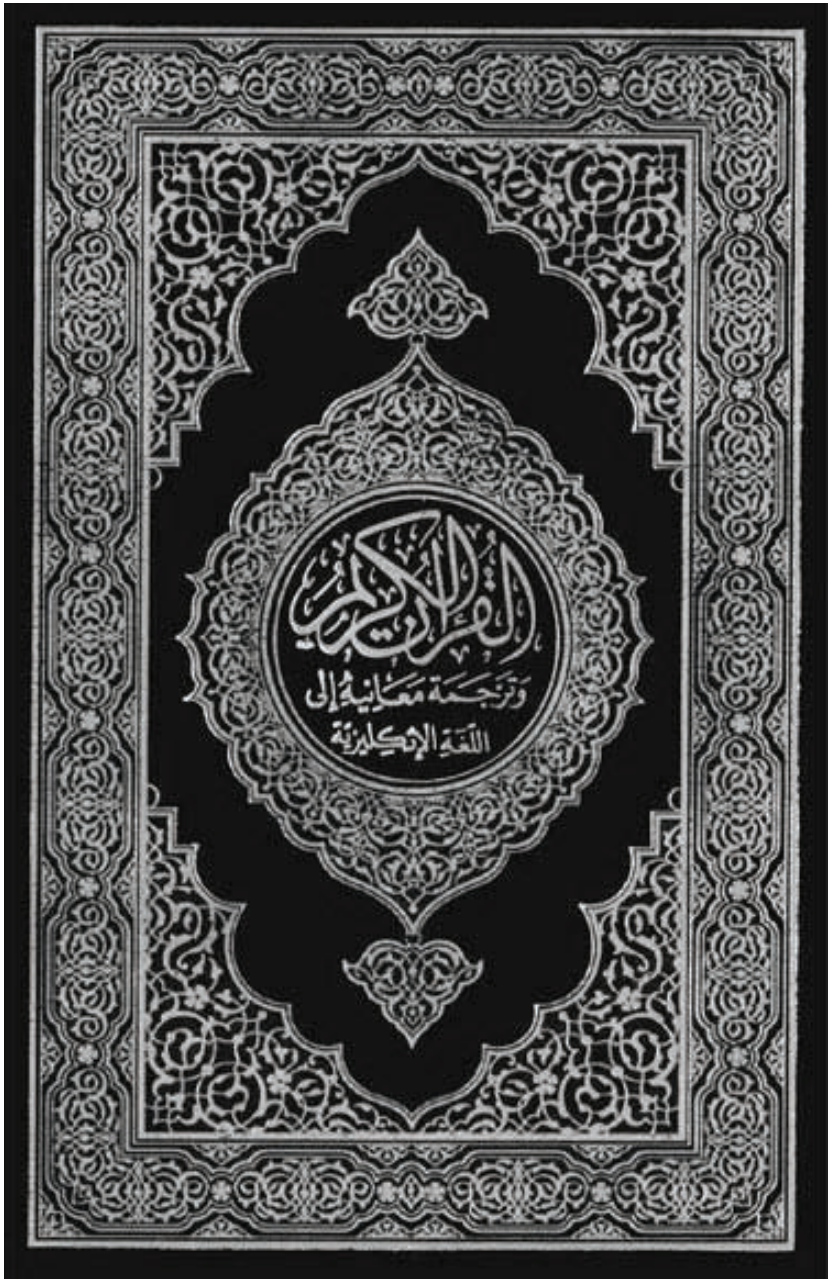
The Holy Qur'ān is a miracle in the full sense of the word:

﴿ وَقَالُوا: لَوْلا أُنزِلَ عَلَيْهِ آيَاتٌ مِّن رَّبِّهِ؛ قُلْ: إِنَّمَا الآيَاتُ عِندَ اللَّهِ، وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ ۞ أَوَلَمْ يَكْفِهِمْ أَنَّا أَنزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَى عَلَيْهِمْ؟ إِنَّ فِي ذَلِكَ لَرَحْمَةً وَذِكْرَى لِقَوْمٍ يُؤْمِنُونَ ﴾

And they say: Why are no Signs (miracles) sent down on him from His Lord? Say: The Signs are only With Allāh, and I am only a plain warner. Is it not enough for them that We have revealed to you the Book which is recited to them? Most surely there is mercy in this and a reminder for people who believe. (Qur'ān, 29:50-51)

The Holy Qur'ān was the evident miracle which sufficed all mankind as proof testifying to the truth of the message brought by Muḥammed ﷺ. Every syllable in it is a miracle by itself: "Say: If men and jinns should join (forces) together bring the like of this Qur'ān, they will never be able to bring the like thereof, even if some of them were to aid the others. and certainly We have explained for men in this Qur'ān every kind of similitude, but most men do not consent to aught but denying (Qur'ān, 17:88-89).

No human being can ever be acquainted with all the knowledge embedded in the Holy Qur'ān, for it is the speech of the Almighty, the Praised and the Glorified One, Who has said, "Say: If the sea were ink for the words of my Lord, the sea would surely be consumed before the words of my Lord are exhausted even if We were to bring the like of it and add thereto (Qur'ān, 18:109).


القرآن الكريم
وترجمة معانيه إلى
اللغة الإنكليزية

There are miracles in the Holy Qur'ān which are continuous, perpetual, eternal, ever present, impressing one generation after another: each generation will by itself discover the miracles of this Book and may come to know that the miracles of the Holy Qur'ān never end, nor will its wonders.

All the miracles which violated the laws of nature and whereby Allāh strengthened His messengers and prophets had taken place within the sphere of the earth, and they are now no more. But the Almighty revealed to this messenger, Muḥammed ﷺ, the most enduring of all miracles, one that will always shine through each and ever age and time, thus granting him the very uppermost kingdom of the heavens. Other heavenly books have been distorted, altered, tampered with, yet nobody can ever attribute the same to the Holy Qur'ān. This by itself is indeed a miracle.

Allāh Almighty has said in the Holy Qur'ān, "We will soon show them Our Signs in the universe and in their own selves till it becomes quite clear to them that it is the truth (Qur'ān, 41:53). Its challenge, and the fact that it tears down the veil separating us from the future, is another difficult front which the enemies of Allāh have to face. Its knowledge of the future may be divided into two time periods: 1) the present and the near future, which is not distant from the time when the Holy Qur'ān was revealed, and 2) the distant future.

Let us deal with these stages in a little more detail.

1) The Present and the Near Future
The Holy Qur'ān states,

بسم الله الرحمن الرحيم

﴿ الم ۞ غُلِبَتِ الرُّومُ ۞ فِي أَدْنَى الأَرْضِ، وَهُم مِّن بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ ۞ فِي بِضْعِ سِنِينَ؛ لِلَّهِ الأَمْرُ مِن قَبْلُ وَمِن بَعْدُ؛ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ ۞ بِنَصْرِ اللَّهِ؛ يَنصُرُ مَن يَشَاء، وَهُوَ الْعَزِيزُ الرَّحِيمُ ﴾

Aleef, Lam, Meem. The Romans have been vanquished, in a near land, and

they, after being vanquished, shall be the vanquishers, within a few years. To Allāh belongs the command before and after, and on that day the believers shall rejoice, with the help of Allāh; He helps whomsoever He pleases, and He is the Mighty, the Merciful. (Qur'ān, 30:1-5)

Could prophet Muḥammed ﷺ predict the result of a war that would be waged between two giant nations of that period of time, namely the Romans and the Persians, after a few years, and can the leader predict the fate of a war and guarantee the victory of one army over another? Let us suppose that the Romans had lost the war after a few years, and that the Persians were the victors; what would the fate of the Holy Qur'ān then be? In that case, the Holy Qur'ān would have committed a grievous error if the Romans had been defeated; so, how can the Messenger of Allāh, Muḥammed ﷺ, put all the creed of Islam and the fate of the truthfulness of the Holy Qur'ān in jeopardy just like that, making statements like these and asserting that the Romans will defeat the Persians? But he is not the one who is doing that; it is the Almighty Who is saying so. The reader has already come across the reference to this incident in chapter dealing with Khadīja.

2) A Challenge During the Time of the Prophet

The nature of this type of challenge is that it confronted the unbelievers, including Abū Lahab, may Allāh condemn him, who disbelieved and ferociously fought the Islamic call. The Almighty, because of that, revealed the following verses about Abū Lahab:

بسم الله الرحمن الرحيم

﴿ تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ۞ مَا أَغْنَى عَنْهُ مَالُهُ وَمَا كَسَبَ ۞ سَيَصْلَى نَارًا ذَاتَ لَهَبٍ ۞ وَامْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ۞ فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ﴾

Perdition overtake both the hands of Abū Lahab, and he will perish. His wealth and what he earns will not avail him. He shall soon burn in a fire that flames, and his wife (too), the bearer of (fire) fuel, on her neck (there shall be) a halter of a strongly twisted rope. (Qur'ān, 111:1-5)

When these verses were revealed, Abū Lahab was still alive, and he

never retreated from his disbelief; so, what stopped him from retreating and claiming to embrace the faith? What could the consequences of a mistake like that have been? But these verses are not statements made by Prophet Muḥammed ﷺ; rather, they express the speech of Muḥammed's Lord which suffers no alteration. The Qur'ān's facts can never be changed simply because it challenges all times till the Day of Judgment.

There is another fiery challenge which puts an end to any confusion, forcing the unbelievers to recognize the fact that there is no doubt in this speech, the speech of Allāh, the One and Only God, and that it is capable of facing the unknown regarding the past, the present, and the future. This additional challenge is embedded in the verses saying,

﴿ لَتَرْكَبُنَّ طَبَقًا عَن طَبَقٍ ﴾

You will most certainly ride in a stratum (of sphere) over a stratum. (Qur'ān, 84:19)

This statement was made more than one thousand four hundred and fifty years ago when there were no planes, rockets, space ships, nor attempts to probe the earth's outer sphere, and when means of transportation were confined to riding the backs of animals. Allāh, Glory and Praise are His, has included in His miracle called the Holy Qur'ān many cosmic mysteries in order to give the Holy Qur'ān the chance for a continuous output till the time of the Hour, and so that each generation may derive such an output from the Holy Qur'ān. This is a cosmic verse, and "till it becomes clear to them that it is the truth means till they realize that the Holy Qur'ān is the truth revealed by Him. Thus can we indicate that cosmic wonders will come in harmony with the verses of the Holy Qur'ān. The statement: "We will soon show them Our Signs [or miracles, *āyat*] conveys the meaning that Allāh Almighty will reveal to us the wonders and mysteries of the universe, and these can be demonstrated to both believers and non-believers alike "till it becomes clear to them that it is the truth. This "truth has shattered the veils of the future, testifying to the truth of the Holy Qur'ān and to its being the speech of the

Lord of the Worlds.

Thus were the verses of Sūrat al Inshiqaq come to state:

﴿ وَالْقَمَرِ إِذَا اتَّسَقَ ۞ لَتَرْكَبُنَّ طَبَقًا عَن طَبَقٍ ۞ فَمَا لَهُمْ لا يُؤْمِنُونَ؟ ۞ وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لا يَسْجُدُونَ؟ ۞ بَلِ الَّذِينَ كَفَرُواْ يُكَذِّبُونَ ۞ وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ ۞ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ ۞ إِلاَّ الَّذِينَ آمَنُواْ وَعَمِلُواْ الصَّالِحَاتِ، لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴾

By the moon when it grows full, you will most certainly ride one stratum (of sphere) after stratum. But what is the matter with them that they do not believe, and when the Qur'ān is recited to them, they do not prostrate? Nay! Those who disbelieve belie the truth. and Allāh knows best what they hide; so announce to them a painful punishment, except those who believe and do good deeds; for them there is a reward that shall never be cut off. (Qur'ān, 84:18-25).

The Almighty and the Praised One promised the humans that they would "ride one stratum (of sphere) after stratum, that is, that they would be able to traverse the universe and move from one spheric orbit to another. This is quoted from the *tafsir* (exegesis) of Ibn Abbās in his book *Al Miqyas li Ibn Abbās*... Clearly it refers to space exploration; so, where did Prophet Muḥammed ﷺ obtain this knowledge from?! Airplanes have now become a reality, and they are traversing the air layers, moving humans from one layer to another, while space crafts are now moving them from one sphere, orbit stratum or pathway, to another.

Let us bring a Qur'ānic challenge, a miracle in the breach of the veils separating us from the future. This challenge speaks to those who profess knowledge. In it, the Holy Qur'ān proves to them that they do not know anything except what Allāh has enabled them to know, that none has taught them other than Allāh Almighty, the One Who knows the unknown, and that the Holy Qur'ān is His speech which falsehood cannot approach at all. In Sūrat al Dukhān (Smoke) we read,

بسم الله الرحمن الرحيم

﴿ حم ۞ وَالْكِتَابِ الْمُبِينِ ۞ إِنَّا أَنزَلْنَاهُ فِي لَيْلَةٍ مُّبَارَكَةٍ إِنَّا كُنَّا مُنذِرِينَ ۞ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ۞ أَمْرًا مِّنْ عِندِنَا إِنَّا كُنَّا مُرْسِلِينَ ۞ رَحْمَةً مِّن رَّبِّكَ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ۞ رَبِّ السَّمَاوَاتِ وَالأَرْضِ وَمَا بَيْنَهُمَا إِن كُنتُم مُّوقِنِينَ ۞ لا إِلَهَ إِلاَّ هُوَ يُحْيِي وَيُمِيتُ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الأَوَّلِينَ ۞ بَلْ هُمْ فِي شَكٍّ يَلْعَبُونَ ۞ فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاء بِدُخَانٍ مُّبِينٍ ۞ يَغْشَى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ ۞ رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ ۞ أَنَّى لَهُمُ الذِّكْرَى وَقَدْ جَاءَهُمْ رَسُولٌ مُّبِينٌ ۞ ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوا مُعَلَّمٌ مَّجْنُونٌ ۞ إِنَّا كَاشِفُوا الْعَذَابِ قَلِيلا إِنَّكُمْ عَائِدُونَ ۞ يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى إِنَّا مُنتَقِمُونَ ﴾

Hā, Meem. I swear by the Book that makes (the truth) manifest. Surely we revealed it on a blessed night; surely We are ever warning; therein every wise affair is made distinct. A command from Us; surely We are the senders (of apostles), a mercy from your Lord; He is the Hearing, the Knowing, the Lord of the heavens and the earth and what is between them, if you believe. There is no god but He; He gives life and causes death, your Lord and the Lord of your fathers of yore. Nay! They are in doubt; they sport. Keep waiting, therefore, for the day when the heavens brings an evident smoke that shall overtake men; this is a painful punishment. Lord! Remove from us the punishment; surely we are believers. How shall they be reminded, and there came to them an Messenger making (the truth) clear, yet they turned their backs on him and said: One taught (by others), a madman? Surely We will remove the punishment a little (but) you will surely return (to evil). On the day when We seize (them) with a most violent seizing, surely We will then inflict retribution. (Qur'ān, 44:1-16)

Allāh Almighty is saying here that the Holy Qur'ān is the speech of the Creator, Allāh, Glory to Him and all Praise, which He revealed to His Messenger Muḥammed ﷺ in a blessed night in order to warn all people, and so that He may determine in it every decree of what will come to pass. To the skeptics who doubted the truth in the Message revealed to Muḥammed ﷺ does the Lord of Dignity and Honor, the Praised One, say, through His servant and Messenger our master Muḥammed ﷺ, "Keep waiting, therefore, for the day when the heavens brings an evident smoke that shall overtake men (Qur'ān, 44:10-11). The Prophet, in a tradition dealing with the signs denoting the approach of the Day of Judgment, is quoted saying, "The first of such signs is the smoke [referred to in these verses]. He was asked what smoke it would be. He said, "It will cover the east of

the earth and the west; it will remain for forty days and nights. It will affect the believer just as a cold [catarrh] affects him. As to the unbeliever, he will feel as though he is intoxicated; it [smoke] will come out of his nostrils, ears and rear ends. Imām J`fer as-Sādiq is quoted saying, "There will be smoke that will overwhelm both ends of the earth, causing the death of two thirds of the world population. This smoke is now said to be caused by the explosion of nuclear and hydrogen bombs and poison gases. The word "evident in this verse means it can be easily seen and identified. It will cover all people and fill the earth. It will be, as the verse describes it, "a painful punishment. How it will punish people is explained above by the *hadīth* of the Prophet, that is, it will come out of the nostrils, ears and rear ends of the unbelievers, and they [two thirds of the world population] will all perish.

Just as it defied the past and the future, the Holy Qur'ān defied the present as well, putting the creation in a state of puzzlement, giving them the choice either to submit and recognize the Power of Allāh Almighty and the admission that His speech which He revealed to His servant and Messenger Muḥammed ﷺ is the truth from Allāh, or to remain in their stubbornness and disbelief and renunciation of the truth and thus continue straying; the truth is veiled from their visions and hearts.

Is there another example which we can bring about the Holy Qur'ān defying the present? Yes, there is. There are many examples for these challenges in the Holy Qur'ān, challenges of our present time; this one is a challenge regarding the creation of humans. Allāh Almighty says in the Holy Qur'ān, "So let man consider what he is created of. He is created of water pouring forth, coming from between the back and the ribs. Most surely He is able to return him (to life) (Qur'ān, 86:5-8), and He also said, "We certainly created man of an extract of clay, then We made him a small seed in a firm resting-place, then We made the seed a clot, then We made the clot a lump of flesh, then We made in the lump of flesh bones, then We clothed the bones with flesh, then We caused it to grow into another creation; so, blessed be Allāh, the best of creators (Qur'ān, 23:12-15). Is there any description of our creation more eloquent than this

one? Is there any among the creation of Allāh who can alter this sequence in our creation? Is there anyone who can change the way humans are born, and is there any human who can escape these stages? If anyone is capable of doing so, then we will say that the above is the speech of humans. But if all human beings are unable to come into this world in any way other than the one stated in these verses, then it is the speech of the Almighty, the Creator of creation, the Lord of the Worlds. So Praise be to Allāh and Exalted is He above what they describe.

Let us now quote these verses: "Every soul shall taste of death (Qur'ān, 3:185), "Wherever you may be, death will overtake you, though you may be in lofty towers (Qur'ān, 4:78). This by itself is a challenge Allāh Almighty includes in the Holy Qur'ān, He Who decreed death to His creation, for who among the humans can run away from death? Are these verses the speech of humans? Does this challenge end at any period of time?

Now it is time to delve into the heart of the major topic in order to prove that the Holy Qur'ān is the miracle of miracles. The above is only an introduction.

The majority of Muslim scholars are of the view that the Holy Qur'ān, in its entirety, in the rules and regulations it contains, and in its order and organization, wisdom, eloquence and clarity, and because of the legislation it contains, the news of the unseen, and due to other considerations, is, indeed, a miracle the like of which mankind is unable to produce. There are many proofs in and aspects of the miraculous nature of the Holy Qur'ān embedded in the Book itself. One such miraculous aspect is its logic and eloquence; it tells about the unseen, its legislative miracle, its scientific miracles in their various forms such as the medical, cosmic, geographical, physical, numerical, informative and many other aspects.

Among the miraculous aspects of the Holy Qur'ān is the fact that no other book, religious or secular, has ever received as much attention as the Holy Qur'ān. Since its revelation, Muslims learned its verses and chapters by heart, taking time and effort to explain them and

record what the Messenger of Allāh ﷺ has commented in their regard and what other scholars of exegesis have. As time passed by, a new class of scholars of exegesis was created, and books were written by commentators. There are now books dealing with verses with a fixed meaning, and with verses whose meaning is similar, and other studies dealing with the causes of revelation, and other classifications dividing the Qur'ānic chapters into either Mecci or Medeni, and studies dealing with the arts of its recitation, and books in the methods of its reading, and others in its miraculous aspect. Books have been authored dealing with the grAmmār of the language of the Holy Qur'ān, others with its imagery, and yet others computing its verses and dividing its chapters and *hizb*s, the half and the quarter of the latter, in addition to books classifying which verses abrogate others and which verses are abrogated. There are linguistic studies confined to the study of the Holy Qur'ān, to its eloquence, organization, clarity of argument and the meanings of words and diction, the tribal accents in its recitation, and the virtues of its chapters and the rewards of reciting it, and the etiquette of such recitation. The attention paid to the Holy Qur'ān reached the degree that its words and letters were computed and the ratio between these words and letters, verses, and chapters, was determined. In Medīna, there is a manuscript the date of whose writing dates in the first Hijri century. It quotes a group of scholars explaining how they were computing the letters of the Holy Qur'ān using barley grains and recording their statistics in a small dissertation placed among old containers preserved till the present time. The dissertation contains the total number of the verses and letters, and the total number of characters in the Holy Qur'ān, in addition to other statistics.

All this proves the care past generations have paid the text of the Holy Qur'ān, and this is what al-Qurtubi has said, quoting Salam Abū Muḥammed al-Hamani saying, "Scholars and those who knew the Holy Qur'ān by heart assembled, and I was among them, so we computed, and we were of the consensus that the Holy Qur'ān contains three hundred and forty thousand, seven hundred and forty letters (340,740). Where do we reach if we divide this figure by half? We found out that half the text of the Holy Qur'ān will be marked at the word *fal yatalattaf* in chapter of the Cave, *al-Kahaf*,

Chapter 18. Then we wondered where we would reach if we were to divide the text to three equal parts. We found out that the beginning of the first third ends at the end of one hundred verses of Chapter Barā'a (or Tawbah, Chapter 9), the second third of it is marked at the end of one hundred and one verses of the Poets Chapter, *al Shu`ara'*, Chapter 26, and the last third comprises the rest of the Holy Qur'ān. Then we divided it to seven parts according to the total number of its characters, and we found out the following:

1) The first is marked by the *dal* in "So of them is he who believes in him and of them is he who turns away...[*sadd*] (Qur'ān, 4:55);
2) The second is marked by the *ta* in "... their deeds are null [*habitat*] (Qur'ān, 7:147);
3) The third is marked by the *aleef* in "its food [*ukuluha*] and shades are perpetual (Qur'ān, 13:35);
4) The fourth is marked by the *aleef* in "And for every nation We appointed acts of devotion [*mansakan*] (Qur'ān, 22:34);
5) The fifth is marked by the *ha* in "And it does not behove a believing man nor a believing woman... [*mu`minah*] (Qur'ān, 33:36);
6) The sixth is marked by the *waw* in "... those who entertain evil thoughts about Allāh (Qur'ān, 48:6);
7) The seventh is the remnant of the Holy Qur'ān.

The first of its quarter is the conclusion of Chapter al An`am, the second is in chapter al-Kahaf, the third is at the conclusion of Chapter al-Zumar, and the last is the remnant of the Holy Qur'ān.

A review of the past fourteen centuries or more during which Islam was fought with various norms of wars in which different nations on earth participated, using every possible weapon with the exception of accepting the challenge, proves that all those opponents proved their inability to face the challenge of the Holy Qur'ān. The only perfect definition of the Holy Qur'ān can be found only in the Holy Qur'ān itself, and nobody can attain such knowledge except those who are endowed with knowledge and whose breasts Allāh Almighty has expanded for such a task, enabling them to comprehend and absorb such knowledge.

The Holy Qur'ān is a miracle in everything it contains. Each of its meanings is a miracle by itself. The venues of its meanings, that is, its expressions, are miracles, too. Its meaning when combined with the expression will provide the meaning of its diction. The diction of the Holy Qur'ān, in the way it is arranged, is a miracle among other miracles that make it the greatest miracle of all. Its words give us clear and shining details about its being a miracle. The number of times Qur'ānic words are repeated throughout the Holy Qur'ān is a miracle, too. The number of times these words are repeated harmonizes with the number of times other words, which either agree with or oppose, contrast or contradict them, are repeated. The number of times its words are repeated carries a miracle by itself. Also, the characters of the Holy Qur'ān, when repeated a certain number of times, contains a dazzling miracle, making its miracle not only by its sacred verses and the miraculous meanings they contain, the principles and bases of equity they carry, and the knowledge of the unknown, but the very number of times by itself. The number of times a particular character is repeated is also miraculous.

The phenomenon of numerical inimitability of the Holy Qur'ān is not something newly discovered; rather, it carries a historical extension. Researchers studying the knowledge of the Holy Qur'ān had already been keen to it. They observed the fact that when certain characters or words are repeated a certain number of times, they will then carry a particular message. They also tried to discover the secret of the relationship between those numbers and the meanings of words, for the posterity had already noticed the single characters at the beginning of some chapters and came to know that their repetition carried certain meanings.

Among the aspects of the miracle of numeric inimitability of the words of the Holy Qur'ān is that it contains 51,900 words, and most words start with the *hamza*, totalling 8,310, that is, 16% of its total, almost one sixth of the Holy Qur'ān. Next to it are those that start with the "qaf, numbering 4,086, that is, 8.3% of the total. Following that are words that start with the "kaf, totalling 3,878, that is, 7.5% of the total, followed by those that start with "`ayn, numbering 3,788, that is, 7.3%. After that come those that start with the "ra,

numbering 3,293, that is 6.3% of the total, followed by those that start with the “noon, totalling 2,936, that is, 5.7% of the total. Other characters follow in that order and they all end with the “tha. If we were to count all the words that start with the first of the latter characters, we would find their total to be 26,021. This means that more than half the words in the Holy Qur’ān start with one such character.

This represents a humble amount of information to help the reader to realize the knowledge which Allāh Almighty has embedded within the Holy Qur’ān, the knowledge which neither scholar nor *faqeeh*, no matter who he may be, and no matter in what period of time he lived or lives, can be familiar in all the wonders and miracles of the Holy Qur’ān. The Qur’ān's miracles shall never cease to manifest themselves till the Day of Judgment. This is not according to the decision of a human but is due to the Might of the Almighty Who has pledged saying, “We will show them Our Signs in the universe and in their own selves [and continue to do so] till it becomes quite clear to them that it is the truth (Qur’ān, 41:53). This is the command of Allāh Almighty, and nobody can argue about His command; so, let us try to familiarize ourselves with a portion of the miracles contained in the Holy Qur’ān as much as Allāh wishes to make us acquainted.

The word "Iblis”, which means "the one whom Allāh has condemned”, is repeated in the text of the Holy Qur’ān eleven times; reference to seeking refuge with Allāh against him is also repeated eleven times.

The word *museeba*, catastrophe, calamity, or tragedy, and its derivatives are all repeated 75 times, while the word *shukr*, thanks-giving [that is, thanking the Almighty], is repeated also 75 times. The word *dunya*, the life in this world, is repeated 115 times, while the word *akhira*, the life hereafter, is repeated also 115 times. The word *israf*, extravagance, and its derivatives are all repeated 23 times, so are the words *sur'a*, haste, and its derivatives. The word *malaika*, angels, is repeated 88 times, so is the word *shāyateen*, devils, and its derivatives. The word *sultan*, ruler, and its derivatives

are repeated 37 times, so is the word *nifaq*, hypocrisy. The word *harr*, heat, is repeated four times, so is the word *bard*, coolness or chill.

The word *harb*, war, and its derivatives are all repeated six times, so is the word *asra*, captives, and its derivatives. The word *hāyat* and its derivatives are repeated 145 times, so is the word *mawt*, death, and its derivatives.

The verb *qalo*, they said, referring to people, is repeated 332 times, whereas the order *qul*, say, coming from the Almighty, is repeated a likewise number of times. The word *sHayyi'at*, wrong deeds, is repeated 180 times, so is the word *salihat*, good deeds. The word *rahbah*, awe or fear, and its derivatives are all repeated eight times, so is he word *raghbah*, desire or will. The word *naf`*, profit or gain, is repeated 50 times, so is the word *fasad*, corruption. The word *nas*, people, is repeated 368 times, so is the word *rusul*, messengers. The word *asbat*, chiefs, is repeated 5 times, so is the word *hawariyyoon*, disciples.

The word *jahr*, declaration, and its derivatives are all repeated sixteen times, so is the word *`alaniyah*, openly, and its derivatives. The word *jaza'*, reward, and its derivatives are all repeated 117 times; the number of times the word *maghfira*, forgiveness, and its derivatives is twice that many, 234. The word *zalalah*, misguidance, and its derivatives are all repeated 191 times; the number of times the word *āyat*, Signs or miracles, is 382, twice that many.

The miracles and wonders of the Holy Qur'ān are yet to be exhausted, if at all. They, in fact, shall never be exhausted till the Day of Judgment. The year, for example, is comprised of 365 days; therefore, the word *yawm*, day, is repeated exactly 365 times, while the word *shahr*, month, is repeated twelve times, and the word *sa`a*, hour, is repeated twenty-four times, signifying the total number of hours in the day.

The word *sab*(seven) is connected to the word *Samāwat* (heavens) either before or after it, and is repeated in the Holy Qur'ān seven

times: the days of the week are seven, and so is the number of the heavens.

The verb *sajada*, as used for humans, in various tense forms, has occurred 34 times throughout the Holy Qur'ān. This number equals the number of prostrations (*sajdas*) in the five daily prayers the total number of whose *rek`at* is 17, and there are two *rek`at* per each prostration, hence the total number is 34 prostrations. References to them are as follows:

1. "And We said to the angels: prostrate (make *sajda*) to Adam.... (Qur'ān, 2:34). The number of this verse, as you see, is 34; it is the first verse of the Holy Qur'ān which makes a reference to prostrating, and its number is the same number of the total daily prostrations.
2. "Then We said to the angels: prostrate to Adam.... (Qur'ān, 7:11).
3. "When We said to the angels: prostrate.... (Qur'ān, 17:61).
4. "When We said to the angels: prostrate to Adam.... (Qur'ān, 18:50).
5. "When We said to the angels: prostrate to Adam.... (Qur'ān, 20:116).
6. "O you who believe! Bow down (make *rek'a*) and *prostrate* (make *sajda*) and adore your Lord. (Qur'ān, 22:77).
7. "And when it is said to them: prostrate to the Most Merciful, they said: and what is the Most Merciful? (Qur'ān, 25:60).
8. "Do not prostrate neither to the sun nor to the moon (Qur'ān, 41:37).
9. "So prostrate to Allāh and adore (Him) (Qur'ān, 53:62).
10. "O Maryam! Keep obedience to your Lord and prostrate (to Him) and bow down with those who bow (Qur'ān, 3:43).
11. "So the angels, all of them, prostrated... (Qur'ān, 15:30).
12. "... the angels, all of them, prostrated... (Qur'ān, 38:73).
13. "When We said to the angels: prostrate to Adam, they prostrated, except Iblis; he refused (to prostrate) (Qur'ān, 2:34).
14. "So when they prostrate, let them take their position behind you (Qur'ān, 4:102).
15. "Then We said to the angels: Prostrate to Adam, and they

prostrated except Iblis (Qur'ān, 17:61).
16. "And when We said to the angels: Prostrate to Adam, they prostrated, except Iblis (Qur'ān, 17:61).
17. "And when We said to the angels: Prostrate to Adam, they prostrated except Iblis; he was one of the jinns (Qur'ān, 18:50).
18. "And when We said to the angels: Prostrate to Adam, they prostrated except Iblis; he refused (Qur'ān, 20:116).
19. "He said: I am not to prostrate to a mortal whom You have created of the essence of black mud fashioned in shape (Qur'ān, 15:33).
20. "... except Iblis; he said: Shall I prostrate to one whom You created out of mud? (Qur'ān, 17:61).
21. "He said: What prohibited you from prostrating as I ordered you? (Qur'ān, 7:12).
22. "He said: O Iblis! What prohibits you from prostrating to what I have created with My hand? (Qur'ān, 38:75).
23. "Do not prostrate to the sun nor to the moon, but prostrate to Allāh Who created both of them... (Qur'ān, 41:37).
24. "They said: and what is the Most Merciful? Are we to prostrate as you order us? (Qur'ān, 25:60).
25. "To Allāh do all those in the heavens and the earth prostrate willingly or unwillingly (Qur'ān, 13:15).
26. "To Allāh do all those in the heavens and on earth prostrate (Qur'ān, 16:49). This is not repetition; notice the chapter and verse numbers. The same applies to other verses above and below, so do not be confused!
27. "Have you not seen that to Allāh do all those in the heavens and the earth prostrate? (Qur'ān, 22:18).
28. "... that they do not prostrate to Allāh Who brings forth what is hidden in the heavens and the earth... (Qur'ān, 27:25).
29. "They recite the Signs of Allāh during the night, and they prostrate (to Him) (Qur'ān, 3:113).
30. "Those who are with your Lord are not too proud to worship Him, and they glorify Him, and they prostrate to Him (Qur'ān, 7:206).
31. "I found her and her people prostrating to the sun rather than to Allāh (Qur'ān, 27:24).
32. "And when the Qur'ān is recited to them, they do not prostrate

(Qur'ān, 84:21).
33. "And during part of the night adore Him and prostrate to Him a long (part of the) night (Qur'ān, 76:26).
34. "Nay! Do not obey him, and prostrate, and seek nearness (to Allāh) (Qur'ān, 96:19).

Only one single time does the verb "prostrate apply to a non-human; it occurs in this verse: "And the stars and the trees do prostrate too (Qur'ān, 55:6). Other than that lone verse, all verses wherein the verb "prostrate occurs, the total number of which is 34, are applied to man.

The noun *salawat* (plural of *salat*) is repeated throughout the Holy Qur'ān five times only, equalling the total number of daily prayers performed at: morning, noon, after-noon, sunset, and evening. These five references are as follows:

1. "On those are *salawat* from your Lord and (His) Mercy (Qur'ān, 2:157).
2. "Uphold the *salawat* and (particularly) the middle *salat* (Qur'ān, 2:238).
3. "And he regards what he spends by way of charity as means to achieve nearness to Allāh and the *salawat* of the Prophet (Qur'ān, 9:99).
4. "Had not Allāh repelled some people through others, there would certainly have been the destruction of synagogues and churches and *salawat* [at mosques] in which the name of Allāh is remembered a great deal (Qur'ān, 22:40).
5. "And those who safeguard their *salawat*.... (Qur'ān, 23:9).

The singular *salat* (prayers) and its derivatives combined with *qiyam* (standing up) and its derivatives are repeated 51 times. This figure equals the total number of *rek`at* (bowing down) in the obligatory daily prayers, seventeen all in all, plus the recommended (*nafl*) prayers, 34 all in all, as indicated above. The total number of *nafl* morning prayers is two, of the noon prayers is eight, of the after-noon prayers is eight, of the sunset prayers is four, and of the evening prayers is one. The *nafl* of the evening totals eleven *rek`at*.

The total comes to 34 *rek`at* for the *nafl*; add to them the 17 for the obligatory daily prayers, and you will come to the figure 51. These occurrences are in the following verses:

1. “And do not pray for any of them when he dies, nor should you stand by his grave (Qur’ān, 9:84).
2. “So the angels called on him while he was standing for his prayers at the sanctuary (Qur’ān, 3:39).
3. “... who believe in the unseen and who stand for the prayers (Qur’ān, 2:3).
4. “And stand for the prayers, pay *zakāt* and bow down with those who bow (Qur’ān, 2:43).
5. “And say to the people a beautiful word, and stand for the prayers, and pay *zakāt* (Qur’ān, 2:83).
6. “And stand for the prayers, and pay *zakāt* (Qur’ān, 2:110).
7. “... and the beggars and for the (emancipation of) the slaves, and stand for the prayers and pay *zakāt*... (Qur’ān, 2:177).
8. “And they stand for the prayers and they pay *zakāt*, they shall have their reward with their Lord (Qur’ān, 2:277).
9. “Have you not seen those to whom it was said: Withhold your hands and stand for the prayers and pay *zakāt*...? (Qur’ān, 4:77).
10. “And when you are with them and you stand for the prayers, let a group from among them stand with you too... (Qur’ān, 4:102).
11. “And when you have finished the prayers, mention Allāh standing, sitting, and lying down on your sides (Qur’ān, 3:103).
12. “And once you feel secure (from danger), stand for the prayers (Qur’ān, 4:103).
13. “And when they stand for the prayers, they stand sluggishly... (Qur’ān, 4:142).
14. “They believe in what has been revealed to you and what was revealed before you, and they stand for the prayers (Qur’ān, 4:162).
15. “O you who believe! Once you have stood for the prayers, wash your faces... (Qur’ān, 5:6).
16. “And if you stand for the prayers, pay *zakāt*, and believe in My messengers... (Qur’ān, 5:12).
17. “... who stand for the prayers and pay *zakāt* even as they prostrate... (Qur’ān, 5:55).
18. “... and stand for the prayers and fear Him; to Him, indeed, will

you all be gathered (Qur'ān, 6:72).
19. "(As for) those who hold fast by the Book and stand for the prayers, surely We do not waste the reward of the doers of righteousness (Qur'ān, 7:170).
20. "... who stand for the prayers, and who spend of what We provide them with... (Qur'ān, 8:3).
21. "So if they repent and stand for the prayers and pay *zakāt*, do then release them (Qur'ān, 9:5).
22. "If they repent and stand for the prayers and pay *zakāt*, they surely become your brethren in faith (Qur'ān, 9:11).
23. "... and whoever believes in Allāh and in the Last Day and stands for the prayers and pays *zakāt*... (Qur'ān, 9:18).
24. "And they stand for the prayers and pay *zakāt* and obey Allāh and His Messenger... (Qur'ān, 9:18).
25. "And make your homes places of worship, and stand for the prayers, and give glad tidings to the believers (Qur'ān, 10:87).
26. "And stand for the prayers in both parts of the day and in the first hours of the night... (Qur'ān, 11:114).
27. "And those who persevered, seeking the pleasure of their Lord, and they stood for the prayers... (Qur'ān, 13:22).
28. "Tell My servants who have believed that they should stand for the prayers... (Qur'ān, 14:31).
29. "... Lord, so that they may stand for the prayers; therefore, make the hearts of some people yearn towards them... (Qur'ān, 14:37).
30. "Lord! Make me (able to) stand for the prayers and my offspring too (Qur'ān, 14:40).
31. "Stand for the prayers from the declining of the sun till the darkness of the night (Qur'ān, 17:78).
32. "Surely I am Allāh; there is no god but I; therefore, worship Me and stand for the prayers for My remembrance (Qur'ān, 20:14).
33. "And We revealed to them the doing of good deeds and the standing for the prayers (Qur'ān, 21:73).
34. "And those who, when afflicted, persevere, and who stand for the prayers... (Qur'ān, 22:35).
35. "And those who, when We establish them in the land, stand for the prayers and pay *zakāt*.... (Qur'ān, 22:41).
36. "... and stand for the prayers, and pay *zakāt*, and hold fast to Allāh; surely He is your Guardian (Qur'ān, 22:78).

37. “... men whom neither trade nor sale distract from mentioning Allāh and the standing for the prayers.... (Qur’ān, 24:37).
38. “And stand for the prayers, and pay *zakāt*, and obey the Messenger... (Qur’ān, 24:56).
39. “... those who stand for the prayers and pay *zakāt*... (Qur’ān, 27:3).
40. “Recite what has been revealed to you of the Book, and stand for the prayers (Qur’ān, 29:45).
41. “Turning to Him, and be careful regarding (your duty to) Him, and stand for the prayers and do not be of the polytheists (Qur’ān, 30:31).
42. “... who stand for the prayers and pay *zakāt*... (Qur’ān, 31:4).
43. “O son! Stand for the prayers and enjoin the doing of good, and forbid the doing of evil.... (Qur’ān, 31:17).
44. “... and they stood for the prayers and paid *zakāt* and obeyed Allāh and His Messenger.... (Qur’ān, 33:33).
45. “You only warn those who fear their Lord in the unknown and who stand for the prayers (Qur’ān, 35:18).
46. “Those who recite the Book of Allāh and who stand for the prayers... (Qur’ān, 35:29).
47. “... and those who answered the call of their Lord and stood for the prayers... (Qur’ān, 42:38).
48. “So when you do not do it while Allāh has turned to you (mercifully), then stand for the prayers and pay *zakāt*... (Qur’ān, 58:13).
49. “And stand for the prayers and pay *zakāt* and lend Allāh a beautiful loan (Qur’ān, 73:2).
50. “... being sincere to Him in obedience, upright, and they stand for the prayers (Qur’ān, 98:5).
51. “... and take Abraham's standing place as a place for your prayers (Qur’ān, 2:125).

All of this, by the Grace of Allāh, proves the superiority of the juristic school of thought which upholds this number of *nafl* prayers, the 34 *rek`at* every day and night.

Each imperative predicate *aqim* (stand for) applied to the singular, and *aqeemu* applied to the plural, has occurred in conjunction with

the prayers (*salat*, hence *aqim al salat* for the singular, or *aqeemu al salat* for the plural) has occurred 17 times throughout the entire text of the Holy Qur'ān. This equals the total number of the *rek`at* (times of bowing down) of the daily prayers, that is, 17 *rek`at*. What underlines this fact is that the noun *fard* (obligation) and its derivatives has also occurred 17 times, equal to the total number of the *rek`at* of the daily prayers. The Qur'ānic verses in which reference to the prayers is made in conjunction with the imperative predicate *aqim* or *aqeemu* are:

1. "And stand for the prayers and pay *zakāt* and bow down with those who bow down (Qur'ān, 2:43).
2. "And say to people a beautiful saying, and stand for the prayers and pay *zakāt* (Qur'ān, 2:83).
3. "... and stand for the prayers and pay *zakāt* (Qur'ān, 2:110).
4. "Have you not seen those to whom it was said: Withhold your hands and stand for the prayers and pay *zakāt*...? (Qur'ān, 4:77).
5. "... so once you feel secure (from danger), stand for the prayers (Qur'ān, 4:103).
6. "And that you should stand for the prayers and fear Him, and He it is to Whom you shall be gathered (Qur'ān, 6:72).
7. "... and make your homes places of worship and stand for the prayers and give glad tidings to those who believe (Qur'ān, 10:87).
8. "And stand for the prayers in both parts of the day and in the first hours of the night... (Qur'ān, 11:114).
9. "Stand for the prayers from the declining of the sun till the darkness of the night (Qur'ān, 17:78).
10. "Surely I am Allāh; there is no god but I; therefore, worship Me and stand for the prayers for My remembrance (Qur'ān, 20:14).
11. "... and stand for the prayers, and pay *zakāt*, and hold fast to Allāh; surely He is your Guardian (Qur'ān, 22:78).
12. "And stand for the prayers, and pay *zakāt*, and obey the Messenger... (Qur'ān, 24:56).
13. "Recite what has been revealed to you of the Book, and stand for the prayers (Qur'ān, 29:45).
14. "Turning to Him, and be careful regarding (your duty to) Him, and stand for the prayers and do not be of the polytheists (Qur'ān, 30:31).

15. “O son! Stand for the prayers and enjoin the doing of good, and forbid the doing of evil... (Qur’ān, 31:17).
16. “So when you do not do it and Allāh has turned to you (mercifully), then stand for the prayers and pay *zakāt*... (Qur’ān, 58:13).
17. “And stand for the prayers and pay *zakāt* and loan Allāh a beautiful loan (Qur’ān, 73:2).

The word *fard* (obligation or obligatory) and its derivatives has occurred conveying the meaning of “a must 17 times throughout the Holy Qur’ān, equalling the number of the *rek`at* of the obligatory daily prayers. These are as follows:

1. “... so whoever determines the performance of the pilgrimage therein, there shall be neither intercourse nor fornication (Qur’ān, 2:197).
2. “Most surely He Who has made the Qur’ān binding on you will bring you back to the destination (Qur’ān, 28:85).
3. “There is no harm in the Prophet doing what Allāh has ordained for him (Qur’ān, 33:38).
4. “Allāh has indeed sanctioned for you the expiation of your oaths, and Allāh is your Protector (Qur’ān, 66:2).
5. “And if you divorce them before touching them and you have (already) appointed for them a portion,... (Qur’ān, 2:237).
6. “... then (pay them) half of what you have appointed, unless they relinquish it... (Qur’ān, 2:237).
7. “We know what We have ordained for them concerning their wives and those whom their right hands possess... (Qur’ān, 33:50).
8. “(This is) a chapter which We have revealed and made obligatory... (Qur’ān, 24:1).
9. There is no blame on you if you divorce women when you have not touched them nor appointed for them a portion... (Qur’ān, 2:236).
10. “... if you have not touched them nor appointed for them a portion... (Qur’ān, 2:236).
11. “And if you divorce them before touching them and you have appointed for them a portion... (Qur’ān, 2:237).
12. “... Your parents and your children, you do not know which of

them is nearer to you in benefit... (Qur'ān, 4:11).
13. "Then as to those whom you marry for enjoyment (in *mut'a*), give them their dowries as appointed... (Qur'ān, 4:24).
14. "... and there is no blame on you about what you mutually agree on after what is already appointed... (Qur'ān, 4:24).
15. "... and in the way of Allāh and the wayfarer, an ordinance from Allāh, and Allāh is Knowing, Wise (Qur'ān, 9:60).
16. "... whether there is little or plenty thereof... (Qur'ān, 4:7).
17. "... Most certainly I will take of Your servants an appointed portion (Qur'ān, 4:118).

The word *qasr* (to shorten) and its derivatives have occurred 11 times. This number equals the number of *rek`at* of the daily prayers when one is embarked on a journey, the total number of which is 11. In *Lisan al Arab*, it is written that, "The *qasr* and *qisr* in something is the opposite of its being long. When something *qasr*s, it is *qaseer*, short, the opposite of long. One who makes *qasr* to the prayers is one who shortens them. *Qaseer* is the antithesis of *taweel*, long (or tall). The verb *taqasara* means demonstrated shortness. When someone makes something *qaseer*, he shortens it. Short hair is the opposite of long hair. One who *qasr*s his hair, he cuts it short. In the Divine Revelation, we read, `... (some) having their heads shaved and (others) having their hair cut (*muqassireen*)' (Qur'ān, 48:27), the noun thereof is *qisar*. One who cuts his hair is one who eliminates a part thereof without shaving it off completely. The *qasr* of a building is a well known part thereof, and it is called so because prohibitives in it are made *qasr*, confined. Its plural is *qusoor*. In the Divine Revelation, we read, `... and He will give you therein palaces (*qusoor*) (Qur'ān, 25:10).' The *maqsoora* is a spacious fortified house. `Surely it sends up sparks like *qasr*s' (Qur'ān, 77:32); that is, as long as a *qasr*, and the *qasr* in this verse means the tallest of date-palms or trees or buildings. One who *qasr*s his prayers is one who makes them short during his journey. Allāh Almighty has said, `And when you journey in the earth, there is no blame on you if you shorten (*taqsuru*) the prayers' (Qur'ān, 4:101), that is, by praying two *rek`at* for each of the noon, afternoon, and evening prayers. A woman who shortens her gaze is one who does not look at anyone except her husband.

Among the matters related to daily prayers is ablution. It includes the *ghusul* and the rubbing with wet hands. The word *ghusul* with water, i.e. bathing, and its derivatives exist in the Holy Qur'ān thrice. The *ghusul* which Allāh Almighty has commanded us to repeat thrice includes: 1) washing the face, 2) washing the right hand, and 3) washing the left hand. To this do these verses refer:

1. "... wash your faces and hands as far as the elbows... (Qur'ān, 5:6).
2. "... when you are under an obligation, perform a bath till you have washed... (Qur'ān, 4:43).
3. "Urge with your foot; here is a cool washing-place and a drink (Qur'ān, 38:42).

The word *mash*, to wipe or rub, occurs in three verses. This number equals the compulsory number of times of wiping during the performance of the ablution; these are: 1) wiping the head, 2) wiping the right foot, and 3) wiping the left foot. The said verses are as follows:

1. "... betake yourselves to pure earth, then wipe your faces and hands... (Qur'ān, 4:43).
2. "... and wipe your heads and feet to the ankles... (Qur'ān, 5:6).
3. "... betake yourselves to pure earth and wipe your faces and hands therewith... (Qur'ān, 5:6).

The word *mashan* (a derivative of *mash*) has occurred in this verse: "... so he began to slash their legs and necks (Qur'ān, 38:33). The connotation of this word, however, is explained on page 4197, Vol. 6, of *Lisan al Arab* which states: "One who makes *mashan* is one who slashes or strikes, and it is also said that it is one who cuts. The verse that says, `... so he began to slash their legs and necks (Qur'ān, 38:33)' explains all such connotations.

Muslims agree that the number of *ulul-azm* from among all the messengers of Allāh are five. They are: Noah, Abraham, Moses, Jesus, peace with them, and of course our Prophet and beloved one

Muḥammed ﷺ. The term *ulul-`azm* has occurred throughout the Holy Qur'ān five times, that is, as many times as the total number of the *ulul-azm* among the messengers of Allāh. These verses are:

1. "... and if you persevere and guard yourselves (against evil), surely it is an indication of your firmness of determination (Qur'ān, 3:186).
2. "... and bear patiently regarding that which befalls you; surely these acts require courage (and determination) (Qur'ān, 31:17).
3. "And whoever is patient and forgiving, these most surely are acts of courage (and determination) (Qur'ān, 42:43).
4. "Bear up, therefore, patiently as did the apostles endowed with constancy, and do not seek to hasten for them (Qur'ān, their doom) (Qur'ān, 46:35).
5. "And certainly We gave Adam a commandment before, but he forgot, and We did not find in him any determination (Qur'ān, 20:115).

References to *tawaf* and its derivatives, which is commended in the life of this world, have all occurred seven times throughout the text of the Holy Qur'ān. This number equals the number of times of making *tawaf* around the sacred precincts [of the Ka`ba] and the number of the rounds of *sa'i* (running) between the *safa* and the *marwa* as these verses demonstrate:

1. "And We enjoined Abraham and Ishmael saying: Purify My House for those who visit it and those who abide in it for devotion and who bow down and prostrate (Qur'ān, 2:125).
2. "We assigned to Abraham the place of the House saying: Do not associate anything with Me and purify My House for those who make the circuit and stand to prayers and bow and prostrate (Qur'ān, 22:26).
3. "Then there encompassed it... (Qur'ān, 68:19).
4. "... a visitation from your Lord while they were asleep... (Qur'ān, 68:19).
5. "... so whoever makes a pilgrimage to the House or pays a visit (to it), there is no blame on him if he goes round them both (Qur'ān, 2:158).

6. “What has turned them from their *qibla* which they had? (Qur’ān, 2:142).
7. “... some of you must go round about (waiting) on others (Qur’ān, 24:58).

The word *qibla* has occurred seven times throughout the text of the Holy Qur’ān. This figure is equivalent to the number of the times of *tawaf* round the sacred *qibla*, that is, the holy precincts of the Ka`ba, as the following verses demonstrate:

1. “We did not make that which you would have to be the *qibla* but in order that We might distinguish one who follows the Messenger... (Qur’ān, 2:143).
2. “Indeed We see the turning of your face to heavens, so We shall surely turn you to a *qibla* which you will... (Qur’ān, 2:144).
3. “... nor are they followers of each other's *qibla* (Qur’ān, 2:145).
4. “... and make your homes places of worship and keep up prayer (Qur’ān, 10:87).
5. “And even if you were to bring those who have been given the Book every sign, they would not follow your *qibla* (Qur’ān, 2:145).
6. “What has turned them from their *qibla* which they had? (Qur’ān, 2:142).
7. “... they would not follow your *qibla*, nor can you follow their *qibla* (Qur’ān, 2:145).

The predicate *`araja* [root word of the noun *mi`raj*] and its derivatives conveying the meaning of “ascending to heavens are repeated seven times, the number equivalent to the seven heavens. Bear in mind that the Holy Qur’ān applies this word to describe the passage in the space away from the earth's gravitation. Modern science has discovered that such movement is accomplished by a curving path [*mun`arajat* or *mun`atafat*], whereas the Holy Qur’ān applies the word *yas`ad* or *yassa*^{cc}*ad*, or the like, to describe flying within the earth's sphere. These verses are as follows:

1. “To Him ascend the angels and the spirit... (Qur’ān, 70:4).
2. “... then shall it ascend to Him in a day the measure of which is a thousand years of what you count (Qur’ān, 32:5).

3. “He knows that which goes down into the earth and that which comes out of it, and that which comes down from the heavens, and that which goes up thereto, and He is the Merciful, the Forgiving (Qur’ān, 34:2).
4. “He knows that which goes deep down into the earth and that which comes out of it, and that which comes down from the heavens, and that which goes up into it, and He is with you wherever you are (Qur’ān, 57:4).
5. “And even if We open to them a gateway to heavens so that they (would be able to) ascend into it all the while... (Qur’ān, 15:14).
6. “... We would certainly have then assigned to those who disbelieve in the Beneficent God (to make) the roofs of their houses of silver and the stairs whereby they ascend (Qur’ān, 43:33).
7. “One (inquirer) inquired about the chastisement which must befall the unbelievers; there is none to avert it, from Allāh, the Lord of the ways of ascent (Qur’ān, 70:1-3).

Before closing this chapter, we would like to quote an interesting research conducted by Tariq al-Swaidan who discovered some verses in the Holy Qur’ān that mention one thing as being equal to another. An example: men are equal to women: The number of times the word "man” appears in the text of the Holy Qur’ān is 24 and the number of times the word "woman” appears is also 24; therefore, not only is this phrase correct in the grammatical sense, it also is true mathematically, i.e. 24 = 24.

Upon further analysis of various verses, he discovered that this is consistent throughout the whole Holy Qur’ān
where it says one thing as being similar or like in number to another. See below some astonishing results about words mentioned a specific number of times in Arabic:

The word "dunia” (life in this world) is repeated 115 times. The word "ākhira” (one name for the life hereafter) is also repeated 115 times throughout the Holy Qur’ān.

The word "malā’ika” (angels) is repeated 88 times, and the word "shaytān” (Satan) is also repeated 88 times.

Both "life" and "death" are repeated exactly 145 times each.

"Profiting" or profiteering and "corruption" or corrupting are repeated 50 times each.

"People" and "messengers", as indicated above, are repeated 368 times each. All nations have received messengers from the Almighty. Some scholars say that the Almighty sent as many as 124,00 prophets and messengers throughout humanity's history. This means that Muslims must not discriminate against followers of other creeds but leave their judgment to their Creator while loving and respecting them and, if necessary, even protecting them. You win people with honey, not with vinegar. Those who are guilty of such discrimination have mistaken the word *kāfir* which means "one who covers the truth," a label which includes millions of "Muslims", so think about it. The Almighty provides us with an analogy between these *kāfir* (**الكفار** in the verse below), who hide the truth, and the farmers (**الزراع** in the same verse below), who "hide" the seeds of their crops in the ground in order to germinate. Refer to verse 29 of Chapter 48 (Sūrat al-Fath):

﴿ مُحَمَّدٌ رَّسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاء عَلَى الْكُفَّارِ رُحَمَاء بَيْنَهُمْ، تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلا مِّنَ اللَّهِ وَرِضْوَانًا، سِيمَاهُمْ فِي وُجُوهِهِم مِّنْ أَثَرِ السُّجُودِ، ذَلِكَ مَثَلُهُمْ فِي التَّوْرَاةِ وَمَثَلُهُمْ فِي الإِنجِيلِ: كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَى عَلَى سُوقِهِ، يُعْجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًا ﴾

Muhammad is the Messenger of Allāh, and those who are with him are strong against the unbelievers, compassionate among each other. You will see how they bow and prostrate (in prayer), seeking Allāh's grace and (His) good pleasure. On their faces are their marks: traces of their prostration. This is their similitude in the Torah, and their similitude in the Gospel: Like a seed which sends forth its blade, then makes it strong; then it becomes thick and it stands on its own stem, (filling) the one who sows with wonder and delight. As a result, it fills the unbelievers with rage. Allāh has promised forgiveness and a great reward to those among them who

believe and do righteous deeds. (Qur'ān, 48:29)

Ibli (Satan) and 'seeking refuge from Iblis" are repeated 11 times each.

"Calamity" and expressing thanks to the Almighty are repeated 75 times each. There is a hidden wisdom in this, folks: The Almighty does not afflict His servants with calamities except to increase His rewards for their patience in bearing them, tolerating them without fretting, complaining or questioning Him about them. For such a theme, I advise the reader to read one of my translations titled *Heart Comforter*. It deals with this theme in particular and it is a very interesting book, indeed.

"Spending by way of charity" and "satisfaction" ar repeated 73 times each.

"People who are misled" and "dead people" are repeated 17 times each: Misguidance signals the death of goodness in one, the end of treading on the right track.

"Muslims" and "jihād", struggle, are repeated 41 times each. Satan targets the Muslims more than others, perhaps because the others do not need him to target them since they already do his bidding even if he does not insinuate to them! Instead of Satan teaching them the ways of misguidance, they teach him! So, Muslims have to conduct the "greatest jihād," struggle against ungodly insinuations which is the most supreme type of *jihād.*

"Gold" and "easy or comfortable living" are repeated 8 times each. Gold is for the affluent people. It brings them ease and comfort in the life of this world. What will happen to them in the life to come is something else unless they deal with gold as they are commanded by the Almighty Who does not prohibit them from enjoying the good things in this life so long as they do so in moderation and so long as they share the good things they have with others.

"Magic" and "fitna" (dissuasion, misleading, sedition) are repeated

60 times each. The use of magic and witchcraft is strongly condemned by Islam because it misleads people and creates rifts within one's family or community, etc.

"Zakāt," the tax which Muslims pay to the poor as commanded by the Almighty, and "Baraka" or the increasing or multiplying of blessings of wealth are repeated 32 each. Paying *zakāt* does not diminish one's wealth. On the contrary, it blesses, safeguards and increases it because the Almighty loves what is pure and holy, and wealth becomes pure when *zakāt* is taken out of it. Do you think that the Muslims in Africa or anywhere else in the world would starve if the Muslims of the world take *zakāt* out of their wealth? of course they would not.

"Mind" and "noor," celestial light, are repeated 49 times each. The Almighty equals reason to the light that removes the darkness. Those who do not follow reason and commonsense will be groping in the dark and will not get anywhere.

"Tongue" and "sermon" are repeated 25 times each. Is this a message the Almighty is sending us to tell us that the best way to use our tongue is to preach His word? Think about it. A wise saying by Commander of the Faithful Ali ibn Abū Ṭālib عليه السلام says, "Say the least except when mentioning Allāh."

"Deceit" and "fear" are repeated 8 times each. Sometimes deceitful Satan casts fear in the heart of Allāh's servants.

References to speaking publicly and to publicising are repeated 18 times each.

References to hardships as well as to patience are repeated 114 times each: When you face hardship, you should persevere and be patient. Does the number of recurrences (114) refer to the total number of Qur'ānic chapters in order to tell us to recite the Qur'ān when we face hardship? It is quite likely. The Qur'ān must be recited during both times of hardship and of prosperity.

References to Muḥammed ﷺ and to the Shari`a (Muḥammed's teachings applied) recur 4 times each.

References to man and to woman are repeated 24 times each. Does this not spell equality of the genders in Islam when it comes to rights and obligations? Islam's God is not biased to this gender rather than to that. He is fair to all.

Take a look at how many times the following words appear and be amazed:

References to prayers are repeated five times, to the month 12 and to days 365; to sea there are 32 references, to land there are 13: Sea + land = 32 + 13= 45. Sea = 32/45*100q.= 71.11111111% land = 13/45*100 = 28.88888889%. Sea + land 100.00%. Modern science has only recently proven that the water covers 71.111% of the earth, while dry land covers 28.889%. Is this a coincidence? There is nothing in existence that can be described as being accidental, happened or happens or will happen by chance, nothing at all. Everything, no matter how minute or how big happened, happens and will happen according to a reason, a plan.

The question is that who taught Prophet Muḥammed ﷺ all these scientific facts and facts that wait for science to discover them? Did he go to a top notch university? Did he have a laboratory? The reply automatically comes to mind is this: His Lord, the Almighty, taught him. Such is the Holy Qur'ān, a book the analogy to which is the ocean: the more you dive deeply in it, the more you realize how really deep it is.
also tells us this.

If you like this material, you are at liberty to reproduce and circulate it to those whom you love. Sharing is caring.

This much should suffice the discreet reader who is advised that this is only a drop in the bucket of the miracles contained in the Holy Qur'ān, a humble specimen. Those who look for the truth will find it though it may be after a while. Knowledge is never served on a

golden platter. Seekers of knowledge exert a great deal of time and effort in order to reach it. May the Almighty enable us to seek it, find it, and abide by it, *Allāhomma Ameen*.

ISLAMOPHOBIA: HATRED TOWARDS ISLAM AND MUSLIMS RISES IN THE WEST

Hostilities towards Islam and Muslims are age-old, and the reasons behind them are quite obvious: Islam has a great appeal which is not matched by any other; therefore, extremist adherents of other creeds naturally feel jealous and apprehensive of it; it is understandable. But recent years have witnessed an escalation in these hostilities, especially in the Western world following the terrorist attacks in the United States on September 9, 2001. This terrorist organization is a menace, and there are many ignorant people who are trying to promote the notion that Islam and Muslims are connected with terrorism, and Muslims know exactly who these ignorant folks are; therefore, it is not at all out of place here to cast a quick at al-Qaida, perhaps we can learn something and be aware of those who stand behind it, fund and publicize for it.

Al-Qaida was originally established by the American Central Intelligence Agency (CIA) for the purpose of kicking the Russians out of Afghanistan, and it is now promoted and funded by extremist Salafis who follow the philosophy of one Ibn Taymiyyah[1] who, in

[1]Ibn Taymiyyah, mentor of Wahhabis and Takfiris, is Ahmed ibn Abdul-Halim ibn Abdul-Salam ibn Abdullāh al-Khidr, "Taqiyy ad-Din," "Abul-Abbās," a Hanbali scholar who was born in 661 A.H./1263 A.D. and died inside a Damascus, Syria, prison in 728 A.H./1328 A.D. His birthplace is the Upper Mesopotamian (Iraqi) town of Harran (ancient Carrhae where Mudar Arabs lived, a town built by Harran brother of prophet Abraham عليه السلام from whom it derived its name). Ibn Taymiyyah had his own radical and un-orthodox way of interpreting *hadīth* which was different from everyone else's, distinguishing him from all other scholars of jurisprudence. Those who adopt his views are called 'salafis," followers of the 'salaf," the "pious" predecessors. He is on the record as the first person to disbelieve in intercession (*shafa`a* **شـــفاعة**). For more details, refer to the 463-page book titled *Ibn Taymiyyah* by Sa'ib Abdul-Hamid, published in Arabic in Qum, Iran, by the Ghadīr Center for Islamic Studies. There are many fanatical groups in Saudi Arabia, the Arab Gulf area, Yemen, Iraq and now Syria, India, Pakistan, Bangladesh, Afghanistan and Egypt that adopt this 'salafi" ideology which has been for some time disseminated by

the 7th Century A.H./the 14th Century A.D., had revived the teachings of Imām Ahmed ibn Hanbal, founder of one of the four major Sunni sects, the other three being the Hanafi, Maliki and Shafi`i.

The al-Qaida Menace

"Al-Qaida" or "tanzim al-qaida" or "qa`idat al-jihād" is a fundamentalist Sunni multi-national movement established between August 1988 and late 1989/early 1990 and advocates international "jihād", according, of course, to its own concept of "jihād" which will be explained later for the kind reader. Al-Qaida is presently heavily concentrated in Yemen, particularly in the tribal and southern areas, and it is called there "al-Qaida Organization in the Arabian Peninsula". Al-Qaida has attacked civilian and military targets in various countries the most important of which have been the September 11, 2001 attacks on the twin towers of the World Trade Organization in New York city and on the Pentagon building which is located in Arlington County in Metropolitan Washington, D.C., area. These attacks prompted the American government to wage a war on terrorism, trying to kill the Frankenstein monster it originally created.

The techniques employed by al-Qaida include suicide attacks and simultaneous explosions at various targets carried out by members of this organization who pledged allegiance to Osama bin Laden, a Saudi national who was born in Riyadh, Saudi Arabia, on March 10, 1957 and killed in Abbottabad, Pakistan, in an American raid on May 2, 2011. Members of al-Qaida have received training in a number of countries which include Pakistan, Afghanistan, the Sudan, Yemen, and perhaps elsewhere.

The objectives of this terrorist organization, according to information gathered from various Internet articles, include ending

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government-sponsored Saudi missionary activities and funded by petro-dollars of oil-rich Arabian Gulf countries the governments of which enjoy the support, all kinds of support, of the United States despite the latter's knowledge of their dismal record in human rights, religious discrimination and persecution.

the foreign influence in the Islamic countries and the establishment of a new "Islamic caliphate" along the lines of the extremist teachings of Ibn Taymiyyah. Al-Qaida believes that there is a Judeo-Christian alliance plotting to destroy Islam, as we read on p. 4 of Robert Fisk's book titled The Great War For Civilisation (2005), so it has to counter and foil its plots.

In the beginning, the goal behind the establishment of al-Qaida, in which the American Central Agency (CIA) played a major role, was to fight the Communists in the Soviet war in Afghanistan. The United States saw the struggle between the Communists and the Afghans who were allied with the Soviet forces on the one hand, and with the Afghan *mujahidin* on the other, as representing a stark status of Soviet expansionism and aggression. Through help from the Pakistani intelligence service, the United States funded the Afghan *mujahidin* who were fighting the Soviet occupation in a CIA-sponsored program called the "Cyclone Operation." At the same time, this organization received backing from many Arab *mujahidin* who joined al-Qaida and who were given the name "Arab Afghans" who wanted to fight the then Afghani Marxist regime. These Arabs received help, including financial help, from international Islamic organizations, especially from the Office of Arab Mujahidin Services which provided them with funds estimated at $600 million per year donated by the government of the Kingdom of Saudi Arabia and individual Muslims, especially rich Saudis close to Osama bin Laden.

Jihād: A Most Misunderstood Concept

Now let us take a look at what Islam really says about *jihād*, one of the concepts which are the most misunderstood by Muslims and non-Muslims alike.

On pp. 350-353 of my book titled *Mary and Jesus in Islam* (ISBN 978-1-4685-2321-8), which includes an extensive Glossary of Islamic Terms, I wrote the following about this important term and an article of the Islamic faith, *jihād*:

***Jihād* جهاد:** It is an Arabic word the root of which is "jāhada" which

implies one who has strived for a worthy cause, a better way of life, etc. The nouns from which the word is derived are: *juhd* (effort, endeavor, exertion, exhaustion), *mujāhid* (one who exerts himself or defends the creed, provided such defense is not done through aggression or through any means not allowed by Islam), *jihād* (struggle, defense of the Islamic creed) and *ijtihād* (ultimate effort exerted in order to derive a solution for a problem related to jurisprudence; one who does so is called *mujtahid* **مجتهد**, a highly learned jurist capable of deriving Islamic rulings). The other meanings are: strain, exertion, effort, diligence, fighting to defend one's life, land, possession and religion. *Jihād* has commonly been mistranslated or misrepresented to the world as meaning "holy war". In the absence of the Prophet, such a war does not exist in Islam, nor will Islam allow its followers to be involved in this so-called "holy war". Unfortunately, the past few years have witnessed the rising of a number of extremist movements that justify the shedding of the blood not only of non-Muslims but even of Muslims who do not agree with their twisted ideologies. Those who are hostile to Islam have utilized the acts of terrorism committed by these groups, mostly identified as Takfīri groups influenced by some extremist views, groups that label all others as "kāfirs", apostates, to tarnish Islam's image. These Takfīri groups use Islam as a pretext for their acts just as the crusaders had done during the Middle Ages when even some crusaders shed the blood of their own Christian brethren for purely materialistic gains. More details about Crusaders killing Christians can be reviewed in the Appendix to my book titled *Mary and Jesus in Islam*. *Jihād* is not a war to force the Islamic faith on others, as many ignorant people think or portray or deliberately publicize. Contrariwise, there is an explicit verse in the Qur'ān that says,

﴿لا إِكْرَاهَ فِي الدِّينِ، قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ﴾

"There is no compulsion in religion: Truth stands out clearly from error" (Chapter Al-Baqara [Ch. 2], verse 256). *Jihād* is not only a defensive war but a struggle, through peaceful means, against any unjust regime or injustice, period. If such a regime exists—and there are many—such an effort has to be exerted against the leaders, the decision-makers, not against the people. An example is this *ḥadīth*

of the Prophet ﷺ which is quoted on pp. 325 and 4344, Vol. 2 of Abū Dāwūd's *Sunan* as well as on pp. 318, 2265, Vol. 3 of at-Tirmidhi's *Sunan* where both references quote the great *ṣaḥābi* Abū Sa`īd al-Khudri as citing the Holy Prophet ﷺ saying,

أفضل الجهاد كلمة حق عند سلطان جائر

"The best (type of) jihād *is a just statement in the presence of an unjust ruler."*

Another *ḥadīth*, which is cited on pp. 285 and 10519, Vol. 4, of *Kanzul-`Ummāl* of al-Muttaqi al-Hindi from Abū Hurayra, says the following:

أفضل الجهاد أن يجاهد الرجل نفسه و هواه

"The best (type of) jihād *is a man fighting his own (evil insinuating)* nafs *(self) and (illicit) inclinations."*

Islam strongly prohibits terrorism, kidnapping, hijacking and depriving one of his freedom, even if this "one" is an animal or a bird, let alone a human being. Read these quotations about the Prophet of Islam ﷺ as recorded in the books of the Sunnah:

عن عبد الله بن عمر أن رسول الله - صلى الله عليه وسلم - قال: (عُذِّبت امرأة في هرّة سجنتها حتى ماتت ، فدخلت فيها النار ؛ لا هي أطعمتها ، ولا سقتها إذ حبستها ، ولا هي تركتها تأكل من خشاش الأرض) متفق عليه.

وفي صحيح البخاري عن أسماء بنت أبي بكر أن النبي – صلى الله عليه وسلم – رأى تلك المرأة في صلاة الكسوف حيث قال: (.. ودنت مني النار ، فإذا امرأة تخدشها هرّة ، قلت: ما شأن هذه؟ قالوا: حبستها حتى ماتت جوعا ، لا أطعمتها ، ولا أرسلتها تأكل.

`Abdullāh ibn Omer (ibn al-Khaṭṭāb) is quoted as having said that the Messenger of Allāh ﷺ said, "A woman was tormented (in hell) because of a pussycat which she confined, causing her to die, so she entered hell because of her. She neither gave her food nor drink when she confined her, nor did she let her eat of what is on the ground." This is an agreed on tradition in the books of *ḥadīth*.

In Bukhāri's *Ṣaḥīḥ*, Asmā' daughter of (first caliph) Abū Bakr is quoted as having said that the Prophet ﷺ had seen a vision of that woman as he was performing the eclipse prayer. He ﷺ said, "The Fire came close to me, and I saw a woman in it being scratched with the claws by a pussycat. I inquired, `What is with her?' They [angels] said, `The woman confined a pussycat till she died of hunger. She neither fed her, nor did she let her go to find something to eat.'"

As for some "Muslim" political figures, leaders and rulers who waged wars against non-Muslims in the pretext of 'spreading Islam," they were further from Islam than the earth is from the sun. Rather, they did what they did for political, economic or selfish reasons, seeking a name, a fame, which should be a shame, for themselves. They were ignorant of the true message of Islam. Unfortunately, there are many such "Muslims" in our time and in all times and climes, and such men exist in other faiths as well.

By the way, the same book, i.e. *Mary and Jesus in Islam*, includes my Rebuttal to the famous "The Clash of Civilizations?" article by Samuel P. Huntington, one of the members of New York's Jewish community who bear a great deal of hostility towards Islam and Muslims and who try to sugar-coat their anti-Islamic writings in various ways which include the pretext of "the freedom of expression," but if one were to assault their views in the name of the same freedom of expression, they would raise their famous weapon of "anti-Semitism" in his face. My Rebuttal starts on p. 492 and ends on p. 518, so it is an extensive research highlighting the glory of Islam which Huntington and his likes, and they are many, constantly attack.

Hostility of Some Christian Clergymen Towards Islam and Muslims

I witnessed a fact during my 31 years living in the United States that there are many Christian clergymen who espouse hostile attitudes towards Islam and Muslims. Below you will see some examples of their hostility:

Terry Jones Stirs Up Hatred Against "Muslims" By Bringing a Gun to School

Terry Jones, an extremist priest and a hate monger, has reared his ugly head again. The controversial pastor from Gainesville, Florida, who gained notoriety for his plan to conduct a mass burning of the Holy Qur'ān on September 11, 2010, and then actually did burn a Qur'ān last year, sparking riots in Afghanistan and Pakistan that killed at least 20 people, has not reneged on his hatred of Muslims.

His latest ploy is to stir up hatred by bringing a gun to a high school in Michigan as a part of protest against so-called "Muslim gangs." Specifically, Jones brought a .45-caliber semi-automatic handgun with him but took it back to his car before his protest, at the request of police.

Jones was not invited to Edsel Ford High School in Dearborn, Michigan, but decided to show up anyway, along with about a dozen supporters. When he arrived at the school, he was faced with a slew of law enforcement officers, including Dearborn police, Wayne County sheriff's deputies, and Michigan State Police Troopers. The *Detroit News* reports that Jones and his cronies left the high school after about an hour and walked around the back of the school, looking for students to preach at, but they were unsuccessful. A spokesman for Dearborn schools said Edsel Ford High School held its normal activities that day, Wednesday.

Some use Entrapment against Muslims: the New York Police Example

Informant: "NYPD paid me to 'bait' Muslims"

An Associated Press reporter, namely Adam Goldman, and a fellow Matt Apuzzo, have both reported the following:

NEW YORK (AP) — A paid informant for the New York Police Department's intelligence unit was under orders to "bait" Muslims into saying inflammatory things as he lived a double life, snapping pictures inside mosques and collecting the names of innocent people

attending study groups on Islam, he told The Associated Press.

Shāmiur Rahman, a 19-year-old American of Bengali descent who has now denounced his work as an informant, said police told him to embrace a strategy called "create and capture." He said it involved creating a conversation about *jihād* or terrorism, then capturing the response to send to the New York Police Department (NYPD). For his work, he earned as much as $1,000 a month and goodwill from the police after a string of minor marijuana arrests.

"We need you to pretend to be one of them," Rahman recalled the police telling him. "It's street theater."

Rahman said he now believes his work as an informant against Muslims in New York was "detrimental to the Constitution." After he disclosed to friends details about his work for the police — and after he told the police that he had been contacted by the AP — he stopped receiving text messages from his NYPD handler, 'steve," and his handler's NYPD phone number was disconnected.

Rahman's account shows how the NYPD unleashed informants on Muslim neighborhoods, often without specific targets or criminal leads. Much of what Rahman said represents a tactic the NYPD has *denied* using.

The AP corroborated Rahman's account through arrest records and weeks of text messages between Rahman and his police handler. The AP also reviewed the photos Rahman sent to police. Friends confirmed Rahman was at certain events when he said he was there, and former NYPD officials, while not personally familiar with Rahman, said the tactics he described were used by informants.

Informants like Rahman are a central component of the NYPD's wide-ranging programs to monitor life in Muslim neighborhoods since the 2001 terrorist attacks. Police officers have eavesdropped inside Muslim businesses, trained video cameras on mosques and collected license plates of worshippers. Informants who trawl [fish for trouble at] the mosques — known informally as "mosque

trawlers" — tell police what the *imām* says at sermons and provide police lists of attendees, even when there's no evidence they committed a crime.

The programs were built with unprecedented help from the CIA. Police recruited Rahman in late January, after his third arrest on misdemeanor drug charges, which Rahman believed would lead to serious legal consequences. An NYPD plainclothes officer approached him in a Queens jail and asked whether he wanted to turn his life around.

The next month, Rahman said, he was on the NYPD's payroll. NYPD spokesman Paul Browne did not immediately return a message seeking comment about Tuesday. He has denied widespread NYPD spying, saying police only follow leads.

In an October 15 interview with the AP, however, Rahman said he received little training and spied on "everything and anyone." He took pictures inside the many mosques he visited and eavesdropped on imāms. By his own measure, he said he was very good at his job and his handler never once told him he was collecting too much, no matter whom he was spying on.

Rahman said he thought he was doing important work protecting New York City and considered himself a hero.

One of his earliest assignments was to spy on a lecture at the Muslim Students Association (MSA) at John Jay College in Manhattan, New York. The speaker was Ali Abdul-Karim, the head of security at the Masjid At-Taqwa Mosque in Brooklyn. The NYPD had been concerned about Karim for years and already had infiltrated the mosque, according to NYPD documents obtained by the AP.

Rahman also was instructed to monitor the student group itself, though he wasn't told to target anyone specifically. His NYPD handler, Steve, told him to take pictures of people at the events, determine who belonged to the student association and identify its leadership.

On February 23, Rahman attended the event with Karim and listened, ready to catch what he called a 'speaker's gaffe." The NYPD was interested in buzz words such as "jihād" and "revolution," he said. Any radical rhetoric, the NYPD told him, needed to be reported.

Talha Shahbaz, then the vice president of the student group, met Rahman at the event. As Karim was finishing his talk on Malcolm X's legacy, Rahman told Shahbaz that he wanted to know more about the student group. They had briefly attended the same high school in Queens.

Rahman said he wanted to turn his life around and stop using drugs, and said he believed Islam could provide a purpose in life. In the following days, Rahman friended him on Facebook and the two exchanged phone numbers. Shahbaz, a Pakistani who came to the U.S. more than three years ago, introduced Rahman to other Muslims.

"He was telling us how he loved Islam and it is changing him," said Asad Dandia, who also became friends with Rahman.

Secretly, Rahman was mining his new friends for details about their lives, taking pictures of them when they ate at restaurants and writing down license plates on the orders of the NYPD.

On the NYPD's instructions, he went to more events at John Jay, including when Siraj Wahhaj spoke in May. Wahhaj, 62, is a prominent but controversial New York imām who has attracted the attention of authorities for years. Prosecutors included his name on a 3 ½-page list of people they said "may be alleged as co-conspirators" in the 1993 World Trade Center bombing, though he was never charged. In 2004, the NYPD placed Wahhaj on an internal terrorism watch list and noted: "Political ideology moderately radical and anti-American."

That evening at John Jay, a friend took a photograph of Wahhaj with

a grinning Rahman. Rahman said he kept an eye on the MSA and used Shahbaz and his friends to facilitate traveling to events organized by the Islamic Circle of North America and the Muslim American Society. The society's annual convention in Hartford, Connecticut, draws a large number of Muslims and plenty of attention from the NYPD. According to NYPD documents obtained by the AP, the NYPD sent three informants there in 2008 and was keeping tabs on the group's former president. Rahman was told to spy on the speakers and collect information. The conference was dubbed "Defending Religious Freedom." Shahbaz paid Rahman's travel expenses.

Rahman, who was born in Queens, New York, said that he never witnessed any criminal activity or saw anybody do anything wrong. He said he sometimes intentionally misinterpreted what people had said. For example, Rahman said he would ask people what they thought about the attack on the U.S. Consulate in Libya, knowing the subject was inflammatory. It was easy to take statements out of context, he said. He said he wanted to please his NYPD handler whom he trusted and liked.

"I was trying to get money," Rahman said. "I was playing the game." Rahman said police never discussed the activities of the people he was assigned to target for spying. He said police told him once, "We don't think they are doing anything wrong. We just need to be sure."

On some days, Rahman spent hours and covered miles in his undercover role. On September 16, for example, he made his way in the morning to the Al-Farooq Mosque in Brooklyn, New York, snapping photographs of an imām and the sign-up sheet for those attending a regular class on Islamic instruction. He also provided their cell phone numbers to the NYPD. That evening he spied on people at Masjid Al- Anṣār, also in Brooklyn.

Text messages on his phone showed that Rahman also took pictures last month of people attending the 27th annual Muslim Day Parade in Manhattan. The parade's grand marshal was New York City Councilman Robert Jackson.

Rahman said he eventually tired of spying on his friends, noting that at times they delivered food to needy Muslim families. He said he once identified another NYPD informant spying on him. He took $200 more from the NYPD and told them he was done as an informant. He said the NYPD offered him more money, which he declined. He told friends on Facebook in early October that he had been a police spy but had quit. He also traded Facebook messages with Shahbaz, admitting he had spied on students at John Jay.

"I was an informant for the NYPD for a little while to investigate terrorism," he wrote on October 2. He said he no longer thought it was right. Perhaps he had been hunting terrorists, he said, "but I doubt it."

Shahbaz said he forgave Rahman. "I hated that I was using people to make money," Rahman said. "I made a mistake."

Staff writer David Caruso in New York contributed to this story.

In the Commonwealth of Virginia: The Navy will not use a target depicting a Muslim woman holding a gun at a new training range for SEALs in Virginia Beach

The announcement came hours after the Council on American-Islamic Relations (CAIR) asked the Pentagon to remove the target. A picture of the cardboard target, which shows a woman in a headscarf holding a pistol, was published in *The Virginian-Pilot* [newspaper] on Tuesday. The image shows verses of the Qur'ān hanging on the wall behind the woman, which also generated criticism from the group.

Nihad Awad, executive director of the Washington-based Council, said in the letter to Defense Secretary Leon Panetta dated Friday that the target "is offensive and sends a negative and counter-productive message to trainees and to the Muslim-majority nations to which they may be deployed."

Panetta's press office did not respond to a request for comment. Late Friday, Lt. David Lloyd, a spokesman for Naval Special Warfare Group 2, said the materials in question would not be used on the close quarters combat training range, which was dedicated Monday at Joint Expeditionary Base Fort Story.

"We have removed this particular target and Arabic writing in question from the range in the near term, and will explore other options for future training," Lloyd said.

Naval Special Warfare Group Two, which oversees SEAL teams 2, 4, 8 and 10 at Joint Expeditionary Base LIttle Creek, has not yet put the $11.5 million facility to use.

The 26,500-square-foot building contains 52 interconnected spaces, including mock-ups of markets, a hospital, schools, a bank, a bus depot *and two mosques*. It will allow small groups of SEALs to practice enemy engagement at close range.

Many of the details were taken from actual raids over the past decade, Capt. Tim Szymanski, the commodore of Naval Special Warfare Group 2, said during a tour of the facility Monday.

Szymanski said SEALs must differentiate in a split second between civilian bystanders and potential enemies, and noted other cardboard cut-outs on the range would show people holding animals, not weapons.

Ibrahim Hooper, a spokesman for the Islamic group, said it is important that military units not be trained to see Muslims as enemies, even if they are fighting in Afghanistan or other Muslim-majority nations.

"There are all kinds of people all over the world trying to do us harm. Why would you use this particular image in training people how to kill?" Hooper asked. "It creates the impression, we believe, in subtle and not-so-subtle ways, that you should view Muslim women in headscarves with hostility and suspicion."

The council also spoke out in recent months against an instructor at the Joint Forces Staff College in Norfolk who taught a course on Islamic radicalism that referred to the war on terror as a war against Islam.

The course was halted after a military officer who was a student complained. The instructor, an Army officer, was relieved of his teaching duties. A broader review of training across the military related to Islam found no other problems.

St. Paul PD probes *hijāb* costume photo

by Curtis Gilbert - February 5, 2013

ST. PAUL, Minnesotta — The St. Paul (American Minnesotta State) Police Department launched an internal investigation Monday in response to an online photo said to show an officer from the department wearing a culturally insensitive costume.

The man in the photo is dressed as a Muslim woman. He wears lipstick, eye shadow and a red hijāb or headscarf, with a mobile phone tucked into one side of it.

Here's the tweet, provided by Mukhtar Ibrahim, a former intern with MPR News' All Things Considered. The story continues below:

St. Paul Police says it is investigating an alleged policeman dressed as a Somali woman. — Mukhtar Ibrahim - February 4, 2013

A caption, that has since been deleted from Twitter, describes it as a Halloween costume and identifies the man as an officer in the St. Paul Police Department. The man in the photo wears a name tag bearing the Target logo. The name on the tag is illegible.

Police spokesman Howie Padilla confirmed the man in the photo is an officer in the St. Paul Police Dept. The officer occasionally worked off-duty providing security at a local Target store, company

spokeswoman Molly Snyder said. Neither Target nor the police would release the officer's name.

Kassim Busuri, who works as the education director at a St. Paul Islamic center, said the image is offensive. "Our sisters are wearing this. Our mothers, our aunts, our cousins…, all of them are wearing this. It's part of religion. It's part of culture," Busuri said. "And for somebody to make fun of it, it's not good."

The image was first posted online in November, but Busuri and other members of the Somali American community discovered it Sunday and brought it to the attention of the St. Paul Police Department.

Padilla said Chief Tom Smith takes the situation seriously.

"We have spent a lot of time and a lot of hours and a lot of effort to make inroads and to work with our Somali Muslim communities, and that is really what raised the concern to the chief, not only the image itself, but the perception someone from the department would be included in that," Padilla said.

An official statement from Smith, released late Monday, read:

"After an image was brought to my attention this morning, I ordered an immediate investigation to determine all of the facts surrounding it. The Saint Paul Police Department has worked hard to establish a strong and respectful relationship with our Muslim communities, and I will not allow these types of images to erode that relationship. Diversity is one of the greatest strengths of the City of Saint Paul, and we expect each one of our officers to respect and take pride in serving each of our diverse communities."

Padilla says the investigation is ongoing. He said dressing in a culturally insensitive costume could be considered conduct unbecoming of an officer.

"What we are investigating is not the image itself. It's not that the

image made it out to social media," Padilla said. "What we're investigating is that the action the image captured. The action is what concerns us."

The image was posted to Twitter and the photo-sharing website Instagram by an account belonging to a man named Michael Hart. According to his Facebook account, Hart is an assets protection specialist at Target.

A Target spokeswoman released a written statement that said, in part, that the company is "appalled by this photo" and does "not tolerate or condone discrimination or harassment of any sort."

The Council on American-Islamic Relations (CAIR) applauded the department for its swift response to the photo.

Lori Saroya, executive director of the group's Minnesota chapter, says the St. Paul Police Department generally has a good relationship with the city's Somali and Muslim communities, and sees the photo as an isolated incident.

"I think it seems to be one officer who showed really poor judgment," Saroya said. "I really feel like that if he gets the diversity training he needs to really understand what the *hijāb* means to a Muslim woman, how it's not funny when he puts it on, that will really help resolve this issue."

Minnesota Public Radio News is not naming the officer allegedly appearing in the photo because his identity has not been confirmed.

American Teacher Likens Muslims to Hitler

This report was circulated by the news media on February 19, 2013:

An American teacher has likened Muslims to Nazis whose children are taught to "kill innocents", prompting calls for investigation into the Islamophobic comments that encourage bullying against Muslim students.

"We will ask that the U.S. Department of Justice carry out an investigation into both the teacher's and the district's conduct in this case," Jennifer Gist, Civil Rights Coordinator at the Washington chapter of the Council on American-Islamic Relations (CAIR-WA) said in a statement obtained by OnIslam.net on Tuesday, February 19.

A teacher at Concrete Middle School has reportedly compared Muslims to Nazis during a class lesson on bullying in October. The teacher has said that "just like Hitler," Muslims train their children from birth to give their lives to Allāh and are raised to be martyrs. She also said that Muslim children are brought up and taught to "kill innocents."

The issue came to the surface after a Muslim student complained to CAIR about the description. The umbrella Muslim Group said the response of the school officials on the incident was "totally inadequate and unresponsive."

"Our attempts thus far to address the issue with the district have been unsuccessful," Gist said. "Educators need to know that bigoted, inflammatory statements will be taken seriously and that they are compromising the quality of education for all our children and encouraging an atmosphere conducive to bullying."

Though there are no official estimates, the U.S. is home to from 7 - 8 million Muslims.

Since the 9/11 attacks on the United States, many Muslims have complained of facing discrimination and stereotypes in the society because of their Islamic attires or identities.

Bullying

The teacher argued that her talk was about "extreme terrorist" groups, and that her comments were taken out of context.

"This allegation of unlawful or inappropriate discrimination based

on religion is false," Concrete School District Superintendent Barbara Hawkings said in a statement. "The allegation is based upon false information that is taken out of context. The teacher involved is an experienced and outstanding educator who treats every student with dignity and respect. She is a teacher students go to when they are having problems." The parent and/or student involved have never met with the teacher or school district to file a complaint or express a concern.

"We find this allegation to be irresponsible concerning an issue of great importance to our district and staff. We strive to treat every student with dignity and respect and do not discriminate against any individual because of his/her religious beliefs."

Yet, parents of students in the district expressed concerns about the issue and possible hate comments. "Teachers in general should be really careful," Craig Wenrick told Q13 Fox [radio station].

"They're there for an educational reason and they have an outline on what to teach, and I think they should stick to that and keep their personal views to themselves."

With the rise of anti-Islam sentiments in the United States, community and civil rights' leaders from Arab-American Forum complained about growing violence against Arab, Muslim and South Asian students.

The forum, sponsored by the New Jersey chapter of the American-Arab Anti-Discrimination Committee (ADC), saw participants sharing reports of name-calling, intimidation and physical violence in schools.

Although most Americans defend religious freedom as a foundational principle, many admit to being uncomfortable with Islam, according to a 2010 report by the Pew Research Center [which is based in Washington, D.C.].

While 38 percent of those surveyed said they had an unfavorable

opinion of Islam, more than half of Americans said they did not know very much about Islam.

This discomfort with Islam was basically related to the absence of proper information about this faith.

An earlier U.S. survey has revealed that the majority of Americans know very little about Muslims and their faith.

Hate crime charges in attack by N.J. skinheads

This report by Sam Wood of Philadelphia News service was circulated on December 19, 2012:

Two New Jersey white supremacists who allegedly attacked several men of Egyptian descent on New Years Eve - and then boasted about the assault on a social media website - were charged this morning with committing hate crimes, federal prosecutors said.

Christopher Ising, 31, and Michal Gunar, 27, purportedly are members of two virulently racist neo-Nazi groups. Federal authorities said Ising, of East Brunswick, New Jersey, belonged to the "Atlantic City Skins;" Gunar, of Cranbury [New jersey], is a member of the "Aryan Terror Brigade," according to the indictment.

On New Years Eve 2011, Ising threw a party at his home where he discussed plans to assault non-Caucasians at random with Gunar and others, the indictment said. Pumped up on alcohol and white supremacist music, Ising, Gunar and six to eight party goers left Ising's home to "hunt down some sand niggers," Gunar later wrote.

At a nearby Sayreville apartment complex [in Sayreville, New Jersey], the skinheads found their prey in a parking lot. Ising, carrying brass knuckles, and Gunar, brandishing a knife, set upon a man identified in the indictment as M.H. When a friend of the victim, R.M., rushed to his aid, the skinheads attacked him while shouting anti-Arab slurs, according to the indictment. The indictment was unclear about the role of the third man.

Following the beatings, Ising and Gunar fled to Ising's home. Later, Gunar posted a picture of a pair of pants soiled with blood. About a week later, Gunar trumpeted his involvement with the beating on the same website, according to the indictment.

" ...We went to hunt down some sand niggers, it was me and my other bro on like 6 or eight and we whooped them..." Gunar allegedly wrote.

If convicted on the hate crime charges, both Ising and Gunar face up to 10 years in prison and a $250,000

SUBWAY chain must Apologize to Louisiana Muslim Barred from Restaurant
Restaurant employee asked customer 'Are you Muslim?' then locked the door.

(**11/29/12**) -- CAIR is calling on all people of conscience to contact the SUBWAY restaurant chain to request that a formal apology be given to a Louisiana Muslim allegedly locked out of a sandwich shop in that state because of his faith. [SUBWAY, based in Milford, Connecticut, has more than 38,000 locations in 100 countries.]

A retired 63-year-old U.S. citizen of South Asian heritage who lives in New Orleans reported to CAIR that on November 21, 2012, he and his wife stopped at the SUBWAY restaurant in Shreveport, Louisiana. Before ordering, they went to the restrooms in the facility. The husband exited the restroom first and went outside the restaurant to wait for his wife in anticipation of re-entering to order their food.

While his wife was still inside the restaurant, the victim attempted to re-enter but was blocked at the door by a female SUBWAY employee who allegedly asked him "Are you Muslim?" When the victim replied that he is indeed Muslim, the SUBWAY employee reportedly responded, "We can't serve you." The employee then went inside the restaurant and locked the door behind her. Fearing

for his wife's safety and distraught at the violation of his civil rights, the man called 911.

When the Shreveport Police Department arrived, an officer went inside the SUBWAY restaurant and later came out to tell the victim that the manager was 'scared" of him and that he "better leave."

The victim is 5'6" and weighs approximately 155 pounds. He wears an Islamic cap, called a "kufi," and a beard for religious reasons. His wife, a teacher, wears an Islamic headscarf, or "hijāb."

In a letter to SUBWAY President and CEO Fred DeLuca, CAIR National Legal Counsel Nadhira al-Khalili wrote in part:

"Louisiana Revised Statutes 51:2247 states that it is a 'discriminatory practice for a person to deny an individual the full and equal enjoyment of the goods, services, facilities, privileges, advantages, and accommodations of a place of public accommodation, resort or amusement, as defined in this Chapter, on the grounds of race, creed, color, religion, sex, age, disability, as defined in R.S. 51:2232(11), or national origin.' According to the law, a place of public accommodation 'means any place, store, or other establishment, either licensed or unlicensed, which supplies goods or services to the general public.'"

Al-Khalili's letter cited Title II of the Civil Rights Act of 1964 which prohibits discrimination on account of religion in places of public accommodation and service. She also referred to the company's diversity policy that claims SUBWAY "does not tolerate discrimination of any kind on the basis of race, sex, sexual orientation, gender identity, creed, religion, color or national origin."

CAIR requested that SUBWAY should: (1) investigate this troubling incident, (2) offer a formal written apology to the victim and his wife, (3) institute policy changes that will ensure that this type of incident does not occur in the future, (4) offer compensation to the victim and his wife for the humiliation and emotional distress caused by the SUBWAY employee and the police, and (5) participate in a

corporate religious sensitivity program for franchise managers.

A copy of the letter was sent to Chief Willie L. Shaw, Jr. of the Shreveport Police Department and to the U.S. Department of Justice, Civil Rights Division.

Souhair Khatib Can Sue Orange County (California) for Having to Remove Her Hijāb: U.S. Supreme Court

This report is by Matt Coker and is dated October 3, 2011:

The U.S. Supreme Court today upheld an Orange County [California] woman's right to sue the County of Orange for its jailers making her remove her hijāb, or traditional Islamic headdress, in a Santa Ana courthouse holding cell in 2006.

The high court essentially rejected an appeal by the county of a March ruling by the U.S. Ninth Circuit Court of Appeals, which found in favor of Souhair Khatib.

Khatib, who emigrated from Lebanon and later became a U.S. citizen, pleaded guilty alongside her husband in June 2006 to a misdemeanor welfare fraud, for which they were ordered to perform 30 hours of community service each while on probation.

When the couple went to court to ask for an extension of the community service deadline, a judge revoked their probation and put them in holding cells where deputies, citing security concerns, ordered Khatib to remove her headscarf, which is known as a *hijāb*.

She was then dragged back before the judge without her *hijāb*. The judge then extended the deadline and restored her probation.

Khatib, noting her religion forbids her from exposing her head or neck to men outside her immediate family, in November 2006 sued the Orange County and several officials for damages under the Religious Land Use and Institutionalized Persons Act of 2000, which allows prisoners to wear religious garments as long as they do

not pose security risks.

Federal judges in two previous trials ruled against Khatib, noting that federal law makes an exception for inmates in prison cells. But the Ninth Circuit, and now the Supremes, agree that the woman was in a temporary holding facility, not a prison cell, and was thus protected by the federal act.

Stigma Haunts U.S. Muslim Children

On May 8, 2011, the report below was circulated mostly via the social media:

Growing up in post 9/11 America, young Muslim generations in the United States are worried about falling prey to stigmatization over incidents that occurred before their birth.

"They have never lived in a world where Muslims were not considered terrorists," Johari Abdul-Malik, an imām and director of community outreach for the Dar al-Hijrah Islamic Center[1], told *Arizona Daily Star* on Sunday, May 8.

Sitting in their kindergarten at an Islamic school in suburban Washington, where an American flag hangs in the lobby and pupils' Earth Day posters decorate the hallways, the children were taught their first words.

Though they were born in the U.S., students were labeled in the media as the Muslim `other', defined by terrorist attacks their fathers

[1]I, author of this book, once lived only few yards from the Dar al-Hijrah mosque and center in Falls Church, Virginia, when Dr. Anwar Hajjaj, a Palestinian, was its director, a good man, a great administrator and friend. During the Eid (religious feast) days, so many worshippers came to the Dar from Washington, D.C., and Maryland that it could not accommodate their cars, so a church across the street always allowed the Muslims to use its spacious parking lot without any compensation. This is an example of beautiful coexistence between Muslims and Christians which should always be encouraged.

condemned.

The United States has accused Bin Laden's al-Qaeda group of being behind the 9/11 attacks, when hijackers rammed planes into the World Trade Towers in 2001, killing at least 3,000 people.

The attacks prompted Washington to launch its so-called "war on terror" under the pretext of which two Muslim countries, Afghanistan and Iraq, were invaded.

On the day U.S. President Barack Obama declared the killing of bin Laden, Muslim leaders shared the Americans their joy, condemning al-Qaeda and its leader. Yet, they were faced by vandals who spray-painted the words "Osama today, Islam tomorow" (sic) on a mosque in Portland, Maine, giving stark evidence that a Muslim the next door remains as a polarizing image in some circles.

Two Muslim men were also pulled off a plane heading to North Carolina because of wearing traditional Islamic garb after the pilot refused to fly with them.

Since the 9/11 attacks on the United States, U.S. Muslims, estimated at 7 - 8 million, have complained of facing discrimination and stereotypes in the society because of their Islamic attires or identities.

A U.S. survey has revealed that the majority of Americans know very little about Muslims and their faith.

Struggle

Hoping to end the painful chapter of teasing and taunting Muslims, new incidents targeting Muslims were still worrisome for many. "These children are growing up in a world where they are imprinted by this experience," Abdul-Malik, whose Islamic Center runs the school, told *Arizona Daily Star*.

"They have to struggle to redefine what it means to be American and

to be Muslim."

The growing anti-Muslim frenzy developed widely over past months.

Plans to build a mosque near the site of the 9/11 attacks in New York resulted in attacks on Muslims and their property.

Peter King, the chairman of the U.S. House of Representatives' Homeland Security Committee, claimed that U.S. Muslims are being radicalized by al-Qaeda operatives, accusing Muslim leaders of not cooperating with law enforcement authorities in fighting terrorism.

Worse still, lawmakers in at least 13 states have introduced proposals to ban Shari`a [Islam's legislative system], introducing new terms against Shari`a and the scary `other'.

Coming from different backgrounds, either African Americans or immigrants, the reaction of U.S. Muslims to repeated harassments differed.

"It depends on the level of comfort," Tayyibah Taylor, editor and publisher of *Azizah Magazine*, an Atlanta-based publication that focuses on American Muslim women, said.

Taylor noted that the Muslim reaction to the speedy pace of actions differed according to their cultural backgrounds. "For African-American Muslims, who have already dealt with some social injustices and know how to maneuver that road already, it's something that you just do," she said. "For many of the immigrants, some of whom were flying under the cultural radar, all of a sudden they realized they were the 'other' and it was a surprise."

Anti-Muslim Bullying on Rise in U.S. Schools

On April 29, 2011, the report below was circulated:

WAYNE [New Jersey State, U.S.A.] – With the rise of anti-Islam

sentiments in the United States, community and civil rights leaders complained about growing violence by bullies against Arab, Muslim and South Asian students, North Jersey news portal reported on Friday, April 29, 2011.

"When public officials and media commentators propagate these ideas, it gets into the main discourse," Aref Assaf, president of the American-Arab Forum, a think tank on Arab and Muslim affairs, told a forum about school bullying.

"And schools are a ripe environment for these feelings."

The forum, sponsored by the New Jersey chapter of the American-Arab Anti-Discrimination Committee (ADC), saw participants sharing reports of name-calling, intimidation and physical violence in schools.

Shehnaz Abdeljaber said that her son came home one day with his yearbook plastered with notes from classmates and a teacher about blowing things up and bombs.

"He put his head down and said, 'I know, I know.'," said Abdeljaber who declined to name her son or hometown to protect him from further bullying.

"It was like he was telling me what had been going on all this time."

Contacting her son's middle school where the incident took place, the mother said she was surprised to find the teacher only putting a letter into her file about the incident.

The situation in the high school was different when her son was ridiculed by another student, she said.

The administration of the school invited her to talk to the school's faculty in her capacity as an outreach coordinator for the Center for Middle Eastern Studies at Rutgers.

Though there are no official estimates, the U.S. is home to from 7 - 8 million Muslims. Since the 9/11 attacks on the United States, many Muslims have complained of facing discrimination and stereotypes in the society because of their Islamic attires or identities.

More Than Laws

While hopeful about New Jersey's new anti-bullying law, the toughest in the country, community leaders said the law alone would not be enough, urging more efforts from educators to take the phenomenon seriously.

"We need to find ways to engage public officials and educators," Assaf said.

"It's not enough to have laws."

Philip Freeman, assistant director at the New Jersey Division on Civil Rights, said that families also should bear some blame for underreporting bullying incidents.

Yet, despite all these efforts, some activists still believe that most of the problem lies in the growing anti-Islam hostility.

Among the reasons behind the rise of bullying against Arab and Muslim students is the vilification of their communities, the activists said.

Anti-Muslim frenzy has grown recently over plans to build a mosque near the 9/11 site in New York, resulting in attacks on Muslims and their property and an increase in anti-Muslim hate speech.

A Republican Senator stirred uproar earlier this month over holding a probe into what he called "radicalization" of American Muslims.

Peter King, the chairman of the U.S. House of Representatives' Homeland Security Committee, claims that U.S. Muslims are being radicalized by al-Qaeda operatives, accusing Muslim leaders of not

cooperating with law enforcement authorities in fighting terrorism.

Worse still, lawmakers in at least 13 states have introduced proposals to ban Shari`a.

IN THE UNITED KINGDOM:
200 Islamophobic incidents since Lee Rigby's killing; a sharp rise in reported cases, including attacks on 10 mosques

A report by Matthew Taylor and Haroon Siddique which was released to the news media on May 29, 2013, clearly shows that fears that Muslim communities across the United Kingdom are now facing a sustained wave of attacks and intimidation. These attacks have intensified following almost 200 Islamophobic incidents reported since the murder of British soldier Drummer Lee Rigby in Woolwich, south-east London.

That number includes attacks on 10 mosques and follows a weekend of protests by far-right groups, the largest of which saw hundreds of English Defence League supporters staging a protest outside Downing Street that ended with bottles being thrown and 13 arrests. Four men were charged with offences including possession of a bladed article, possession of class A drugs and public order offences following the EDL protest and a counter demonstration.

Fiyaz Mughal, from "Faith Matters", said he feared there would be an escalation in attacks on Muslim communities. "These things are cumulative and I do not see an end to this cycle of violence," said Mughal. "There is an underlying Islamophobia in our society and the horrendous events in Woolwich have brought this to the fore and inflamed the situation."

The latest round of Islamophobic attacks came as counter-terrorism police launched an investigation at a prison in east Yorkshire after three Muslim inmates assaulted two prison officers and held one of them hostage.

Muslim family taking Thornton Heath Greek Orthodox school [south of London] to High Court over *hijāb* ban

This report was compiled by Gareth Davies on December 21, 2012:

A Greek Orthodox school is being taken to the High Court for banning a Muslim pupil from wearing a headscarf.

The nine-year-old girl's parents were so incensed at the decision they have pulled her out of St Cyprian's Greek Orthodox Primary Academy, in Thornton Heath.

Now they have applied to the High Court in an attempt to force the school – the only one of its kind in the country – to reverse its ban on their daughter wearing a *hijāb*.

The parents believe it would be a sin for her head to be uncovered because she has reached puberty and is in the presence of male teachers.

Head teacher Kate Magliocco said the uniform policy was made clear to the parents when the girl arrived in Year 3.

It was not until she moved into Year 5 in September that they wanted their daughter to start wearing a *hijāb*, a traditional headscarf worn by Muslim women which represents the Islamic principle of modesty.

Her parents complained to the governing body, which upheld the ban with the support of the Archdiocese of Thyateira and Great Britain.

Mrs. Magliocco said: "The school is being taken to the High Court by parents of a Muslim girl.

"They believe that, because she is nine, she has reached puberty and it would be a sin for her not to be covered because the school has male teachers.

"The decision not to allow her to wear a headscarf was taken by the governing body. The school has a very particular uniform policy which is shared with parents and, as head, I must follow the plan.

"The pupil in question came to us from a private school. Her parents actively chose us and, before she arrived, we held a meeting which included details of the uniform plan. We are the only Greek Orthodox Primary School in the whole country. The parents actively sought our school. They must have done so with their eyes open."

The girl's parents pulled their daughter out of St. Cyprian's, which this week came top of Croydon's primary school league table, in September.

She is now dual-rolled at All Saints Cofe Primary School, in Upper Norwood.

Her parents want her to return to St. Cyprian's as her brother still attends that school.

The family has submitted a fresh application to have the issue heard at the High Court after their first attempt was rejected. The matter is due to be considered in February.

Mrs. Magliocco said the girl had otherwise observed all of the school's Greek Orthodox practices.

She said: "At the heart of this is a girl who has been unable to return to school. They are a really nice family and it's a regrettable situation for both sides. If it does go to court, then it cannot be a positive thing."

A spokesman for the Archdiocese of Thyateira and Great Britain said it would not be "appropriate" to comment.

St. Cyprian's admits 52 pupils each year. While children from other religions are eligible, the admissions policy only mentions Catholic

and other Christian faiths.

The school claims to "respect the religious beliefs and practices of all staffs, pupils and parents". Its mission statement says the school is "committed to combating racism" and promoting "good relations between people of different ethnic origins".

It adds: "We recognise and celebrate the fact that a significant percentage of our children are from ethnic minority groups".

There is no mention of a ban on headscarves in the uniform policy on the school's website. Girls are required to wear a dark blue coat, an optional blazer, a skirt, a white blouse, a navy blue pullover and navy blue or white socks and black shoes.

Shuiab Yusaf, trustee of Croydon Mosque and Islamic Centre, urged the school to reconsider the ban.

He said: "We encourage schools to be a little less strict and allow Muslim girls to wear headscarves if that is what they want to do," he said.

Thug spits on woman wearing *hijāb* in Humberstone Road, Leicester

Ciaranfagan circulated the report below on February 15, 2013:

Can you help police identify these men?

A thug spat at a woman in the street apparently because she was wearing an Islamic head scarf.

Police have appealed for help tracing the man, who targeted the woman in Humberstone Road, near Leicester city centre.

The 20-year-old woman was walking near to the St. Matthews service station when she noticed three young men approaching her.

One of them spat on her as they passed by and the three began laughing as they walked away.

Officers have released a CCTV image of three people they want to trace.

The incident happened shortly before 1pm on Monday, February 4.

Pc Dave Adams said: "The victim felt upset and frightened following the incident and feels that she was targeted because she was wearing a *hijāb*.

"We will not tolerate people feeling intimidated and frightened on our streets and I would urge anyone with information to call us as soon as they can.

"The road was quite busy at the time of the incident so there is a possibility that passers-by and passing traffic may be able to help."

The three suspects are white, 18 or 19 and of slim build.

One was wearing a peaked cap and another was wearing a black hooded top.

IN CANADA:
Hate Graffiti Discovered on Canadian Mosque

On March 7, 2013, the report below was circulated:

Guelph police have their hate crimes unit investigating after racial graffiti was discovered on a mosque.

Numerous spray-painted graffiti markings were discovered on the outside of the Guelph Muslim Society's mosque at 286 Water Street early Wednesday.

The graffiti was painted between 9 p.m. Tuesday and 7 a.m. Wednesday.

It contained derogatory references to Muslims along with inflammatory and threatening language.

"There are some comments specifically about the faith, about the religion," said Guelph Muslim Society president Muḥammed Sayyed.

"It's not something like a random act."

Police say the incident goes beyond simple mischief, which is why a specialized unit was brought in to investigate.

"Due to … the type of information that was put on those walls, we're moving it upstairs to our hate crimes unit," said Const. Mike Gatto.

Sayyed says much of the vandalism was quickly cleaned up because the society doesn't want people, especially children, to have to look at it.

A security camera outside the mosque was able to capture two suspects.

CAIR-CAN Condemns Vandalism of Guelph Mosque, calls for hate crime investigation

On March 7, 2013, the report below was circulated:

(Ottawa, Canada) - A national Muslim civil liberties organization strongly condemns the recent vandalism of a mosque in Guelph, Ontario and is calling on authorities to launch a hate crime investigation.

The Canadian Council on American-Islamic Relations (CAIR-CAN) is further calling on public officials to denounce the March 6th graffiti vandalism of the Muslim Society of Guelph's Islamic Centre. Hateful symbols and slurs were spray-painted on the mosque

building by an unknown perpetrator.

Local police are investigating the vandalism. Mosque officials say this is the third incident of vandalism directed against their mosque since last summer.

"Acts of vandalism that target places of worship are extremely hurtful and intimidating to local citizens. These incidents are not r of the values we all cherish as Canadians. We urge local leaders in Guelph and elected officials at all levels to join us in condemning this hateful incident," says Amira Elghawaby, CAIR-CAN Human Rights Coordinator.

"We urge local police to investigate this incident as a potential hate crime," adds Ms. Elghawaby. "We ask community members to remain vigilant and to immediately document and report suspicious behaviour to law enforcement agencies, as well as to CAIR-CAN. We need to document these types of incidents so that together, communities have a clear record of the issues they need to address."

In the last three years, incidents of vandalism of mosques or mosque construction sites have also occurred in Ottawa , Gatineau, Montreal, Hamilton, Waterloo, Metro Vancouver, Winnipeg, Durham and Charlottetown

How Some Nations Bash Islam and Muslims: The Japan Example

The Japanese are very evolved race. Have you ever read in the newspaper that a political leader or a prime minister from an Islamic nation has visited Japan? Have you ever come across news that the Ayatollah of Iran or the king of Saudi Arabia or even a Saudi prince has visited Japan?

Japan is an Islam bashing country. Japan has put strict restrictions on Islam and ALL Muslims. The reasons are:

a) Japan is the only nation that does not give citizenship to Muslims.

b) In Japan, permanent residency is not given to Muslims.

c) There is a strong ban on the propagation of Islam in Japan.

d) In the University of Japan, Arabic or any Islamic language is not taught.

e) One cannot import a Qur'ān published in the Arabic language.

f) According to data published by the Japanese government, it has given temporary residency to only 2 lakhs [two hundred thousand] Muslims, who must follow the Japanese law of the land. These Muslims should speak Japanese and carry their religious rituals in their homes.

g) Japan is the only country in the world that has a negligible number of embassies in Islamic countries.

h) Japanese people are not attracted to Islam at all.

I) Muslims residing in Japan are employees of foreign companies.

j) Even today, visas are not granted to Muslim doctors, engineers or managers sent by foreign companies.

k) In the majority of companies, it is stated in their regulations that no Muslims should apply for a job.

l) The Japanese government is of the opinion that Muslims are fundamentalist and even in the era of globalization they are not willing to change their Muslim laws.

m) Muslims cannot even think about renting a house in Japan .

n) If anyone comes to know that his neighbor is a Muslim, the whole neighborhood stays on alert.

o) No one can start an Islamic hall or Arabic 'Madrasa' (religious school) in Japan

p) There is no Shari`a law in Japan.

q) If a Japanese woman marries a Muslim, she is considered an outcast forever.

r) According to Mr. Kumiko Yagi, Professor of Arab/Islamic Studies at Tokyo University of Foreign Studies, "There is a mind frame in Japan that Islam is a very narrow-minded religion and one should stay away from it."

s) Freelance journalist Mohammed Juber toured many Islamic countries after September 11, 2001, including Japan. He found that the Japanese were confident that extremists could do no harm in Japan... but Allāh can.....

These are only samples of the Islamophobia of the 21st century, and we do not expect anything but a rise in this hostility due to a number of reasons on top of which is the biased news media which is owned and administered mostly by Zionist Jews. May the Almighty support the Muslims of the world against all those who bear grudges against them.

`allama al-Majlisi

CONCLUSION:

It is sincerely hoped that this book has brought you closer to the Almighty, my God and Yours, his, hers, theirs…, everyone's, regardless of what He is called. If you think that this book is useful, share it with someone you love and care about or let him/her acquire his/her own copy of it; it is available all over the world, and it is priced to sell.

At the conclusion of this laborious effort which resulted in putting this book together, including handling all technical matters relevant to it, it is my moral obligation to thank my older brother, Sami (Sammy), "Abu Duraid," for his help in proofreading its manuscript. Sami is very precise, he sees what I do not see, something which is needed in any good proofreader. My brother was born in Baghdad in 1941. He graduated from the Geology Department, College of Sciences, Baghdad University, in 1963 and worked first for Iraq's Ministry of Education as a school teacher then for the Oil Ministry as a geologist. Like myself, he worked as a teacher in Saudi Arabia before I did. He retired in 2004 as an "expert geologist specialized in oil exploration." I hope and pray that Allāh will reward him for his effort and time proofing such a bulky book about Him, the most Exalted One, the most Merciful, *Allāhomma Āmeen*.

The conclusions to my previous books have been lengthy, but I am departing from this "tradition" in this book. In almost all books I have written, I have requested the reader to recite Sūrat al-Fātiḥa for the souls of my parents, and I am repeating this request here, too. If you recite it, you will not only be doing a good deed to my parents but also to your own self, so do not ignore this request, please. Recite it with the intention that you are gifting the rewards of its recitation to the souls of our beloved Prophet ﷺ, Imāms عليهم السلام, righteous companions of the Prophet رضي الله عنهم, scholars of theology and any Muslim man or woman, alive or dead. Can you imagine the rewards the Almighty will award you when you do so?! Who can surpass Him in generosity?! Do you know anyone?!

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May the Almighty bring all the Muslims of the world together, unite them and guide them towards what He loves and prefers. and may He strengthen the bonds of friendship between the Muslims of the world and the non-Muslims so the world may be filled with peace and harmony, *Allāhomma Āmeen, Wassalamo Alaikom*.

ربنا تقبل منا، انك أنت السميع العليم

O Allāh, do accept (our deed); surely
You are the all-Hearing,
the all-Knowing.
(Qur'ān, 2:127)

Clock Tower overlooking the Ka`ba, Mecca, Saudi Arabia

A view of the Shrine of Imam Ali عليه السلام
Photo Courtesy: Al-Ataba Al-Alawiyya, Al-Najaf Al-Ashraf, Iraq (See its Logo Below)